

A

DESCRIPTIVE CATALOGUE

OF

SANSKRIT MANUSCRIPTS IN THE
GOVERNMENT COLLECTION

UNDER THE CARE OF

THE ASIATIC SOCIETY OF BENGAL.

BY

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PREFACE

[RĀMĀYANA, 3133-3210]

Ikṣvaku, Daśaratha and Rama are mentioned in the

The antiquity of the
story

Rg-Veda The Rṣis mentioned in the
Ramāyana are generally those who
either composed or saw Rk-hymns or

Rk-mantras The Rṣis who started the gotra-system are
found throughout the Ramayana, and they are mentioned
together in one place, in the Uttara-kanda, Chapter I.
The stories of the foundation and the history of the
early government of the most famous cities in India are
to be found in the Ramayana In the Rg-Veda the
Aryans are fighting with the Asuras from the west and
black people from the south and east In the Ramayana
the same Aryans are seen fighting with the Gandharvas,
and the Sindhu Sauvīras in the west and the Raksasas
in the south and the east In the Rg Veda both Rṣis and
Rājas are seen engaged in fighting In the Ramayana,
Rṣis give up their weapons of war to Rama and confine
themselves to the spiritual welfare of the race India
is found in the Ramayana dotted with the Āsramas
of Rṣis and small principalities belonging to Kṣatriya
families who claim descent either from the Sun, the Moon
or the Rṣis In the Rg-Veda the stream of Aryan migra-
tion seems to flow from the west to the east and the
south, the same is found in the Ramayana over a greater
extent of territory from Balhika where the same person
Ila and Ilā is the progenitor of both the Solar and the Lunar
races to Ceylon In the Ramayana the primitive idea of
men and women exchanging the sexes like Ila and Ilā,
and the monkeys, birds and snakes living, moving and
speaking like men is found in abundance All these con-

siderations stamp the story of the Ramayana as very ancient

Many of the incidents of the Ramayana show that it

is much older than the events of
 Older than that of Buddha Buddha's life The Dasaratha Jataka
 is one of the stories by which Buddha

explained to his Śravakas the inner meaning of some of his doctrines. So Dasaratha's history was known to him as ancient. Visvamitra and Rama passed the confluence of the Sona and the Ganges but Pataliputra, which is said to have been founded in the last days of Buddha's life, was not there. They passed the city of Vaisali and received the hospitality of a prince of the Lunar dynasty but the oligarchy of the Licchavis was not there. The same thing also happened in Mithila but the oligarchy of the Videhas was not there. Sravasti, Rajagriha, Kausambi, are famous cities in Śakya Muni's time but we hear of their foundation in the Ramayana. The Anga country in which Mahāgovinda built the city of Campa, long before Buddha, is mentioned in the Ramayana but not opposite the place where the Kauśiki and the Ganges meet but quite in another quarter, at the confluence of the Suravi and the Ganges.

Draupayana Vyasa is several generations later than the

last Vasistha and many more after the
 Older than that of the Mahābhārata. Vasistha of the Ramayana, and this
 Vyasa is the reputed author of the

Mahabharata and the real father of Dhṛtarāṣṭra and Pāṇḍu. So in the Mahabharata are many Rsis and Munis more recent than those of the Ramayana. The story of Rama forms an episode to the Mahabharata and there are ślokaś in the work taken from Valmiki's Rāmāyana. We do not hear

much of monkeys, birds, and animals taking part in human affairs and endowed with human speech. The Āśramas of Rsis are not much heard of and the whole of India is parcelled out to Kṣatriya families. The last king of the Ikṣakus in Kosala was killed while fighting in the census of the Kurus, by Abhimanyu, several generations after Rama.

Indian tradition divides 43,20,000 years of a yuga
 into sub yugas of Satya, 17,68,000,
 The yuga. Treta, 12,96 000, Dvāparā, 8,64,000

and Kali, 4,32 000 years, of which Kali commenced in 3101 B C. The battle of Kuru kṣetra is said to have taken place at the beginning of the Kali era and Raja tarāṅginī puts it in the 653rd year of the Kali era. Mr Pargiter who has studied the Purāṇas very carefully considers this chronology extravagant and puts the battle somewhere in the 9th or 10th century B C, though he is the first Oriental scholar to attempt to establish the reliability of the Indian tradition and, in his Purāṇa Text of the Dynasties of the Kali Age he found that the battle was fought 1,050 years before the Nandas, i.e. $425 + 1050 = 1475$ B C or thereabout. European and Indian orientalists have placed the battle from astronomical calculations between 1100 and 1400 B C. It is very difficult to compress the events that happened between the battle and the birth of Buddha within three centuries. These events are literary and historical and comprise development of science, progress in arts and so on. Nobody in these days will be disposed to take the long astronomical cycles as the basis of historical chronology but no Indian scholar would be willing to compress in three centuries so much of the developments in arts and science. Whatever may be the date of the Kuru kṣetra battle and whatever the date of the composi-

tion of the kernel of the Mahābbārata the Rāmāyana precedes that date by some centuries. The events of the Rāmāyana took place when the R̥g-Veda Samhita was in the making and the Vedas had not been classified by Dvaipāyana Vyāsa.

The Rāmāyana is neither a history nor a purāṇa. It is an epic poem. It is a primitive epic of the nature of Istar and Isduhal and of the nature of Iliad of Homer. There was a vast quantity of ballads, songs, panygerics in verse in honour of the heroes, Rāma, Daśaratha and other members of the Ikṣvāku race. These used to be sung by Cāranas, Māgadhas, and others. Many of these related to the sacrifices, especially the Aśvamedha Sacrifice in which it is enjoined that the Yajamāna should be praised in songs in the spoken language. For instance, in the horse sacrifice of Savai Jaya-simha of Jaya-pura in Rājaputāna, about 1714 A D., the songs were in Dīṅgal, the language of the Cāranas. These popular songs were put together in epic form in the Rāmāyana. Nor is such epic poem unknown in India. The Kīrttana songs in honour of the love of Rādhā and Kṛṣṇa used to be written for several centuries from the fourteen to the seventeen. These were arranged according to emotion and sung. Early in the nineteenth century Raghu-nandana embodied them in an epic called Rādhāmādhavodaya. The same process of embodying the songs and panygerics has produced the Sūraj-prakāś of Karanī Dāna and Virada Sṅgāra. The Sivaji ballads in the Marhatta country will easily lend themselves into a magnificent epic.

PREFACE.

of love into a long epic. It was done at a time when writing was either unknown or writing materials were so scarce that many copies could not be made and people had to depend much on the memory of the singers and these often altered the arrangement of subjects, of verses in a song and of words in a verse to suit the taste and temperament of the hearing public. Thus arose many recensions of the poem. Different poets added new matter in the story just as Bhāsa added the scene of the Deva-kulā in his drama, *Pratimā Nāṭaka*. In the story of Rāma as given in the *Padma-purāṇa*, the poets have added the episode of the capture of the horse by Laxa and Kuṣa and of the subsequent battle between the uncle and the nephew, unknown to each other, as the nephew was born during the exile of the mother. In the *Uttara-Rāma-carita* of Bhāsa-bhūti, Candra-ketu alone fought with Sita's sons and when Rāma arrived the dispute was settled. In the *Rāmāyaṇa* of Kṛṣṇa-vāsa in Bengali all the four brothers died in the battle and they were restored to life by Valmiki. The Śikṣa introduced the *Durgā-pūjā* into the *Rāmāyaṇa* and the Sun worshippers, the *Āditya-hṛdaya* mantra. Apart from these caprices of different poets, Valmiki's *Rāmāyaṇa* has gone through many recensions. European critics think that there are three recensions in the main, namely the Northern, the Southern and the Western. But in the present Catalogue I find that Bengal alone has many recensions. In page 4 the *Adi Kāṇḍa* has 2,850 ślokaś and in page 19, 2,250 ślokaś and both these MSS. come from Bengal written in Bengali character. I have a Bengali MS, down to the end of the *Kiṣkindhyā-kāṇḍa*, in which there is a detailed *Anukramanikā* in chap. III, Book I, which is wanting in every other MS and in every edition examined by me. In that *Anukramanikā* the *Laṅkā-kāṇḍa* ends with the fall of Rāvaṇa. With *Mandodarī-vilāpa* begins the *Abhyu-*

daya kanda which ends with the exodus of the R̥sis from the Court of Rama, then commences the Uttara-kanda ending with the Horse Sacrifice and then the rest as the Bhaviṣya-kanda, all these three being parts of the Uttara-kanda. This is so different from other recensions that it would be bold not to call it a distinct recension, as the other recensions end the Book VI with the coronation of Rama at Ayodhya and do not speak of the Abhyudaya kanda at all. I append a tabular statement of the variations of chapters in different MSS and printed editions of the Ramayana examined by me, and the variations are such that they cannot but be called recensions. Much less variation in the Vedas constitutes a recension, for instance, the recensions of the Mandhādini and Kanva Samhitā differ only in words and phrases.

The language of the epic is another question of very great difficulty. The songs on which
The language it is based were composed in the spoken

language of the time in which the sacrifices were performed. It is not known what the spoken language was during the Vedic period. It was certainly different from the language of the Vedas. The Ramayana was written in what is called the Ārṣa language. We have no grammar of this language. It is not the language as purified by the exertions of the three Munis, Panini, Katyayana and Patañjali, because Valmiki certainly flourished long before them. It has many archaic forms not covered by Chandah Sūtras of Panini. It is still more unfortunate that the language of every recension of the Ramayana differs from that of another. The Bombay recension is justly said to be the most archaic but nobody can say that it was in this language that Valmiki wrote his immortal poem. The Bengal recensions differ widely from those of Western

India I will give some instances. In the description of the *Aśva-medha* performed by *Daśaratha* (Chapter XIII of the First Book), in the Bombay recension, there are many technical sacrificial terms such as *pravargya*, *upasada*, *pratas-savana*, *mudhyadina-savana*, *tritiya savana*, *cityā*, *garuda*, *niyukta*, *śamitra* and so on. These in the Bengali recension have been either omitted or changed, as the Bengali brahmanas were not as proficient in Vedic Sacrifices as the western brahmanas were. The whole poem has been modernized to suit the capacity and taste of the hearers of the recitation. This modernization is a great source of trouble in Indian literature. Everyone in Bengal knows how the songs of the immortal poet *Vidyapati* of Mithil were so modernized and Bengaliised in the last four centuries that it was with a good deal of research that the late lamented *Babu Rāja Kṛṣṇa Mukherji* found that *Vidyapati* was a *Maithilī brahmana* and that he wrote in his mother-tongue and not in Bengali.

The author of the *Ramayana* is *Valmiki*. He describes himself in many recensions as *Pracetaso'smi dasamah*, I am tenth in descent from *Pracetah*. In some again he calls himself *Cyavana-putrah*, "I am the son of *Cyavana*." These two statements can be reconciled by taking *Cyavana* to be the ninth and *Valmiki* as the tenth from *Pracetah*. But the difficulty is that in the works on *gotra* and *pravaras* that have been published, the descendants of *Pracetah* are nowhere enumerated. Of the ten *Prajapatis* to whom brahmanas pour water everyday the progeny of *Marici*, *Atri*, *Angirah*, *Pulaha*, *Pulastya*, *Kratu*, *Bṛghu* and *Vasiṣṭha* are enumerated in different works but that of *Narada* and *Pracetah* are nowhere to be found. *Valmiki's* name occurs only once and that among the *Bṛghus*. This must be some

other Valmiki and this is mentioned by Āpastamba only and by no other writer on gotra and pravaraś. Valmiki, the tenth in descent from Pracetaḥ and the son of Cyavana is therefore not one of the Rṣis recognized by these authors. Who is he then? He must be regarded as outside the Rṣis who have either gotras and pravaraś both or pravaraś only and no gotras. Yet he is a Mahārṣi whose āśrama was at Citrakūṭa when Rāma was there and who subsequently migrated to the confluence of the Ganges and the Tanāśa at the time of the exile of Sita. He, therefore, wrote a chandaḥ which is not Vedic and a language which is modern compared to the Vedic language. Valmiki's language is designated Ārṣa and not Vedic. When he wrote his famous verse Ma Niśada, etc., Brahma appeared before him and told him that this was a new chandaḥ and a new language other than that of "mine," that is, Vedic. It is a language more modern than the Vedic but the recensions have made it first classical Sanskrit and then the Paurāṇic language throughout and it is being written in modern vernaculars.

Asked by Rāma in the Uttara kanda, Kusa and Lava

said, "Valmiki Bhagavan is the author of the Rāmāyana, he has come in the sacrificial assembly. He has

Bhārgava the writer of
the episodes

written the account of your life in full detail. The high-souled Bhārgava has thrown hundred episodes in it. There are five hundred cantos in the six kandas from the Ādikanda and then the Uttara-kanda. All this is by our high-souled guru." So Valmiki wrote the main story and Bhārgava gave the episodes at a subsequent period. We find the same process of adding episodes in the Bengali Mahabhārata.

In the oldest MS of the Bengali Mahabhārata by Kāśi

Dasa dated 1579 A D kept in the Library of the Bangiya-Sahitya-pariṣad there are these verses —

পরশর হুত মুখে হইল সম্ভব । অমল কমল দিব্য ত্রৈলোক্য দুর্লভ ॥

গীত অর্থ কৈলা তাহা সুগন্ধি নির্মাণ । কেশব রচিত তাহে বিবিধ আখ্যান ॥

হরি সে উত্তর সেই প্রচণ্ড তপনে । ভারত পঞ্চম ফুটে যার দরশনে ॥

“From Vyasa's mouth was produced the pure lotus rare in the three worlds Sugandhi wrote it in vernacular poetry Kesava threw many beautiful stories in it Then arose Hari He is like a fierce sun and the lotus of the Mahabharata bloomed at his sight”

Here Sugandhi wrote the main story, Kesava wrote the episodes and Hari brought all these together and the developed product is the Bharata

The extent of the Ramayana as given in the Bombay recension is 24,000 slokas, 500 cantos and six landas with Uttara and Bhavishya [Kandas ?] This is rather obscure Are Uttara and Bhavishya to be included in the 24,000 slokas and 500 cantos? The language is not clear As a matter of fact if any meaning is to be made out of it, it means, that the extent given is that of the six kandas only For that recension in seven landas contains 658 cantos Leaving out 111 of the Uttara, the six books will contain 547 cantos only, which in the loose way of saying would be reckoned as 500 If it be so, the extent in slokas too of six books will be 24 000 But that is not the case The extent of seven books is 24 000 slokas This difficulty has been solved, by the earliest extant commentary of the Ramayana, the Katha, of which only one copy nearly complete is to be found in the Tanjore Library, by summarily rejecting the sloka, containing the extent, as an interpolation on the ground that six books contain 536 cantos and not 500, that the extent

in cantos of the Uttara is not given, and that there are more ślokas than 24,000. But so far as my experience goes these are not exact numbers but only approximates so that the number 536 will not vitiate the loose statement that the six books are composed of five hundred cantos. But the difficulty is in the extent in ślokas. It is not known what recension was used by the author of the Kataka. If he means that six books only contain 24,000 his recension must be very different from ours which contains about 20 to 21 thousand in the six kāndas.

In giving the extent of the Rāmāyana, it is sometimes stated "sa-bhaviṣyam," sometimes "sabhaviṣyam, sabottaram." Those who say the latter, think that the Bhaviṣya-kānda and the Uttara-kānda are compressed into one book. Most probably they think that the portion from the coronation of Rāma to his Horse-Sacrifice is Uttara-kānda and from the Horse-Sacrifice in which the Rāmāyana was recited by Kuśa and Lava before Rāma, to his ascension to heaven is Bhaviṣya or future. But in a MS. of the Bengali recension in my possession, written by a reliable scholar of the last century, of which I have the first four books only, with an exhaustive Anukramanikā as the third chapter of the first book, the Anukramanikā speaks of an Ābhudayika-kānda in addition to Uttara and Bhaviṣya. It has taken away matters contained in 30 cantos from the Book VI in other recensions immediately after the fall of Rāvana and added it to Book VII. It has compressed all this matter into 117 cantos and called it Ābhyudyika with Uttara and Bhaviṣya.

the Ādi kānda with that by Rama in the Uttarakanda will show that when the Uttara kānda was written the details of the sacrifice were forgotten. While in Book I the author shows an intimate knowledge of the details of the sacrifice using all sacrificial technicalities, in Book VII he deals with the grandeur of its preparation only. It may be said that repetition has been avoided, but Valmiki often repeats the same description in the same language almost in the same page in the genuine Books II to VI. The transfer of the scene of the Horse-Sacrifice from the banks of the Sarayu near Ayodhya to the Naimiṣaranya is also significant, for Naimiṣa became celebrated as a holy spot long after Rama. The Puranas, which presuppose the existence of the Mahabharata, were repeated there by the disciples of Vyasa and that fact made it famous as a holy place.

Hanumana, in the Uttara kanda, is said to have studied the Vyakarana Śāstra with the Sun god and that Śāstra with its Vṛtti, Samgraha and Bhaṣya can be no other than the work of Panini. This incident cannot be written by Valmiki as Panini is much later. Most of the events in Agastya's narration of the career of Ravana are repetitions of what has already been said in the Books II to VI. Such repetition is unnecessary.

To determine what portion of the Ramayana is by Valmiki and what not, it may be taken for granted that those chapters which have at the end a phala śruti

It was no part of
Rāmāyana

are independent works thrown in the Ramayana for serving some purpose. Thus the very first chapter of the Ramayana Book I is an interpolation. It is in the form of a Pauranika interlocution, not suited to an epic. Even

in this chapter there is no incident belonging to Book VII, therefore, that book is later. There is a verso in every body's mouth, and it will be proved later on to be very old, in which no incidents of Book VII are mentioned. The verso runs thus —

पूर्वं रामतपोवनादिगमनं हत्वा भग्नं काचन
 वैदेहीहरणं जटायुमरणं सुग्रीवसम्भाषणम् ।
 बालिनिग्रहणं समुद्रतरणं लङ्कापुरीदाहनम्
 पञ्चाङ्गावणं-कुम्भकर्णहवनं एतद्भि रामायणम् ।

This verso is found in Agniveśa's Ramayana which is very old, going several centuries before Christ.

Ramayana is often recited in Hindu Society as a vrata or religious vow. The concluding ceremony is called Udyapana. The Udyapana of the recitation of the Ramayana is not his ascension to heaven, but his patabhisheka, the last incident of Book VI (see our Catal., Vol. III, No. 2887). In the Rama lila celebration, too, the concluding act is the coronation of Rama and not his going to heaven. Kavi raja's Raghuva-Pandavya also ends in the coronation of Rama and Yudhishthira. The subsequent history both of Rama and Yudhishthira was known to Kavi raja who belonged to the 7th and 8th centuries A.D. But he chose to stop at the coronation. Why?

No incident of the Uttara kanda is found in the story of Rama, in the Mahabharata, in the Dasaratha jatala, and in the Ramayana as found in Java, Bali and other islands too. The story of Ramayana as given in the Maha vibhassa in the Chinese language extends from the abduction of Sita to her rescue.

From all these it would appear that in the original Ramayana, Uttara kanda formed no part. We hear of the

Uttara-kāṇḍa for the first time in Chap. III, Book I of the Rāmāyana, verse 38 and 39, where the exile of Sītā is undoubtedly mentioned and it is an incident of Book VII. In some of the Purāṇas containing the story of Rāma, Uttara-kāṇḍa has been added. Padma-purāṇa Ananda-śrama edition adds the fight between Śatrughna and Puṣkala and Lakṣmana on one side and Lava and Kuṣa on the other and the cue has been taken by other Purāṇas.

Apart from the unauthoritative character of the Uttara-kāṇḍa as a whole, there are

Interpolations

chapters all through the work which are regarded as interpolations not only by European but even by Indian critics both of the old and the new Schools. The most merciless of them is the earliest commentator of the Rāmāyana yet known. His name we do not know, but his commentary is called Kataka, the purifier. He says "I prefer the Rāmāyana which has six kāṇḍas and 24,000 Ślokas of 24 letters."

अस्माद्यद्याक्षरोक्तास्तस्यष्टश्लोकास्तद्वचनम् ।

सहस्रश्लोकास्तत्राष्ट यत् तदस्मादयमभादिष्ये ॥

This means 24,000 ślokas of 24 letters each, i.e. 18,000 ślokas according to śloka metre.

Kataka summarily rejects the verse—

चतुर्विंशसहस्राणि श्लोकानामुक्तवान्नि ।

तथा सर्वश्लोकान् पञ्च षट्श्लोकाणि तथोक्तम् ॥

The reason for rejection is given in the following words by Burnell, p. 178b: "The grounds on which the author of the Kataka rejects verses and even whole chapters (especially in the Uttara-kāṇḍa) are: (1) that such do not occur in old MSS., (2) that they contain statements inconsistent with the subject or what has been

already said " So the author does not reject altogether the Uttara-kanda but he is merciless there in rejecting chapters

If a sloka, a word, a phrase, nay a whole chapter is not found in ancient and authentic MSS, it is very probable that it is an interpolation. To convert a hero of the early Aryans into a national hero of later times much has been early interpolated by singers and redactors. Rama's sense of duty to his people and his strict adherence to his coronation oath may be exemplified by self-sacrifice in exiling Sita. His sense of justice is exemplified by the story of the dog who was Sarvartba siddha in his previous birth, his devotion to the ancient religion of the Aryans, by his love of sacrifices which he undertakes not for any specific object but as a Dharma-setu or religious duty. His expedition to find out and kill the Śudra practising austerities is attributed to the same motive. The expeditions against Lavana and the Gandharvas are ascribed to his desire to protect r̥sis and other peaceful subjects.

Two classes of interpolations are patent (1) the chapters with phala śruti are independent treatises thrown in the main work and (2) chapters which look like Paurāṇic interlocutions, such as the story of Ravana's early career told by Agastya at Rama's request, ancient legends told by Viśvamitra and Śatananda, and stories of ancient sacrifices told by Bharat and Lakṣmana are also thrown in in a similar manner.

Numbers 3133 to 3140 form a complete copy of the Rāmāyana with Book VI twice over. It is in Uddia character and is a distinct recension. So are the MSS 3141, 3143 and 3142, constituting a complete copy, and a distinct recension in Bengali character. In No 3156 Abhyudayaika

kāṇḍa has been put in the Lāṅkā kāṇḍa and not in the Uttara kāṇḍa as in the Anukramanika of my MSS. In 3157, the birth of Pururavas is put at the end of the Rāmāyana. In the Bengal districts adjoining Mithilā, Bengali MSS. are often dated in the La Saṃ as in the case of 3164.

Number 3165 contains a commentary of the Rāmāyana written in the interest of the Rāmānuja Sect by Govinda rāja, a disciple of Saṅgha who makes his obeisance to Yāmuna Ācārya, Lal gmana and the succession of Gurus of the sect. The general name of the commentary is Rāmāyana bhāṣaṇa but the commentaries of different Kāṇḍas are given the names of different ornaments of the decoration thus the commentary of the Bala kāṇḍa is called Mani manjira, that of Ayodhya kāṇḍa Pītambara or yellow robe that of Āraṇya māni mekhala jewelled waist band, that of Kiṣkīṇḍhya Mukta hāra pearl necklace and so on. The commentator was induced to write in a dream by many learned men flocking to the door of the muni Venkṛāṇa nātha in the Anjāna hill. He had the benefit of a large number of previous commentaries. He was completely under the guidance of his Guru Saṅgha. In number 3166 the commentary of the fifth and sixth Books is by Govinda rāja but that of the seventh is not by him. It is by Śiva lāṭa Pāṭhālā of Benares.

The commentary on the Rāmāyana entitled Rāmāyana tilaka by a writer variously named Rāmānuja Rāmā Śarma and Rāmā Varma is very nearly complete in four numbers 3167 to 3170. Rāmā Śarma says his commentary makes the Rāmāyana purer than even the Kāṭaka.

A third commentary, in this Catalogue, of the Rāmāyana is called Manohara by Loka nātha Cakra vartti and

runs through three numbers 3171 to 3173 on Bāla, Ayodhya, Aranya and Kiṣkindhā kandas. Loka-nātha says that he has improved upon the commentaries by Vimala-bodha and Sarvajña. Loka-nātha seems to have been a disciple of Caitanya, and was born near Tala khadi in Jessore, lived at Vrnda vana and was the Guru of Narottoma Thakura who was one of the leaders of the sect during the last half of the sixteenth century. Loka-nātha was regarded as an authority on the Rāmāyana, the Puranas and the Mahā-bharata. In 3262 Loka-nātha says that the word Kiṣkindhya may be spelt with Yakāra and without it.

Gunarnava Kṛṣṇa-tīrtha was an expert in Rāmāyana. He freely used the commentaries of Vimala and Sarvajña and he made his son Lakṣmī kanta write a commentary according to his own ideas. The commentary is short with 1,800 slokas only. Lakṣmī kanta says that the Ādi kanda gives the past history and the Uttara kanda gives the history of the subsequent events. The other five kandas are concerned with Rama alone. The derivation of the names is patent. The Sundara kanda is so called because it treats of superhuman exploits. The author often points out the inconsistency of statements in different parts of the work.

The most important works on the Rāmāyana are numbers 3177 to 3179, all attributed to Agnivesa, a ṛṣi. The first two are in a long metre called शार्ङ्गविक्रीडित. They are one and the same work and consist of 102 and 104 verses respectively. They give the dates or events in the Rāmāyana measured in the years of the ages of Rama and Sita and at the end of No. 3177 occurs the sloka पूर्व रामतपोवनादिगमनं कृत्वा नृप काचन, etc., as 104, confining Rāmāyana to Books II to VI, though in the verses

Nos. 100, 101, and 102 of Catal. No. 3177 and verses 99, 100, 101 of Catal. No. 3178 mention is made of some events of the Uttara-kāṇḍa. The work is called Śata-śloki Rāmāyaṇa and so the last two of these verses may be regarded as interpolations. This will lead to the supposition that Agniveśa, whose medical Saṃhitā was revised by Caraka at the court of Kaṇṇiśka, did not make any mention of the Uttara-kāṇḍa. No. 3179 In 59 Anuṣṭup verses is still more important as Cārāyaṇa is mentioned there as one of the disciples of Agniveśa, for whose benefit the work was written. Cārāyaṇa is a well known author. When the Kāma-Śāstra was split up into seven Śāstras, Cārāyaṇa wrote the first Śāstra which has been abridged by Vātsyāyana in the Sāmānyādhikaraṇa of his work.

In the commentary of that Adhikaraṇa, Cārāyaṇa is said to have introduced a luncheon in the morning. There is a Kārāyaṇa (Sanskrit Cārāyaṇa?) who flourished in the court of Prasena-jit, King of Kosāla, who was a contemporary of Buddha. So Cārāyaṇa is a well-known figure in ancient India several hundred years before Christ. Agniveśa for the benefit of Cārāyaṇa gives similar dates of the events of the Rāmāyaṇa measured in the years of the ages of Rāma and Sītā. The last verse gives the extent of the work as 59 ślokas but the MS. contains 66. So verses 59 to 65 are interpolations and they contain the events of the Uttara-kāṇḍa, thus it is found that in the early centuries B.C. Uttara-kāṇḍa of the Rāmāyaṇa was unknown to Agniveśa and Cārāyaṇa. The contents of this MS. is given in full here.

रामायणसूक्तम् ।

वालादशोषकमनल्पधियामधूर्ज-

यत्पतिहेतुमिदमन्यथोक्तवाभिः ।

साकाङ्क्षशब्दविरुद्धार्थकर महाघं
 रामायणस्य हृदय विदग्धेऽग्निवेशे ॥ १ ॥
 चारायणादिशिष्याणामवबोधविधित्पया ।
 चके रामायणे श्रेयदुर्बोधपददीपिका ॥ २ ॥
 चरित रामचन्द्रस्य महापापप्रणाशनम् ।
 ज्ञानदृष्ट्या यया दृष्ट तथा वक्ष्यामि सिद्धिदम् ॥ ३ ॥
 राम पञ्चदशे वर्षे यज्ञवर्षामपि मैथिलीम् ।
 उपयेमे त्वयोध्याया द्वादशाब्दानुवासे स ॥ ४ ॥
 सप्तविंशतिमे वर्षे यौवराज्यमकल्पयत् ।
 राजा रामाय कैकेयी वरदयमयाजत (?) ॥ ५ ॥
 तयोदेकेण रामस्तु ससीत सङ्कलप्येण ।
 समाश्रितुं शरण्या दण्डके वासमादधौ ॥ ६ ॥
 द्वितीयस्तु बरो राज्य भरत समकारयत ।
 सप्तविंशतिवर्षाणि रामस्यापि तदाभवत् ॥ ७ ॥
 अष्टादश तु वर्षाणि सीतायाश्च तदाभवत् ।
 विराजमुदकाक्षरं चतुर्थेऽपि मलाशनम् ॥ ८ ॥
 पञ्चमे चित्रकूटादौ रामो वासमयाकरोत् ।
 अथ त्रयोदशे वर्षे पञ्चवत्या महामना ॥ ९ ॥
 रामो विरूपयामास शूर्पनखा निशाचरोम् ।
 ततो माषसिताष्टन्या मुहूर्ते चन्दसङ्के ॥ १० ॥
 राक्षसाणां विना सीतां जहार दशकन्दर ।
 मार्गशुक्लदशम्यान्तु वसन्तौ रावणालये ॥ ११ ॥
 सम्पातिदशमे मासि व्याचक्षौ वानरेषु ताम् ।
 एकादश्या महेन्द्राग्राते पुत्रुवे श्रतयोजनम् ॥ १२ ॥
 हनुमान निशि तस्या तु खलङ्गा पर्यवलयत ।
 तदात्रिशेषे सीतया दशमं हि हनुमत ॥ १३ ॥
 द्वादश्या शिशुपावच्छ हनुमान् पर्यवस्थित ।
 तस्या निशायां सीताया विन्वासालापसत्कथाम् ॥ १४ ॥

ज्ञानादिभि चयोदशां ततो पुद्गलवर्त्तत ।
 वयोदशस्य कुमारस्य वनविश्रमस्य तथा ॥ १५ ॥
 ब्रह्मास्त्रेण जगद्दंष्ट्रां वद्ध शक्रजिता कपिः ।
 वज्रिना पुच्छमुक्तेन लङ्काया दहनं तथा ॥ १६ ॥
 पौर्णमास्यां महेन्द्रादौ पुनरागमनं कथे ।
 पौष्पानितप्रतिपदं पञ्चमिं पयि वासरे ॥ १७ ॥
 पुनरागमस्य षष्ठेऽङ्किं ध्वस्तं मधुवनं च नै ।
 सप्तम्या प्रथमिज्ञानं (स्य) दानं शङ्किनिवेदनम् ॥ १८ ॥
 अष्टम्युत्तरपक्षगुण्यां मुहूर्त्तैर्विजयाभिधे ।
 मध्यं प्राप्ते सप्तम्यां प्रस्थानं राघवस्य च ॥ १९ ॥
 वासरे तथैवोद्यौ स्नानाचारनिवेशनम् ।
 पौषशुद्धप्रतिपदं तृतीयां यावदम्भे ॥ २० ॥
 उपस्थानं सप्तम्यां राघवस्य वभूव च ।
 विभीषणचतुर्थांशं रामेण सप्तम्यां ॥ २१ ॥
 (No number is given to this verse)
 समुद्रतरणार्थाय पञ्चम्यां मग्नमूहत्तु ।
 प्रायोपवेशनचक्रे रामो दिनचतुष्टयम् ॥ २२ ॥
 समुद्रादरत्नभण्डं सेतूप्राप्त्यर्कोत्तमम् ।
 सेतोदंष्ट्रस्यां आरम्भं चयोदश्यां समापनम् ॥ २३ ॥
 जगद्दंष्ट्रां सुवेलाये रामं सैन्यं न्यवेशयत् ।
 पौर्णमास्यां द्वितीयान्तं त्रिदिनैः सैन्यतारणम् ॥ २४ ॥
 तृतीयादिदशम्यान्तं पूर्णं तद्विवक्षाकम् ।
 शुक्रतारणयोः सैन्यप्राप्तिरेकादश्यादिने ॥ २५ ॥
 माघसितायां द्वादश्यां सैन्यसंस्थानमेव च ।
 शार्ङ्गलेन कपीनां च सारासारोपवर्णनम् ॥ २६ ॥
 चयोदश्याश्चमायावतं लङ्कायां दिवसैः त्रिभिः ।
 रावणं सैन्यसंस्थानं रक्षायोतसाहजं व्यघात् ॥ २७ ॥
 ययावयाकृदो दूत्ये माघे शुक्लादिवासरे ।
 मोतायाश्च तदा भर्तुर्मायासुखादिवर्णनम् ॥ २८ ॥

माघशुक्लद्वितीयादिदिनैः सप्तभिरष्टमीम् ।
 रक्षसा वानराणाञ्च युद्धमासीत्सुदारणम् ॥ २८ ॥
 माघशुक्लनवम्यान्तु राजाविन्द्रजिता रणे ।
 रामलक्ष्मणयोर्नागपाशैर्वन्दो बभूव च ॥ २९ ॥
 वानरेष्वाकुलोभूतेष्वनुत्साहेषु सत्त्वतः ।
 नागपाशविमोक्षाय दशम्या गरुडोऽभ्यगात् ॥ ३० ॥
 अवहारो माघशुक्ल एकादश्यां दिनद्वयम् ।
 द्वादश्यामाङ्गनेयेन धूम्राक्षस्य वधः कृतः ॥ ३१ ॥
 त्रयोदश्यां तु तेनैव निहतोऽकम्पनो रणे ।
 माघशुक्लचतुर्दश्यां यावत् कृष्णादिवासराः ॥ ३२ ॥
 त्रिदिनेन प्रहस्तस्य नीलेन विद्धितो वधः ।
 फाल्गुनासितद्वितीया-चतुर्थ्यांश्च त्रिभिर्दिनैः ॥ ३३ ॥
 रामेण तुमुले युद्धे रावणो नावितो रणात् ।
 पञ्चम्यास्त्वष्टमी यावत् रावणेन प्रणोदिते ॥ ३४ ॥
 कुम्भकर्णोत्थापनेऽभूत् अवहारस्तुर्दिनम् ।
 कुम्भकर्णो दिनेः षड्भिः नवम्यास्तु चतुर्दशीम् ॥ ३५ ॥
 रामेण निहतो युद्धे बाव्याहारो बभूव च ।
 अमावास्यादिने शोकादवहारो बभूव च ॥ ३६ ॥
 फाल्गुनस्य प्रतिपदः चतुर्थ्यान्तं चतुर्दिनैः ।
 नरकान्तप्रभृतयो निहता मक्षराक्षसाः ॥ ३७ ॥
 पञ्चम्याः सप्तमी यावत् अतिकायवधस्तथात् ।
 षष्ठ्यां द्वादशी यावत् निहतौ दिनपञ्चकात् ॥ ३८ ॥
 त्रिकुम्भकुम्भ-वधं तु मकराक्षस्तुर्दिनैः ।
 चैत्रकृष्णद्वितीयायां सैन्य शक्रजिता जितम् ॥ ३९ ॥
 तृतीया सप्तमी यावत् दिनपञ्चकमेव च ।
 व्योमधातयनयस्यास्तदामुदवहारकः ॥ ४० ॥
 (There is no number here, too.)
 षष्ठ्यां रावणेर्मायामेदिनोत्पत्तममरा ।
 शोकावेष्टाक्षया रामस्यैव शैलावहारकम् ॥ ४१ ॥

ततस्त्रयोदशौ यावत् दिने पञ्चभिर्मिन्द्रजित् ।
 लघ्नादेन चतुर्ध्वे विभिन्नोऽभिचरन् प्रमात् ॥ ४३ ॥
 चतुर्दश्या दशम्योक्तो गगदीक्षाविधिं व्यधात् ।
 अमाशम्यां ययौ वीरो युद्धाय दशकन्याः ॥ ४४ ॥
 चैत्रशुक्लप्रतिपदं पञ्चम्या दिनपञ्चमे ।
 रावणस्य प्रधानानां युध्यतामभवत् क्षयाः ॥ ४५ ॥
 चैत्रपक्षष्टमौ यावत् महापात्रादिमाह्वयम् ।
 चैत्र शुक्ल भवम्यान्तु सौमित्रे शक्तिभेदनम् ॥ ४६ ॥
 कीपाविष्टेन रामेण शक्तिरौ दशकन्याः ।
 मोक्षादिराज्जनेन लघ्नाकार्यमुपादत् ॥ ४७ ॥
 दशम्यामवहारोऽभूत् रात्रौ युद्धं शरत्क्षयो ।
 एकादश्यां तु रामाय रथं मातलिगणपत् ॥ ४८ ॥
 अष्टादशदिने रामो रावणं दैरघञ्चयीत् ।
 द्वादश्यां युष्मपक्षस्य यावत् क्षण्यतुर्दशौ ॥ ४९ ॥
 माघक्ष्ण्यष्टमीपाचाद्यैश्चशुक्लचतुर्दशौ ।
 अष्टादशैतिदिनान्येव मध्ये पक्षदशाहकम् ॥ ५० ॥
 युद्धावहारं मय्यामस्त्रिसप्ततिदिनान्यभूत् ।
 सक्तापो रावणादीनाम् पौर्णिमायां दिनेऽभवत् ॥ ५१ ॥
 वैशाखादितिथौ राम उवाच रणभूमिषु ।
 अभिविह्वो द्वितीयायां लङ्कारान्ये विभीषण ॥ ५२ ॥
 सीतायुद्धिस्तृतीयायां देवेभ्यो वरलभनम् ।
 वैशाखस्य चतुर्दश्यां राम पुष्पकमाश्रित ॥ ५३ ॥
 विद्यापत्ता ययौ तूर्णं भूयोऽप्योर्ध्वा सुरौ प्रति ।
 पूर्णे चतुर्दशे वर्षे पक्षम्या माघवस्य तु ॥ ५४ ॥
 भरद्वाजाश्रमं राम समगं समुदागतम् ।
 गन्दीयामे ततः यथा भरतेन समागत ॥ ५५ ॥
 सप्तम्यामभिविह्वोऽन्नावयोध्यायां रघूदह ।
 दशाहाधिकमासाद्य चतुर्दशं हि मैथिलो ॥ ५६ ॥

उवाच रामरहिता रावणस्य निकेतने ।
 दिक्षत्वारिश्चके वर्षे रामो राज्यमवाप्तवान् ॥ ५७ ॥
 सौतायाश्च त्रयस्त्रिंशद्वर्षाणि तु तदाभवत् ।
 सौतायास्तद्दिनादूर्ध्वं नवम्या प्रौष्ठपादिके ॥ ५८ ॥
 जानकौगर्भमाघत्त रघुवंशोद्भवोजसा ।
 सप्तमासाहिते गर्भे व्यक्ता वाल्मीकीयाश्रमे ॥ ५९ ॥
 चैत्रशुक्लस्य द्वादश्या व्यक्ता सौमित्रिणा च सा ।
 आषाढशुक्लनवमोदिने तु जनकात्मजा ॥ ६० ॥
 वाल्मीकेराश्रमे पुत्रद्वितय समजौजनत् ।
 षड्भि षष्ठा समघिका नववर्षशतानि तु ॥ ६१ ॥
 वाल्मीकेराश्रमे सौता सपुत्रा न्यवसत्किल ।
 भूमौ गतायां सौतायां सपुत्र किल राघव ॥ ६२ ॥
 दशवर्षसहस्राणि वृभुजे केवला मुव ।
 अयोध्या स्वर्गंते रामे श्रुत्या वर्षशतानि षट् ॥ ६३ ॥
 तत्वारि च कुश्र प्राप्य निवेशमुपलस्यते ।
 अग्निवेशेन मुनिना विहित बालबुद्धये ॥ ६४ ॥
 रामायणीयमखिल रहस्यमिदमुत्तमम् ।
 एकौनवष्टिंश्लोकात्म सारं रामायणोद्भवम् ॥ ६५ ॥
 य इदमोति नरकस्य मुक्तिमुक्तिर्न दूरत ।
 इत्यभिवेक्ष्य मुनि-क्षत रामायणरहस्य समाप्तम् ॥ ६६ ॥

Rāmāyana-Kātha-sāra by Kṣemendra has been published in the Kāvya-mālā Series as Rāmāyana-mañjarī. It gives in Kṣemendra's inimitable verses the whole of the story of the work from one of the Northern recensions. This abstract was made at Kāśmīra in the eleventh century of the Christian era.

Sarāṁṣa-Rāmāyana by Śrīdhara Sarma Śūri, 3182, is a poem on Rama by one who believed Rāma to be the

dispenser of Spiritual blessings. He follows the main story but omits many episodes.

Rāmāyāna Sāra by Appaya Dikṣita No 3183, thinks that Rāmāyana is a work written for the glorification of Śiva. This is the author who wrote so many works on a variety of subjects in the beginning of the seventeenth century in Southern India. This short work consists of 25 verses with a learned commentary. The 25th verso has been quoted in the Catalogue. The seventeenth is here given to make the author's object clear.

इत्य तत्र अतिशतप्रयित परत्नम्
 प्राधावित मरुहर प्रतिपादनीयम् ।
 दार तु रामचरित कविना मृद्योत
 रामायणे सहितमुत्तमकाव्यरत्ने । १७ ।

The Kathas of the Rāmāyana, of the Mahabharata and of some of the Puranas have been explained in the Catalogue. They form a literature peculiar to Bengal and during the earlier years of British rule. The Kathas relating to Rāmāyana have been described in Nos 3184 to 3189.

YOGA VĀSĪṢṬHA RĀMĀYANA, 3190-3204

This is a big work, said to be in 66 000 slokas, of which the Rāmāyana in slokas 24 000 is but the preliminary. It is in the form of a Purana with Śat-samvada or three sets of interlocutors (1) Vāsiṣṭha and Rama (2) Valmiki and his pupil Bharadvaja and (3) Agnivesya and his son Hārūṇya. There is another set, too Suruci and the Deva duta. The scene of the first interlocution is laid at the Court of Raja Dasa ratha at a time when Viśvamitra came to beg of the Raja that Rama should be sent with him to protect his sacrifice. Rama was found in a very melancholy mood and he

began to ask many subtle and abstruse questions on salvation, indifference to the affairs of the world and so forth. This work is generally included by the Cataloguists in Vedānta but its form and contents justify me in putting it here. It is a very modern work as it mentions Buddha and includes theories of later Vedāntists. It speaks of the invasions of the eastern regions by the King of Kāpnāṇ which event took place in 1023, of the subjugation of the mlecchas of Uttarāpatha by the King of Surāṣṭra and of the revolts in Mālava and N.W. India (Utpatti prakarana Canto 17, verses 18-30).

For other information* about the work see I.O. Catal. 2407, 2414 to 2432). This work is represented in our numbers 3193, 3201. Our Catalogue number 3190 seems to be an abstract of the Yoga-vāsiṣṭha Rāmāyana though the prakaranas are not marked in the same way as in the original. Another abstract, but longer in extent, is to be found in Catalogue No. 3191. It follows the original in the matter of arrangement but it mercilessly cuts short all poetical embellishments. Catalogue No. 3193 is a curious work. It is attributed to Vāsiṣṭha and is called Rāmotara-carita. It commences with the Horse-Sacrifice of Rāma. Lava and Kūṣa capture the horse, and there is a fierce fight after which the father and the sons are reconciled and Sītā goes to the sacrifice with her sons singing the Rāmāyana. It has 14 Cantos. It has nothing to do with Yoga-vāsiṣṭha Rāmāyana though many verses are to be found in Vālmiki's Rāmāyana. The story of the fight with the sons of Rāma seems to have been taken from Kṛttivāsa's Bengali Rāmāyana written in the first half of the 15th century and it passes as the Uttara Kānda of Yoga-vāsiṣṭha. Number 3195 is simply the 69th chapter of the Yoga-vāsiṣṭha Rāmāyana Utpatti prakarana.

Numbers 3203 and 3204 contain selected verses from the big *Yoga-vāsiṣṭha* with *Mahā-dhara's* and *Madhava's* commentaries in Sanskrit and Marāṭha respectively

Adbhutottara-Rāmāyana (3205-8) is said to be an extra book to the *Rāmāyana*. It contains 27 cantos and is attributed to *Valmiki*. In the first five cantos it treats of the *Bala-kāṇḍa* in cantos XII to XVI, it goes over the same grounds as some of the chapters of *Bhagavad gita* and in the latter cantos speaks of *Ravana* with one thousand heads, the elder brother of his namesake with ten heads and living at *Puṣkara*, an island. *Sitā* led an expedition against him and killed him thus showing that she was superior in power to *Rama*. It is written for the glorification of *Sita*.

I EDITIONS OF THE RĀMĀYANA

Edit. nos.	Bala Kanda	Ayodhyā Kanda	Ānanya Kanda	Kiskindhyā Kanda	Sundara Kanda	Yuddha Kanda	Uttara Kanda	Remains
Ang G A. Schlegel, <i>Plas</i> 1 and 2, Bonn 1829-38	77	115						Sargas Slokas. 102
G. Le Gossier, Paris 1843-1867	80	107	79	63	95	113	115	670
Hemacandra Bhattacharya, Edn. Com. by Rāmānuja saka 1791, 1896	77	119	75	67	68	130	111	647
Rāmāyana of Valmiki with Tika of Rama (K. P. Lash), Bombay 1858								
Krishna gopala Bhakta, Cal 1901								
Rāmāyana Vang, vol. I, Edn. Lashkara, Tarkaratna, Cal 1904	77	119	75	67	68	130	111	660
Rāmāyana, Ed. by T. R. Kishoreya and T. R. Vyāsakrishna, Bombay 1905	77	119	75	67	68	131	111	638
Rāmāyana, N. rāya, sagar Press 1907								
Rāmāyana, Gov. Ind. Kalyāna, Edn. Kumbakonam 1911								
Rāmāyana, Jagannatha, Sukla 1911								
Rāmāyana, Harananda, Sarma, Ayodhya Kanda 190	77	119	75	67	68	130	111	660
Rāmāyana, Bombay Edn. Sala 1 81	77	119	75	67	68	130	111	647
Rāmāyana, W. Carey and J. Marshman (1806-10)	64	80						140 4180

11 MANUSCRIPTS IN THIS CATEGORY.

MS No	Cata No	Character	Bala Kāṇḍa.	Ayodhya- Kāṇḍa.	Aranya- Kāṇḍa.	Kishkindya- Kāṇḍa.	Sundara Kāṇḍa.	Yuddha- Kāṇḍa.	Utters- Kāṇḍa.	REMARKS.
3013-	3123-	Uṇḍa	77	123	47 incom- plete.	63	91	107	110	Sargaa, Slokaa.
3020	3120									
3021	3121	Bengali	81	123	91	65	66	109	100	623
3031	3122	"	73	117	72	62		...	....	....
3038	3123	"	65	120	87	61		...	....	....
3040	3124	"	80	127	84	61		...	....	....
3041	3125	"	81	125	75, 2523	67, 2520		...	....	....
3042	3126	Nāgara	77, 2333	110, 4305			68, 3000	131, 2740	111, 2563	687, 24040
3043	3127	Bengali					35	109	....	....
3044	3128	Nāgara					65	...	....	....
3045	3129	Bengali					56	96	....	....
3046	3130	"			86	63			....	....
3047	3131	"							....	....
3048	3132	"							....	....
3049	3133	"							....	....
3050	3134	"							....	....
3051	3135	"							....	....
3052	3136	"							....	....
3053	3137	"							....	....
3054	3138	"							....	....
3055	3139	"							....	....
3056	3140	"							....	....
3057	3141	"							....	....
3058	3142	"							....	....
3059	3143	"							....	....
3060	3144	"							....	....
3061	3145	"							....	....
3062	3146	"							....	....
3063	3147	"							....	....
3064	3148	"							....	....
3065	3149	"							....	....
3066	3150	"							....	....
3067	3151	"							....	....
3068	3152	"							....	....
3069	3153	"							....	....
3070	3154	"							....	....
3071	3155	"							....	....
3072	3156	"							....	....
3073	3157	"							....	....
3074	3158	"							....	....
3075	3159	"							....	....
3076	3160	"							....	....
3077	3161	"							....	....
3078	3162	"							....	....
3079	3163	"							....	....
3080	3164	"							....	....
3081	3165	"							....	....
3082	3166	"							....	....
3083	3167	"							....	....
3084	3168	"							....	....
3085	3169	"							....	....
3086	3170	"							....	....
3087	3171	"							....	....
3088	3172	"							....	....
3089	3173	"							....	....
3090	3174	"							....	....
3091	3175	"							....	....
3092	3176	"							....	....
3093	3177	"							....	....
3094	3178	"							....	....
3095	3179	"							....	....
3096	3180	"							....	....
3097	3181	"							....	....
3098	3182	"							....	....
3099	3183	"							....	....
3100	3184	"							....	....
3101	3185	"							....	....
3102	3186	"							....	....
3103	3187	"							....	....
3104	3188	"							....	....
3105	3189	"							....	....
3106	3190	"							....	....
3107	3191	"							....	....
3108	3192	"							....	....
3109	3193	"							....	....
3110	3194	"							....	....
3111	3195	"							....	....
3112	3196	"							....	....
3113	3197	"							....	....
3114	3198	"							....	....
3115	3199	"							....	....
3116	3200	"							....	....
3117	3201	"							....	....
3118	3202	"							....	....
3119	3203	"							....	....
3120	3204	"							....	....
3121	3205	"							....	....
3122	3206	"							....	....
3123	3207	"							....	....
3124	3208	"							....	....
3125	3209	"							....	....
3126	3210	"							....	....
3127	3211	"							....	....
3128	3212	"							....	....
3129	3213	"							....	....
3130	3214	"							....	....
3131	3215	"							....	....
3132	3216	"							....	....
3133	3217	"							....	....
3134	3218	"							....	....
3135	3219	"							....	....
3136	3220	"							....	....
3137	3221	"							....	....
3138	3222	"							....	....
3139	3223	"							....	....
3140	3224	"							....	....
3141	3225	"							....	....
3142	3226	"							....	....
3143	3227	"							....	....
3144	3228	"							....	....
3145	3229	"							....	....
3146	3230	"							....	....
3147	3231	"							....	....
3148	3232	"							....	....
3149	3233	"							....	....
3150	3234	"							....	....
3151	3235	"							....	....
3152	3236	"							....	....
3153	3237	"							....	....
3154	3238	"							....	....
3155	3239	"							....	....
3156	3240	"							....	....
3157	3241	"							....	....
3158	3242	"							....	....
3159	3243	"							....	....
3160	3244	"							....	....
3161	3245	"							....	....
3162	3246	"							....	....
3163	3247	"							....	....
3164	3248	"							....	....
3165	3249	"							....	....
3166	3250	"							....	....
3167	3251	"							....	....
3168	3252	"							....	....
3169	3253	"							....	....
3170	3254	"							....	....
3171	3255	"							....	....
3172	3256	"							....	....
3173	3257	"							....	....
3174	3258	"							....	....
3175	3259	"							....	....
3176	3260	"							....	....
3177	3261	"							....	....
3178	3262	"							....	....
3179	3263	"							....	....
3180	3264	"							....	....
3181	3265	"							....	....
3182	3266	"							....	....
3183	3267	"							....	....
3184	3268	"							....	....
3185	3269	"							....	....
3186	3270	"							....	....
3187	3271	"							....	....
3188	3272	"							....	....
3189	3273	"							....	....
3190	3274	"							....	....
3191	3275	"							....	....
3192	3276	"							....	....
3193	3277	"							....	....
3194	3278	"							....	....
3195	3279	"							....	....
3196	3280	"							....	....
3197	3281	"							....	....
3198	3282	"							....	....
3199	3283	"							....	....
3200	3284	"							....	....
3201	3285	"							....	....
3202	3286	"							....	....
3203	3287	"							....	....
3204	3288	"							....	....
3205	3289	"							....	....
3206	3290	"							....	....
3207	3291	"							....	....
3208	3292	"							....	....
3209	3293	"							....	....
3210	3294	"							....	....
3211	3295	"							....	....
3212	3296	"							....	....
3213	3297	"							....	....
3214	3298	"							....	....
3215	3299	"							....	....
3216	3300	"							....	....
3217	3301	"							....	....
3218	3302									

MAHĀBHĀRATA

The Mahabharata is said to be of one hundred thousand slokas in extent. But what is the meaning of "the sloka"? It is not a verse, not a stanza, not a couplet, not anything connected with versification. It is a technical term in use among the scribes and vendors of MSS. It is an unit of measurement, it means thirty two akṣaras or syllables. The scribes and vendors are paid by so much per thousand slokas. The Mahabharata is one hundred thousand slokas, i.e. the copyist is paid hundred times the unit of payment. The word sloka in works on prosody may mean the anuṣṭup metro but here it means not the metro but the syllables only.

This system of payment involved no hardship on the copyist and is very fair to him. He gets credit for whatever he writes, the colophons, the uvāṣas, the post colophons and even the numerical figures given at the end of each verse and each chapter. Whenever and wherever the scribes work was a profession this system prevailed and even now it prevails in many provinces. In Benares, Mathura, Rajputana, Bombay and other places in India in Nepal and Kashmir this is the prevailing system. Not only versified works and works in prose and verse are measured by slokas of thirty two syllables but even works written entirely in prose. The purāṇas are all measured in slokas of thirty two syllables, the Arthaśāstra, the Kamaśāstra which are in prose and verse are measured by the same unit and even such prose works as the Prajñā paramitas, of various recensions are measured by hundred thousand twenty five thousand,

tên thousand, eight thousand and even seven hundred ślokaḥ. The Mahā-bhārata in a similar way is measured by ślokaḥ of thirty two syllables and called Śātra sahasrikā samhitā.

These are solid facts about which there is no gainsaying, but still sometimes the Mahā-bhārata is said to be measured in verses and the meaning of the word śloka as

*How confused are we
in its meaning*

32 syllables is ignored and there is confusion. The cause of this confusion is that in many provinces and in many periods of time professional scribes were not employed but kāyasthas were employed on pay and free board for copying MSS. In Bengal this system seems to have prevailed for centuries. In I O Catalogue is found a MS belonging to Vidya nivasā copied by a Sudra named Kavi candra for a pay in 1588 (I O Catal No 1385). A MS of the Kāhilī maṅgala was copied at Calcutta in 1753 for a couple of rupees and a piece of cloth. My mother's father employed two kāyasthas to copy Purāṇa MS. Hence in many provinces the word śloka did not mean 32 syllables and they tried to explain the term one hundred thousand in a variety of ways and created confusion and European Orientalists not knowing the system of copying MSS in India are quite at sea. It is only by long study and careful thought that the confusion will be cleared.

Almost every old copy of the Mahā bhārata differs from its neighbour, there is not only difference of readings and omissions and insertions of verses, but entire chapters and sectional parvas are often added or subtracted. Thus according to the Kumbha konām edition there are 98 parvas, 2312 chapters 96 647 verses in the Mahā bhārata but according to the same edition the Bom-

Where is the Mahā bhā
rata of 100 000 ślokaḥ?

by edition with Nīla kaṇṭha's commentary has 185 chapters less. The late Pundit Jāyā candra Siddhanta bhāṣana, who compiled an index of the Mahā bhārata, says that the Venkaṭeśvara edition agrees generally with the Burdwan and Vāṅga vasi editions but not with any other priats or MSS. The complaint is eternal that no two recensions agree and no two MSS agree. There is diversity everywhere and uniformity nowhere. But one cannot work without uniformity. But where is uniformity to be found in the Mahā bhārata?

The Parā saṃgraha parā gives the number of chapters and verses in each of the 18 major parās in which the Mahā bhārata is divided. The numbers are given in words and I put them in figures in a tabular form.

It is described in the Parā saṃgraha parā of the Mahā bhārata.

		Chapters	Verses
I	Adi	22 ⁷	8884
II	Sābhā	78	2511
III	Vana	200	1161
IV	Virāṭa	6 ⁷	2000
V	Udyoga	180	6698
VI	Bhīṣma	117	5881
VII	Drona	170	8001
VIII	Karna	69	4961
IX	Salva	50	3280
X	Saurya	18	870
XI	Strī parā	27	775
XII	Śanti	300	14772
XIII	Anuśānika	146	8000
XIV	Āśvamedha	107	3770
XV	Āśvamedha vāṇa	42	1771
XVI	Uśuśa	8	370
XVII	Mahā prasthāna	3	77
XVIII	Śraṅgīśa	5	277
		<hr/> 123	<hr/> 84876

I have consulted all available editions of the *Mahābhārata* and many MSS but this table is uniform everywhere. In one or two prints, 329 of *Śanti* is 339, but that diversity is very slight and the difference between *śā* and *śā* in old writings is so slight that one may be mistaken for the other, unless a man is an expert palaeographer. Where everything in the *Mahābhārata* is changing this table remains fixed and I believe like an anchor.

The figure 84,836 has been arrived at by counting the verses in every chapter. The *Mahābhārata* of 84,836 verses if reduced to the standard of 32 syllables will be a lakh of slokas, if not exactly, so approximately, as it can be taken as exact. Nineteen hundred twenty three chapter colophons with 98 minor *parva* colophons and 18 major *parva* colophons would make 2039 colophons altogether. Each colophon on an average contains 48 syllables or one sloka and a half, this would make 3035 slokas. The prose narrations measured by the same standard would come to about 4,000 slokas and the extra syllables over and above 32, in longer metres would be about 4,000, the *Uvācas* and the numerical figures at the end of each verse would come to about 4,000. Thus $85,000 + 3,000 + 4,000 + 4,000 + 4,000 = 100,000$. This is a rough and approximate calculation. An accurate calculation would come to very nearly the same result. This then is the *Mahābhārata* in 100,000 slokas as described and detailed in the second minor *parva* of the major *Ādi parva*.

Jayacandra Sīdhantī bhāṣya has shown, in a tabular statement, that the Bombay Venkatesvara edition, with which the Burdwan and Vāngarasi editions

agree, differs from the standard set forth in the preceding paragraph in the following way —

	Chapter	Verse *
I Ādi	+7	-261
II Sabha	+3	+201
III Vana	+46	+195
IV Virata	+5	+222
V Udyoga	+10	-84
VI Bhīṣma	+5	-15
VII Drona	+32	+735
VIII Karna	+27	+50
IX Salya	+6	+118
X Saupāṭika	0	-67
XI Strī	0	+50
XII Santi	+35	-935
XIII Anuśāsanika	+22	-299
XIV Aśva-medha	-11	-475
XV Āśrama-vasa	-3	-418
XVI Mausala	0	-37
XVII Mahā-prasthāna	0	-210
XVIII Svargarohana	0	+1
	<hr/>	<hr/>
	184	-089

The Kumbha-lanam edition in 6 volumes contains 2,312 chapters and 96,685 verses which reduced to the standard of 32 syllables to a sloka becomes 114,000 much larger than the standard set up by P S P

I have said before that in Bengal the system of copying MSS by professional scribes was not in vogue, so Arjuna Misra the Bengali commentator of the Mahabharata, finding the P S P extent of the MB as 84,836 and unable to account for the one hundred thousand slokas any other way, boldly made the proposal of including the Hari-vamsa 12,000 in it and of bringing it approximately to a lakh but for doing so he must include Hari-vamśa

Arjuna Mīśra bold
assumptions

battle in some form or other. Because bards are an ancient institution in India and they are still in evidence. I think the lament of Dhṛta-rāṣṭra to be something like a contemporary record. It is in 73, triṣṭup metres according to Madras and 57, according to recent Poona edition, and, with a prologue and an epilogue, its extent is about 150 verses. It records the gradual growth of the jealousy which led to the great catastrophe at Kuru-kṣetra and gives the details of the battle. Its deep pathos and life-like scene-paintings mark it as a contemporary description. It was composed shortly after the battle. It is not a part of the MB. but it introduces the whole poem, history or statistics, whichever one is pleased to call the work. It is a bardic song and Kṛṣṇa Dvaipāyana took up the work of writing a poem on the war, retired to a cave in the mid-Himālayas near his hermitage in the Vadarikāśrama and there with Gaṇeśa as his amanuensis wrote the story of the war, the Bhārati kathā, or the Bhārata Samhitā. He in his extreme old age taught it to Vaiṣampāyana. He narrated it in the next generation to Janamejaya, the great grandson of the victor of Kuru-kṣetra, at Taxila, where Janamejaya proceeded to sacrifice the snake race which killed his father Parikṣit. The story used to be related to the Brāhmanas officiating at the sacrifice at their leisure hours. The Mahā-bhārata was said to have been formally recited at this sacrifice and that recitation made Taxila a holy place and a seat of learning in subsequent centuries.

It was again recited by the son of Loma-harṣana who got it from Vaiṣampāyana, to the assembled sacrificers at Naimiṣāranya, the place of Śaunaka, two generations, later. It has the sanction of three set of interlocuters (1) Vyāsa and Vaiṣampāyana, (2) Vaiṣampāyana and

Janamejaya, (3) Saṁti and Saunaka, and without three sets of interlocutors no history or Purana is valid in India

As I have said before, the lament is the earliest literature on the war. It began with the piercing of the target as the earliest event in the contest and it ended with the fall of the Kurus. Vyāsa wrote 24,000 slokas giving the whole history of Bhārata family without anecdotes and without episodes. It is said to begin with the story of Uparīcara Vasu, the real father of Satya vati, the wife of Santanu and the mother of Vyasa, Citrangada and Vicitra-virya. In verso (I 166) three beginnings of the MB are given (1) The Mantra, Narayanam namasṛjya, etc., (2) Āstika, (I parva 6) (3) Uparīcara (I ch 64)

The first cannot be by Vyasa because it salutes Vyasa. The second cannot be by Vyasa as it speaks of the origin of the sacrifice of snakes which is later than the time of Vyasa. The third may not be by him as it speaks of his mother's real father and his own birth. His MB contained (1) Sambhava parva (not Adī) (2) Sabha, (3) Vana, (4) Virāṭa, (5) Udyoga, (6) Bhīṣma (7) Drona (8) Karna, (9) Śalya, (10) Strī, (11) Śānti (12) Asvamedha, (13) Āstikyaśāstra, (14) Mausala (I 1103-107). The last two are rather doubtful and Saṁgraha, Pauṣya Pauloma and Āstika (2 to 5 minor parvas) are impossible in a work by Vyasa. "The first chapter, Anukramanīya was certainly not by Vyasa as it contains many later events and sentiments and it is put in the mouth of Śānti

Vaiṣampāyana narrated the story of the MB at the sacrifice of snakes at Taxila. He was in a position to add the last parvas of

the MB left untouched by Vyāsa and to complete the Ādi parva. The story of Upari-cara might come from him. He cannot be expected to give the genesis of the Sarpa-yajña in three minor parvas for he was asked for the history of the ancestors of Janamejaya and not his own.

Sauti gave the last finish to the work. He says
 Sauti's Work he was present at the Sarpa-yajna
 of Janamejaya, thence he went on

a long pilgrimage, saw Samanta-pūcaka and the scenes of the battle of Kuru-kṣetra, and then he came to the forest of Naimiṣa to be present at the long sacrificial session of the ṛṣis. He gave many Ākhyānas and Upākhyānas. The history of the sarpa-yajna is by him, the P S P is perhaps by him as it is prefaced with a description and history of Samanta-pūcaka which he had seen in his travels. The Pauṣya, Pauloma and Āstika parvas are by him as they give the genesis and history of the Sarpa-yajna which neither Vyasa nor Vaisampayana was in a position to give.

The kernel of the MB is the Lament of Dhṛta-rastra.

Gradual growth of the
 work

Perhaps it was sung by a bard shortly after the battle and it became very popular. The first writer of the MB.

expanded the stanzas of the Lament into chapters and parvas. It began with the hitting of the target and ended, as in the Lament, with the fall of Duryodhana with a few words about the subsequent events. At that time the history of the Kuru family previous to the battle was either very well known or the poet did not like to burden his work with such history. But two generations later Vaisampayana found it necessary to add two parvas,

PREFACE

the Sumbhava and the Amsavatara, and add a short account of events down to the end of the reign and the life of Yudhishthira. Sauti added the history of the Sarpa sūtra, the three parvas, Paṇḍya, Pauloma and Āstika. An analysis of the Anukramanika and the P S P will show that various parts of these two parvas were composed at various periods of time.

There is another aspect from which the gradual growth of the work may be viewed.

Another aspect of gradual growth

namely, the work was an epic poem in the beginning. Vyasa is represented to speak of it as a poem to Brāhmā, and an epic poem often begins from the midst of things and not in historical or chronological order. The poem began from the hitting of the target and ended with the fall of Duryodhana. Then it became a history of the Kuru race and so some minor parvas were added at the commencement and some at the end. Sauti added the three parvas on the serpent sacrifice to prove the authenticity of the work. Then as the idea of an itihāsa expanded from a mere chronicle to social, moral, intellectual and economical history, the work expanded along with it, till it included purāṇa (old legends), itihāsa (facts), ākhyāyika (stories), udāharāṇa (examples), dharma śāstra (religious law) and arthaśāstra (economics and politics) as in Kauṭilya I, 5.

Some orientalists think that there was a Mahā bhārata of 8,800 verses or ślokas. But there

An MB of 8 800 ślokas is a myth

is no justification for this statement. That figure is mentioned in connection with Vyasa kṛtas. The condition on which Ganesa accepted the office of amanuensis was that he should not wait and Vyasa added a condition that Ganesa should

not write anything without thoroughly understanding it. So Vyasa often had recourse to the trick of giving a difficult verse to Ganesa, to *gun* time. These difficult verses are known as Vyasa kutas and the figure 8,800 gives the number of such kutas. He knew them all, his son Suta, who was always near, knew them all, but it is doubtful that even such an intimate friend as Sanjaya knew them so fully (Kumbh ed., I 1 117).

The P S P seems to have attempted to arrest the growth of the world and its expansion by fixing the number of chapters in each major parva, and the number of verses in it. But all the trouble taken by the writer of P.S.P seems to be of no avail to us, as we do not know which verse and which chapter has the sanction of P S P. The attempt has not been a complete success because much has been added after the P S P and much has been deducted also. The story of the deductions is rather curious.

In the drama *Pañca ratra* in the Trivendrum series there were some scenes from the Mahabharata at the end of the Raja-suya sacrifice held by Duryodhana in which Duryodhana promised to Drona, as his *dāṣiṇā* the restoration of half the kingdom to the Pandavas, if they could be traced within five nights. But these scenes are now lost to the MB.

Lots of chapters are now recited at the end of *vrātas* and other religious ceremonies as coming from the *Santi parva* of the MB and as an interlocution between Bhīṣma and Yudhiṣṭhira. But they are not found in modern recensions of the MB.

* There is a work named *Panca ratna* enumerating five gems from the MB, namely (1) *Bhagavad gita* (2) *Bhishma stava rya* (3) *Viṣṇu sahasra nama*, (4) *Anu smṛti* and *Gajendra mol ṣṛṇa*. Of these the first three are found in *Bhishma Smṛti* and *Anuśāsana parvas* respectively, but the other two are nowhere found in any recension of the MB. I have traced them to the *Viṣṇu dharma* of which the only copies were collected by me. Then it is apparent that the *Viṣṇu dharma* at one time formed an integral part of the MB. It has been discarded in favour of either the *Mol ṣa dharma* or the *Harivaṃśa* and as a copy of the *Viṣṇu dharma* is dated in the 11th century A.D. it must have been discarded long before that period. The names of the minor parvas of the *Smṛti* and *Anuśāsana* end with the word *Dharma* as *Rāja dharma*, *Āpād dharma*, *Mol ṣa dharma* and *Dana dharma*. The MB is written expressly with the object of glorifying *Viṣṇu* and it strikes as strange that the *Viṣṇu dharma* should be elsewhere and not in MB.

So the history of the *Maha bhārata* is not one of continuous growth but of growth and depletion. As many were willing to add so many were prone to criticise the growth and reject things not in harmony.

The outline and the framework of the MB was settled by *Vyasa*, *Vaishampayana* and *Sauti*. But it has received accretions and depletions from time to time. How to determine the age and history of these is a difficult task and I have the following suggestions to make —

My first suggestion is that any chapter or group of chapters having a separate *phala śruti* is an independent

work thrown into the body of the MB. either with a set purpose or simply for the purpose of preserving a short work which otherwise would be lost. The Nalopakhyaṇa in 30 chapters has a separate phala-śruti and so it is an independent work. The Bhagavad-gītā in 18 chapters has a separate phala-śruti and so it is an independent work. Its setting is peculiar and very suspicious. There is a Bhagavad-gītā parva in 31 chapters of which the first 13 have nothing to do with the gītā—the thirteenth chapter ends abruptly and the gītā begins abruptly. The Bhīṣma-stava rāja has a separate phala-śruti, and the Viṣṇu-sahasra-nama has a separate phala-śruti and so they are independent works. In this way I have traced 47 independent works in the body of the Maha-bharata. But the most curious are the Anu-kramanīkadhyaṇa and the parva-saṃgraha.

If Vyāsa had an anukramanī of his poem, it would be a poetical Anukramanī and it is no

Analysis of the Anu-
kramanī

other than the Dṛta-raṣṭra-vilāpa from I. 129 to 278. This is a short

poem on the MB and here we find that brovita is the soul of wit. It is preceded by two Jagatī verses on the MB. "Duryodhano manyumayo mahā-drumah," etc., so familiar to brāhminnas in India. These verses and the lament are preceded by a history of the composition of the MB. That history has a Maṅgalācarana and an enunciation. It says that Vyāsa after dividing the Vedas, wrote the MB in a cave of the Himālayas in three years. The history began with the creation and it gave a short summary of the work (I. 1. 75—77). It was a lākṣ of śloka in extent, with an Anukramanī in about 150 śloka. When the work was mentally complete, as in the case of Rāmāyaṇa, Brahmā made his appearance and asked Vyāsa to employ Gaṇeśa as his amanuensis and so was Gaṇeśa employed.

There are other statements, too, which we need not take any account of just now. Some details of the contents are given in I 1 104 to 107. All this Anukramanika has been put into the mouth of Sauti. Yet the word *Ādi parva* is not there but instead of it, *Samgraha parva*, two parvas of the snake sacrifice and the *Sambhava parva*. At the end, too the *Anusasana* the *Mahaprasthanā* and the *Śvarga-rohana* parvas are not there.

The second *Anukramanika parva* describes the *Samantapanchika* that is, *Kuru kṣetra*, the scene of the battle. It describes the *Alaṅkāra* and then gives, the 100 minor parvas into which Vyasa is said to have

The analysis of the
PSP

divided the MB and the Appendix *Harivamśa*. Then it gives details of the 18 major parvas into which Sauti seems to have divided the work and an enumeration of the chapters and verses of each major Parva. In these two parvas practically there are five enumerations of the contents of the *Mahābhārata* (1) the short *anukramanika* in the first half of the first parva, (2) a shorter *anukramanika* in two or three verses beginning with 'Duryodhanō manyumayo' (3) *Dhrtaraṣṭra vilāpa* of the second half (4) the enumeration of one hundred minor parvas attributed by Sauti to Vyasa (5) the details of the 18 major parvas in chapters and verses. But discrepancies among these prevent our ascribing them to any of the three Munis of the MB. They are subsequent additions made by reciters and editors.

Vaisampayana's summary of the MB given in I VI 3 and 4 looks like the summary of a poem on a war and not of a history. In it Vaisampayana says that Vyasa wrote the work in three years of devoted labour that it had 2000 chapters 100 minor parvas, 18

maṇor parvas and one lākḥ of ślokaḥ. It began with the return of the Pāṇḍavaḥ from the hills. The jealousy of Duryodhana is the bīja or seed of the war. He also says how it developed and how it ended.

Some idea of the extent of these independent works with phala-śrutiḥ may be found in the fact that the Bhagavad-gītā has 18 chapters and Nalopākhyāna 30. If therefore the 47 or say 50 phala-śrutiḥ are calculated to cover about 200 Adhyāyaḥ it would not be an extreme calculation. Vaiṣampāyana's extent of Adhyāyaḥ is fifty ślokaḥ, so altogether there would be, $50 \times 200 = 10,000$ ślokaḥ covered by these phala-śrutiḥ. These were thrown in very early, perhaps, when the MB. was in the making.

My first suggestion is that chapters and groups of chapters with a phala-śruti are independent works thrown in the MB. with a purpose. My second suggestion is that other stories in the MB. even though without a phala-śruti, are independent works or summaries of independent works; such as Rāmopākhyāna, Pativratoṣākhyāna and others. The stories of beasts and birds are from the ancient folklore of India. The interlocutions are a special feature of the MB. They are mostly old dialogues of Indian sages and kings to support some statement in the MB. This is specially abundant in the Śānti parva where erudite matters are discussed. The several gītāḥ are also independent works thrown into the MB.

Some of the interlocutions are very old, for instance, that between Bhṛgu, one of the original progenitors of the Aryan race and Bharadvāja, the grandson of another progenitor. It is perhaps one of the oldest and the subject of

the interlocution is the simplest from an anthropological point of view. The latest interlocution perhaps are those in which Bhīṣma took part. No interlocution can be later than the time of the composition of the MB. So are the stories of beasts and birds.

My third suggestion is that whenever any well ascertained modern idea is to be found in a chapter of the MB that chapter should be regarded as a later addition. Thus the classification of royal studies into philosophy, the three vedas, economics and politics was started by the acaryas of Kauṭilya, so the chapter in which this classification is accepted must be either contemporary of or later than Kauṭilya, for instance, Śanti chap. 14, which contains this classification cannot be old. The interpolation may belong to the fourth century B.C. or later. For the same reason the Chapter 48, too, is a later addition. The succession of teachers of arthashastra as given in Śanti 57 is older than that of Kauṭilya, for Kauṭilya quotes many minor authorities than MB and Kauṭilya and his acaryas are never mentioned in it. But the next chapter 58 seems to be an interpolation as there Kauṭilya's classification is given in full.

My fourth suggestion is that when countries and races of later origin are mentioned in any chapter that chapter should be put down as later.

For instance, in Śanti 64. 13-14 we find the following enumeration of countries and races —

यवना किराता गान्धाराश्चीना शबरवर्जरा ।

शकास्तुषारा कद्राश्च पल्लवाश्चान्धमदका ।

उद्रा पुलिन्दा व्यावट्टा काषा खेष्शाश्च सर्वशः ।

Here we find Śakas, Yavanas and Pahlavas mentioned together and on Noldke's theory, it should come between the second century B C and second century A D and not before, as during these centuries these nations played an important part in the History of the Middle East. In this matter we are in a much better position than those who explored the MB 50 or 60 years ago, as the progress of archaeological researches has cleared the geography of the time of Buddha, of Panini, of Katyāyana, of Patañjali, of Kāṭilya, of Vātsyāyana and of Bhārata and of others to a very great extent. And the geography of the MB is older than the oldest of them, namely, the sixteen great kingdoms of Buddha's time.

My fifth suggestion is that the minor parvas, and chapters not found in all MSS but only in some are to be looked on with suspicion. As for instance, the minor parva entitled Vaiṣṇava dharma in major parva XIV is found in the Madras and not in the Bombay edition. It is doubtful if it is a genuine part of the MB. The difference between these editions is 185 chapters and they are all suspicious.

My sixth suggestion is that the MB is a work written expressly for the glorification of Kṛṣṇa. Indeed from top to toe it is full of Kṛṣṇa. Any chapter written expressly for the glorification of Śiva or Rudra is therefore out of place in a work of this nature. But in the Anuśāsana parva of the Madras edition, there are many chapters on Śiva alone. Thus chapters 45 to 49 in Parva VIII are all very suspicious. In one of these there are 1,000 names of Śiva, quite tantra like, and uncalled for in a Vaiṣṇava work. In the same parva the chapters 205 to 250 are mainly in interlocation between Mahadeva and Pārvatī.

It is of the nature of a tantra, it contains many topics already explained by Bhishma and other speakers to Yudha śhita. But there are such topics as the worship of phallic emblem which have a very modern look. Vāmana, the rhetorician in the 7th century, speaks of phallic emblems as familiar things and these did not produce the same sensation of horror as it otherwise would do. Phallic emblem in stone have been found up to the first century after Christ and may have existed a century earlier. Reading through these 16 chapters one would meet with ideas many centuries younger than in the other parts of the MB. The Śukhya of this part is nearer Śaṣṭi tantra than in other parts. The Rāja dharmā is also modern. For non-brāhmanas and non-kṛtriyas four callings are prescribed vārta, sevi, kārṇ and natya (MII 217). This is the very same as in Kauṣilya who uses the same words. The duties of soldiers are the same. The word bhartṛ-pinda is used both here and in Kauṣilya in the same sense and in the same connection. Chapters 217 to 226 treat of Karma vipāka, that is tracing the pleasure and pain of the present birth to the good or bad action done in previous existence. This is certainly very late. Though pre-Buddhist India believed in the theory of karma and transmigration, the register of minute causes in one birth producing minute effects in another is very late (see the para on Karma vipāka in the preface of my Śruti volume). This long interlocution is more tantrika than purāṇa.

My seventh suggestion is that anything tāntrika is a

Seventh suggestion

later addition and very late. Every
tantrika cult must have five āngas

(1) Stava, (2) Kavaca, (3) Nyāsa, (4) Sahasra nāma, and (5) Pāñcavidhi. Some of the stavas in the MB are tantrika

for instance, the *Bhīṣma śataṛāja*. The *sahasra nāmāś*, too, are *tantrika*. The *Viṣṇu sahasra nama* not only utters the *r̥ṣi*, *devatā*, *chāṇḍah* of the *Vaidika* but also the *śakti*, *bija* and *kīlā* of the *tantrika* mantras. They should therefore be regarded as later additions. But Śaṅkara in the beginning of the ninth century has commented on the *Viṣṇu sahasra nama* and so this has been thrown in some centuries earlier.

Thus the MB has acquired accretions even so late as the 7th or 8th century A D and perhaps even later.

The Indian chronology of yugas and kalpas must be rejected as mathematical and astronomical. The Kali yuga era begins astronomically in 3101 B C and therefore does not command that respect which belongs to a practical and historical era. That sort of practical and historical era is to be found in the Purāṇas. The Kali yuga begins shortly after the battle of Kuru kṣetra. The purāṇas give a succession of 59 princes of the Magadha dynasties with the duration of their reigns, from the battle. The durations put together come to 1050 years when the Nandas begin to reign, say about 420 B C. Thus the date of the battle comes somewhere near 1475 B C. Many of the war ballads were contemporary and specially the Lament of Dhṛta rāṣṭra. The MB was composed by Vyāsa and revised by Vaiśampayana within hundred years of the battle. Sauti's revision must have taken another century or more, as Naimiṣa as a tirtha is much younger than Pāṣāra and Kuru kṣetra. Thus the frame work of the MB took 2 to 3 centuries to complete. Then began additions and interpolations. The chapters and interlucubrations about early Sāṃkhyaś of 8 pralayas are pre-Buddhist and the allusion to Mundaś or shaven headed monks may be post

Buddhistic. The Rājya-dharma chapters in which Royal Sciences are defined as philosophy, the vedas, economics and politics are post-Kauṣilya, those in which human sciences are classified as Dharma, Artha, Kāma and Mokṣa are as old as the first or 2nd century, A.D., i.e., the time of the Kama-sūtra. The classification of sciences in the MB, into Rājadharmā, Aprādharmā, Mokṣadharmā and Dāna-dharma is at once primitive, crude, and simple, betokening an early effort than the preceding. The tantra and sectarian materials were added perhaps in the second half of the first millennium of the Christian era. Thus, I think, is a short and rapid history of the growth of the Mahābhārata. This is not the place for an effort carefully and laboriously made to determine the age of every chapter in this huge compilation. But I think time has come for such an effort.

It may be asked in what language was the MB first written. The answer is not easy to give. The Rāmāyaṇa was written in a new chandī and that word chandī covered a world of meaning in those ancient days. It meant versification, rhythm, style and inspiration. Brahmī says to Valmiki that you have got a chandī other than mine. But the same Brahmī does not say the same thing to Viśva. Simply because the Rāmāyaṇa was based on the pañcagēya of sacrifices written in a language easily to be understood by the common people while the MB is based on war lays written in gorgeous style and in a language hard to pronounce. Rāmāyaṇa is written in what is said to be the Ārya language and the MB later Vedic. But during the long centuries the language of both these poems have been awfully modernized. The progress of modernization is visible in different recensions of the work. The

Bombay recension of the Rāmāyana is more archaic than other recensions. The same is the case of the language of the Mahā-bhārata also. The following archaisms of the MB. are picked up mainly from the Rāja-dharma-parva of the Madras recension. In Classical Sanskrit *a* is elided after the final *e* or *o*, in the Madras recension *ā* is also elided as in *Drta-rāṣṭrah + Āśrama-padam = Drta-rāṣṭro'śrama-padam* I. ii-347. Such expressions as *Videha-rājñah* (XII 18-2.) *Dharma-rājñam* (XII 39-8), *Kutumba-dharmānah* XII 15-27 are Vedic. *Drdha-pūrve* (XII 19, 27) is a form which the commentator says is Vedic in this form of compound. *Karisyē + iti = Karisyeti* is Vedic. *Dāre* in singular is non-classical (XII. 25-27). *Yathā purā* has been turned into a compound *yathāpuram* (XII. 49. 30). This is unclassical. *Abhi-bhoh* is an expletive not known in ordinary Sanskrit (XII. 58, 117) In *sah + āśrami = sośrami* (XII. 56, 31) the elision of *ā* is not according to Pāṇini. *Sābyam* for *Sāhāyyam* is unusual; *Nālpacetāyam* for *Nālpacotāh + ayam* is not Pāṇiniya. The Rule of Pāṇini that in infinitive mood, when the root is alone, it takes *ktvāc*, but when joined with other words it takes *lyap*, is often violated and the *parasmaipadī* root, often takes *ātmanepada* and *vice versa* in the MB. These are so frequent that it is not considered desirable to give instances. Words like *Yudhyantah* for *Yudhyamānāh*, (XII. 21, 20) *sahati*, for *sahate*, *varttatah* for *varttamānasya*, *paśyasva* for *paśya* jar into the ears of those who deal with Classical Sanskrit only. Such archaisms are rare in the Rāmāyana though there are archaisms in it, too. The word *Nityadā* is not classical but it is frequently used in both the works.

Rāmāyana is based on vernacular panegyrics of sacrifices and the Mahā-bhārata on war lays. One was

the beginning of the classical and the other is the tail end of the chāndasa. One is meant for all and the other for warriors and cultured classes only. The process of modernisation has made the language look like the same in both but close examination shows that difference still exists after such a lapse of time and so much wear and tear in copying. A parallel may be found in the poetry of Rajaputana. Bhaṭas write for all classes of people but the caranas write only for the warrior class i.e. Rājputs and those who come in close contact with them. The Bhaṭas write in pingal, i.e., the spoken Hindi but the caranas in dingal, an elevated form of the Maru bhaṣa at a certain stage of its development. It is rarely appreciated and even understood by the common people. There is a saying in Rajputana which may be appropriately quoted here —

Bhaṭ, ghaṭ, gadariyā sab ko ko hoy

Carana hai catura nara gadhpati ko hoy

Bhaṭ, the punegyrist, ghaṭ, a hodgepodge with flour and other things and asses are for all classes of people but Carana is a clever fellow. He approaches the masters of forts only.

Throughout the MB there are so many allusions to the story of the Rāmāyana that it is difficult to conceive that the Ramayana or its story is later. In every part of the MB those that are undoubtedly old and those that are undoubtedly modern the story of the Ramayana is equally well known. Some people think the Rāmopākhyana is the only piece in the MB which deals with the Rama story. But no. In the Vana parva itself three other chapters are devoted to the Ramayana and the curious thing is that the stories differ greatly in detail.

MB is post Rāmāyana

There is an anthropological fact which determines the priority of the Rāmāyaṇa. Rāma goes to heaven with the whole city but Yudhiṣṭhira takes his brothers only but reaches heaven alone. In the primitive world when king died he was followed voluntarily or involuntarily by his whole court. They all thought he would require their services in the other world. The King of Ashanti died about a hundred years ago and all his queens, all his ministers followed him, his best horses were slaughtered for him and all the animals and things which he loved were thrown into his grave. The story of Nogi following the Mikado is too recent to describe here. Rāma's following was so complete that the city remained depopulated for generations till Kṣemaka repopled it and Rāma's son had to remove his capital beyond the Narmadā. At the time of the MB. an opinion gained ground that heaven lies to the North of the Himālayas. There is a chapter in the Śānti parva where this is stated in full. The ordinary Hindu belief is that souls after death travel towards the south and the idea in primitive Europe was that they travelled westward. Brittany in France and Cornwall in England were long regarded as the home of human souls after death. Arjuna went to heaven to his father Indra to learn the use of celestial weapons by the north road and his brothers went the same way to welcome him on his return from heaven. Now of the two ideas the former is much earlier than the latter and both the ideas occur in parts of the work which are known as interpolated.

But we need not go to Anthropology for the priority of the Rāmāyaṇa. The *ṛsis* in the Rāmāyaṇa are generally the starters of the gotra system among brāhmanas, such as :—

Jamadagnir Bharadvāja Viśvāmitrātri Gotamāḥ,
Vasiṣṭhaḥ Kaśyapo' gastyo' ṣṭau gotra-pravarṭtakāḥ.

and these eight are the principal seers of the R̥gveda Bharadvaja, Viśvamitra, Vaśiṣṭha and Atri have each a Mandala assigned to him Jamadagni, Gotama and Agastya have several hundreds of ṛks assigned to them in the first Mandala Kasyapa has only one ṛk that forms a sukta by itself and the only sūkta with one ṛk Vama deva is another great ṛṣi of the Ramayana who has a Mandala assigned to him So the Ramayana ṛṣis are all seers of the R̥gveda But the Maha-bharata is the work of a ṛṣi who classified the Vedas into ṛk, yajus and sāma and whose disciples are the starters of different śakhas of the various Vedas Yajna valkya, one of the youngest authors of a brahmana, is an officiating priest in the Raja suya sacrifice of Yudhiṣṭhira So the two poems are ages apart The names of the ṛṣis of the Ramayana are single names, but the names of those of the MB are clogged with one or two patronymics or apatyārtha pratyayas

As I have said before the story of the foundation of many of the great cities of N India is to be found in the Ramayana but in the Maha bharata they are flourishing cities capitals of flourishing kingdoms, towns of long standing and of ancient name and fame Valmiki is mentioned many times in the MB sometimes as a ṛṣi and sometimes as a poet One of the verses in the Ramayana has been quoted *ad verbatim* and *ad literatim*, several verses are quoted which seem to be from other recensions of the Rāmāyana not known to us A descendant of Rama is killed by Abhimanyu on that fatal day on which he was unjustly killed by seven warriors of the Kaurava party Another descendant of Rama was compelled to pay tribute, when the Pandava brothers proceeded to the conquest of the world prior to Raja suya

Iti hasa in classical Sanskrit means a narration of facts though in the Vedic it had a different meaning. Therefore it meant "iti ha asa" "this it was" without any proof. It is from this meaning that the word "aitihya" has been derived. History or fact in Vedic was Naraśamsa, this happened among men. But in classical Sanskrit history is represented by the word iti hasa and Maha bharata is the only iti hasa. In a work entitled Sarva mata samgraha published in the Trivendram series No LXII, page 7 this meaning of the word has been specifically stated. In Kautilya Iti hasa has the same authority as the 4th Veda, the Atharva. He calls it iti hasa-veda. In the MB itself, in several places, the Maha bharata is called the fifth Veda and when weighed against the other four is found to be heavier. A collection of anecdotes from the MB is called Iti hasa samuccaya (Catal No 3442-3446). It contains in some MSS 32 and in some 42 stories. MB has much didactic matter in it and these were thrown in after the extended meaning of the iti hasa was sanctioned by the authority of Kautilya in Book I 5 of his Artha sastra, that extended meaning is, that the word iti hasa means and includes (1) Purana, ancient legends, (2) Iti vitta facts, (3) Akhyayika, anecdotes, (4) Udaharana, examples (5) Dharma sastra, (6) Artha sastra. Unless this comprehensive meaning is accepted, there is no reason why politics, military regulations, emergency duties, spiritual matters, civil code and even the law of gifts should be included in a historical work like the Maha bharata. The Authors, revisors and even interpolators were not exactly fools to put anything and everything in the work.

The only system of Philosophy advocated in the MB is the Samkhya with its practice, the Yoga. The Sam

khya is knowledge and the Yoga is activity for the realisation of that knowledge But this
Ph Philosophy of the MB Sāṃkhya is not the Brahminical Sāṃkhya as expounded in the Śaṣṭi tantra and its summary the 72 Karikas of Īsvara-kṛṣṇa but the old Sāṃkhya from which branched off Buddhism and Jainism The later Brahminic Sāṃkhya has as its article of faith मूलप्रकृतिरविहति प्रकृतिविहृतय सप्त । योऽप्रकृत्य विकारो न प्रकृति न विहति पृथक् । The older Sāṃkhya says ब्रह्मो प्रकृतय । योऽप्रकृत्य विकारो । पृथक् । and the MB throughout gives its adherence to this form of Sāṃkhya except in VIII, 205-250 in the interlocution between Mahadeva and Pārvatī evidently a latter addition

Other systems of Philosophy are not in the MB
Nyāya not in MB Hopkins finds Nyāya system there There are only two words in the MB which are used in a technical sense in the Gotama sūtras They are प्रयोजन and निर्णय—words of common use in Sanskrit and used in the MB in a non technical sense Professor U of Japan in his preface to the English translation of the Chinese translation of a Sanskrit work, now lost, of a system of Vaiśeṣika with ten categories says that the Gautama sūtras have been for the first time quoted in Mahayana logical work of Harī Varmā who flourished in the third century A D This appears to be very probable, as the passage in Caraka, by the end of the first century A D, in which some of the Nyāya terms occur does not show that the author knew the work entitled Gautama sūtras The system of debate advocated in the Gautama sūtras, is quite distinct from that of the Mīmāṃsakas in the second century B C and in Katha vāstu, points of controversy, composed by monks assembled at the third council of the Buddhists at Patali putra in the

17th year of Aśoka. So the Mahā-bhārata can have nothing to do with Gautama Sūtras. In XII, 24, 11, 13 there are Nyāya terms used, but the chapter is late as it uses Kautilyā's classification of sciences.

The Vaiśeṣika system is not there. In a pamphlet published by the late lamented Babu
 Vaiśeṣika not there Harināth De, Vaiśeṣika was pointed out as one of the 20 systems of thought mentioned in the Lamkāvatāra sūtra. This is one of the earliest sūtras of the Mahā-yāna as Aśva-ghoṣa in the end of the first century A.D. alludes to it and quotes from it. The MB. does not name the system nor its author but in connection with various schools of Sāṃkhya it uses the word viśeṣa not in the technical sense of Kaṇāda as the ultimate differentiation but as an attribute peculiar to an element which in later days was known as Vaiśeṣika-guṇa. The peculiar feature of the Vaiśeṣika is the atomic theory but it is nowhere found in the MB. The system of generalization and differentiation carried to its logical extreme, which characterizes the Vaiśeṣika, is not in the MB.

The Mīmāṃsā systems, pūrva and uttara are not to be found in the Mahā-bhārata. Their
 Mīmāṃsā not in MB system of debate by adhikaranas is nowhere advocated in it. The Mīmāṃsā system was first heard of in Patañjali's Mahā-bhāṣya where Kāśakṛtsna is named as a Mīmāṃsaka and Kāśakṛtsna is quoted in the Bādarāyana's sūtras. So none of the Mīmāṃsā systems are expected to be found in the MB.

There is a mention of Cārvāka in the MB. in connection with the coronation of Yudhiṣṭhira
 The Lokāyatas not in MB nor Buddhism. where he came, abused the king and praised Duryodhana. The brāhmaṇas

reduced him to ashes by their humkara. His doctrine is not given. Lokayatikas are mentioned once only. Buddhists are not mentioned at all.

The Mahā-bharata seems to have been composed long before the huge intellectual upheaval which took place in the seventh and sixth centuries before Christ and which produced Buddhism, Jainism and the heretical schools. Ajita Kesa Kambhira seems to have propounded the Lokayata school with its four elements and with vitality as the combination in certain proportion of the elements like the power of intoxication produced by the kinva with molasses and water.

In philosophical treatises Samkhya is a dry and dreary subject but in the Mahā-bharata it is most interesting. The authors, Kapila, Āsuri, Pāṇca sikhā, Sanat-kumara, Jaiṣiṣavya

The Authors of the
Sāṅkhya

are living and moving in the great epic. Kapila teaches Āsuri (Santi 326-328), the difference between the manifest and the non-manifest in prose. Though this interlocution is found only in the Kumbha-konam recension it has all the marks of antiquity and simplicity of ancient writing. Pāṇca sikhā was the pupil of Āsuri. He lived by sucking Kapila's breasts and Kapila is said by some as the wife of Āsuri. Pāṇca-sikhā gained the knowledge of what is to happen after death and roamed all over the earth as a Samkhya bhikṣu and then came to Janadeva, the king of Mithila of the Janaka dynasty. Janadeva was fond of controversies in spiritual matters and he soon became a warm admirer of Pāṇca sikhā and the interlocution between the two is one of the most interesting and instructing in the Mahā-bharata. Sanat-kumara was a pupil of Kapila and he explained to the ṛsis their pros

peets in their future existences. He also explained to Rudra the salient points in the Sāṃkhya system (Ān 165-169). Bhṛgu explained similar ideas to Bharadvāja (Śānti 180-185) and Sanat Kumāra to the ṛṣis (Śānti 227).

I have shown that the Sāṃkhya of the MB is not the
 MB pre-Buddhist orthodoxy brahminical Sāṃkhya but
 the Sāṃkhya which believes in 8
 pralayas. Aśva ghōṣa in his *Buddha carita* chapter VII,
 speaks of this Sāṃkhya as taught to Buddha by his Gurus
 Ādara Kālma and Uddala Rāma putra. They were both
 advanced thinkers and expert practisers of yoga. Some
 oriental scholars think that they have passed the stage of
 deriving the Buddhist doctrine from the Sāṃkhya. I have
 not yet passed that stage and I believe that more reliance
 is to be placed on an ancient authority like Aśva ghōṣa
 than on modern orientahsts. Aśva ghōṣa's statement is
 clear and distinct. The Gurus explain to Buddha the
 system of Kapila. The first Guru goes up to two of the
 Āyatanaś Alasmanyāyatana and Almanyānatyāyatana
 and the second up to Nā Samjñā na Samjñyānatyāyatana
 in the arūpa heaven. But Buddha was not satisfied. He
 thought when something is *śe* when existence is predi-
 cated to something it cannot be absolute, it must have
 relations. So he takes six years to study and to meditate
 and though keeping the framework of the Sāṃkhya so
 far as possible destroys the cardinal point of their faith
 namely Sat Iārya vāda. They believed that the effect re-
 mains in a nascent state in the *causo* and so cause and effect
 are both permanent. He destroyed this theory and sub-
 stituted for it the momentariness of all effects, that is,
 the *ḷṣanika vāda*. The ultimate result was that the
 absolute was regarded as something to which neither
 existence nor non existence nor an affirmation of the two

nor a negation of the two can be predicated. The Sat karyya vada ended in the Kevali who is Narayana the creator and destroyer of the world, and the Kṣanika vada ended in Śūnyata, Anupadhi seṣa Nirvāṇa and no creation and no destruction. The whole Psychology of Buddhā depended on that of Samkhya and as the greatest exponent of the primitive Samkhya the MB must be declared to be pre-Buddhist.

Though the MB is so full of Samkhya in later times Samkhya fell into disrepute. The old system was discarded by the Orthodox Brahminists and a new, that of Śaṣṭi tantra, was substituted. Śaṅkara does not think highly of Samkhya, but he refutes it simply because some men in authority accepted it. In the thirteenth century Hemadri though ranking the experts in Samkhya as high as the oatur vedins, regards the Kapilas as dogs to be beaten away from religious assemblies.

If the MB was a kāvya at one time, it must have

The Rāja dharma parva
examined under the seven
suggest one

ended with the coronation of Yudhi
sthira and the Śānti and other parvas
are later. The Rāja dharma is the

first minor parva in the major parva Śānti. It is then just where the old work ends and the new begins. It has therefore, a peculiar interest. An examination of the 130 chapters of this parva may yield important results.

The first chapter is a chapter of congratulations. The rṣis come and congratulate the victor. This is in imitation of the first chapter in the Uttara lāṇḍa of the Rāmāyana. Chapters 2 to 7 are devoted to the glorification of Karna the most powerful opponent of the Pandavas. This idea is also taken from the Uttara lāṇḍa where

the early history of Ravana is the theme of several chapters

Then come chapters (8 to 36) on the remorse of Yudhiṣṭhira and the consolation given to him by his four brothers, by his wife, by a ṛṣi named Deva-sthana, by Vyāsa and the last, the most powerful and effective, by Kṛṣṇa. After the speeches Yudhiṣṭhira makes a pathetic appeal to renounce the world and to enter the quiet life of a hermit. Some of the speeches really advance the action of the epic but others seem to be redundant and these are full of more modern ideas, for instance, Nakula's speech (chapter 12) treats of Īsvara and the mantra as the only living force and the rest dead matter. He speaks of six pramanas, the Mimamsaka view, not earlier than the second century B C of dr̥ṣṭānta, samsaya, nīṁaya and other Nyaya terms not earlier than the second century A D [see Sadajiro ōgiura's work on Hindu Logic and U's preface to his Vaiśeṣika of Ten Categories]. In one of Arjuna's speeches he mentions with contempt the shaven-headed people in coloured cloth, people with clotted hair and people who go naked. He most probably means the Buddhist, the Sāṁkhya monks, and the Jains. In one of Vyasa's speeches he uses many logical terms taken from the Gṛutama sūtras, quoted by Harī-varma, a Buddhist logician in the third century A D.

Yudhiṣṭhira takes heart and agrees to accept the responsibility of government. He goes to Hastinā. He is proclaimed King. He divides the spoils to his brothers, makes arrangement for the maintenance of the families of the vanquished, and goes to the field of battle where Bhīṣma lies on a bed of arrows and induces him to speak on the duties of a King. Among these chapters 37 to

55 is one (38) on Carvaka who is represented as a friend of Duryodhana and who was reduced to ashes by the brāhmanas. There is one hymn to Kṛṣṇa by Yudhiṣṭhira, with a phala-śruti (chapter 12) entitled Kṛṣṇa-stāna-nama. There is another hymn with a phala-śruti by Bhīṣma to the same Kṛṣṇa called Bhīṣma-stāna-ṛāja (16). But this hymn is given not in the course of the narrative but by a special request of Janamejaya.

Then commences a preliminary speech by Bhīṣma on politics commencing at 55. 10 and ending at 57. 30 containing many authentic sayings of old sages like Varuṇa, Manu, Uśanah, Bhargava and others. There is nothing in this speech which is modern. In chapter 59 Bhīṣma commences to give details. In the Kṛtā yuga there was no king, no politics. People were virtuous and they protected each other. Then came avarice and lust, protection was wanted. The gods went to Brahmā who composed a Śāstra in one hundred thousand ślokaś on Dharma, Artha and Kāma. The Mokṣa śāstra was different. Out of these Śāstras came Anvikṣikī, trayī, vārtta, and dandanīti as vidyāś for kings. Then a table of contents of Rāja nīti is given which to a great extent agrees with the Vidya samuddeśa of Kauṭilya. Brahmā's politics was imparted to Śaṃkhara who is called Viśālikṛt and who abridged the Śāstra to 10,000 chapters. Indra got it from Śaṃkhara and reduced it to 5,000 and Bṛhaspati who got it from Indra to 3,000 and Kavya or Śukra to 1,000. This tradition is so different from that of Kauṭilya in whose opinion Uśanah knew danda nīti only, Bṛhaspati, vārtta and danda nīti, Mānavas Anvikṣikī vārtta and danda nīti, his own Ācāryas and himself, all the four. This tradition is different from that of Vatsyayana and from that embodied in the recently published Bṛhaspati

astras in which Indra is the student and Bṛhaspati the teacher.

Bhīṣma commences his preliminary speech in 53 with an invocation. The same invocation is repeated in 59 which is devoted to the duties of the four castes and the next to the duties of four stages of life. Next two chapters relate to the duties of brahmanas and their prohibitions. Then comes Rājā-dharma down to 71st chapter. The 72nd is very conspicuous. In it the brahmana is made supreme in everything. Such ideas are found in the Maṇu smṛiti only which was revised during the supremacy of the brahmana dynasties of Sunga, Kanva and Śata śatī. Chapters 73, 74 and 75 deal with the good effects of harmony between the Brahmanas and Kṣatriyas. If a Kṣatriya king governs well, he has nothing to fear (76). Chapter 81 speaks of tribal republics (Samgha) which are generally ruled by dissensions among themselves. The Yāduvans were such a Samgha. The same statement is found in Kaṭilya chapter II B. Book 11. It is difficult to keep unity whenever people are equal. Politics continues down to chapter 94. Then commence the rules of war and continue to 107. After that, there is a complete change of subject. The new subject is morality which continues to the end of the parva, to chapter 130.

The whole of the Śanti parva seems to have been an after thought. It was inserted in the MB with the object detailed in the last paragraph of XII. 53 in which Kṛṣṇa says to Bhīṣma, "You have lived an exemplary life, long life, and an honourable life. Make your name famous throughout the world by placing your experiences to the world at the last moment of your life and live in fame through eternity." The main addition is in the pre-

Buddhist, but chapters and paragraphs, nay whole parvas, continued to be added till very lately. An attempt was made during the ascendancy of the brāhmaṇas after their bitter experience of Maurya heterodoxy to give it a brahmanic colouring and to stop the further growth of its bulk, but the attempt did not succeed, the growth continued till long after.

Both Rājendralāla Mitra and Theodore Aufrecht speak of Uttaragītā Catal. 3,367 and 3,368 as a part of the Mahā-bhārata, Bhīṣma parva.

But the commentator, Candapāda, says that after the great battle Arjuna forgot Kṛṣṇa's teachings at the battle and asked him to repeat it. That is Anugītā in the Anugītā parva of Book XIV, and not Uttaragītā. In the colophon, however, in the two MSS the Uttara is said to be a part of the same book, though the texts are quite different. The two MSS. again differ in the number of chapters: one says it has two, the other three chapters.

Nāśiketopākhyāna is famous in the Katha Upaniṣad, called in this Catalogue Nāśiketo-
pākhyāna (3369) is found in the Itihāsa-samuccaya, but not in the current copies of the MB, so it seems that it was once in the MB, somewhere.

Satya-narayana-vrata-kathā (3370) is another short piece found in the Itihāsa-samuccaya, but not in the Mahā-bhārata. It is a very modern work. The worship of Satya-narayana has a Muhammadan origin. It was originally and even now in many places, called Satya-pīr or Pajā. The entire mode of worship is Muhammadan. The Revā-khanda of the Skanda-purāṇa, a very modern work, gives directions for the worship and here is an attempt to foist it on the MB.

There are two abstracts from the MB, one is the *Bharata sara* or *Bharata samuccaya* and the other the *Bharata-Savitri*. The first is in 68 chapters (Catal 3436) and the second (Catal 3449 and 3450). Both the works end with the coronation of Yudhiṣṭhira, but the first begins with the Ādi parva and the second with the Bhīṣma parva where Sanjaya is granted the boon of seeing the battle from Hastinā pura. Works like these seem to give some colour to the theory that the *Bharata saṃhita* of 24 000 ended with the fall of Duryodhana. The word *Savitri* in *Bharata Savitri* has nothing to do with *Savitri* or *Satyavan*, her husband, but it means the essence, as *Savitri* or *Gayatri* is the essence of the Vedas so this short treatise in seven leaves is the essence of the *Bharata Saṃhita*. The order of events in the *Samuccaya* differs from that of the current recensions of the *Mahābhārata*. Arjuna's vision of the universal spirit comes in this just before the fall of Karna.

The *Itihāsa samuccaya* (3442 to 3446 I) is a collection of anecdotes from the MB which is regarded as the only *itihāsa* or history in Sanskrit literature. This collection is said to contain 32 stories, but one MS (Catal No 3445) contains 42, some of which are not found in the current editions of the MB. Here is a list of the 42 anecdotes from the MS.

1 Putra sokaturam Syenajuni nṛpaṃ prātī Brahmanasya
upadeśaḥ. 2 Mṛtyu Gautamī Kula lubdhaka paṇṇaga
saṃvadaḥ. 3 Uncha vṛtti Brahmana Mudgalopakhyānam
+ Syena lapota nātha Indrāgni-Sivi saṃvadaḥ. 5 Silon
chavṛtti siddha saṃvādo. Gaṅgā mahatmya kathanam
6 Kuru-kṣetra stha Uncha vṛtti brāhmana-atithi Na
kula saṃvadaḥ. 7 Aughaṇṇa atithi Mṛtyu-saṃvadaḥ.

8 Karmaja-svarga-naraka-prāpti-varṇanam. 9 Kapota-dampati-lubdhaka-kathā 10 Durgati-taranopadeśah. 11 Saptarṣi-Vṛṣādarbhi-rāja-kathā 12 Lobha-nindā-kathanam. 13 Tulādhara-Jājali-saṃvādah. 14 Kunda-dharpākhyānam. 15 Mañki-gītā. 16 Bodhya-gītā 17 Indra-Kāśyapa-saṃvādah. 18 Pīlā-putra-saṃvāde karttavypadeśah. 19 Śukānuśāsano muktyupadeśah. 20 Bhūmi-dīna-phalam tadapaharana-doṣa-kirttanam. 21 Uddālaki-Nāciketopākhyānam. 22 Bhikṣu-Baṭṇ-saṃvādah 23 Yamāgasti-Vipra-Sālmali-saṃvādah. 24 Vāsudeva-Nṛga-saṃvādah 25 Matsya-Kaivarta-Nahūṣa-Cyavana-saṃvādah. 26 Janaka-Lomaṣa-saṃvādah 27 Vānara-Śṛgāla-saṃvādah 28 Māṃsa-bhakṣana-doṣa-guṇa-kathanam. 29 Nahūṣopākhyānam. 30 Bahulopākhyānam. 31 Suvratopākhyānam. 32 Pundarika-Nārada-saṃvādah 33 Saṃsāra-kūpa-darśanam. 34 Caturthi-kalpak. 35 Nakṣatra-puruṣa-kalpak 36 Dharma-Yudhiṣṭhira-saṃvādah. 37 Gaṇendra-mokṣanam. 38 Jāmadagna-Rāma-Rṣi-saṃvādah. 39 Yoṣit-jugupsā 40 Pañca-pretopākhyānam. 41 Kūpārāmādi-varana-prasaṃsā. 42 Phala-kathanam.

One copy of the A.S.B Itihāsa-samuccaya (3442) is dated 945 A.D. and it contains the story of Gaṇendra-mokṣana which was rejected from the MB. It contains also the Bahulopākhyāna which has not been found in the MB. in its present recensions.

The Mahābhārata has many commentaries but none of them very old. They are as a rule of the nature of notes on difficult words and phrases. A running commentary on a work so vast cannot of course be expected. The commentaries often discuss readings, the genuineness of chap-

The commentaries on
the MB

ters and parvas, archaisms, the sources of anecdotes and so on. They generally help in giving meanings of obsolete words and sometime in identifying ancient names of countries and cities. The most famous of these commentaries is *Bharata bhava dipa* (3423) by Nila-lantha Chaudhuri called in Sanskrit *Caturdharina*. He flourished about the end of the 17th century and the beginning of the 18th at Benares. The family hailed from the Maratha country from Coper gaon at the confluence of the two streams of the Gotami or Godavari. His father was Govinda and his brother Tryambaka was also a commentator of a portion of the MB. Lakṣmanaraya, a very learned man, was his Guru and his ancestors Narayana and Dhiresa were distinguished scholars. He collected many copies of the text and consulted many commentaries. This particular codex is on Hari vaṃsa. But his commentary on the MB, parva by parva, is registered in the Catalogue as *Bhava dipa*, from No. 3376 to 3396. From his commentary Nila-lantha's arrangement of parvas seems to be as follows —

(1) Ādi, (2) Sabha, (3) Vana, (4) Virāṭa, (5) Udyoga, (6) Bhīṣma, (7) Droṇa, (8) Karna, (9) Śalya to which the Gada is attached, (10) Sauptika and Aśvika, (11) Viśoka, (12) Strī, (13) Santi containing *Raja dharma*, *Āpad dharma* and *Mokṣa dharma*, (14) Anuśaṃsā, (15) Aśva-medha, (16) Āsrama vasiṣṭha, (17) Svargarohana with *Mahaprasthana*, (18) Mausala.

Maha bhārata tatparya śika-juanā dipika (3397 to 3399) is a comm. of the Ādi and Udyoga parvas of the MB by Deva bodha, a monk, the disciple of Satya bodha. It is an old commentary frequently made use of by Arjuna Miśra in his famous commentary. The commentator says that if anything in the text appears unmeaning or mysterious consult my commentary.

* *Mahā-bharata-ṭippaṇī* by *Vimala-bodha* is of the nature of notes on difficult passages, *Durbodha-pada-bhaṣṇī*, (3400 and 3401) He seems to come after *Dova-bodha* whom he calls *Dova Svamī* in one of his preliminary slokas. He comments on the whole of the MB and the appendices and is acknowledged as an authority by *Arjuna Miśra*.

Srṣṭi-dhara controverts the opinions of *Deva bodha*, *Vimala-bodha* and one *Catur-bhuja Miśra* on a point of the *namaskaras* which precede the recital of the MB (3402)

Catal No 3404 speaks of a new commentary from Bengal of which only the *Sabha-parva* has as yet been found. This is by *Jagadīśa Cakra-vartti*, son of *Vaṇi-kanṭha Ācārya*, a native of *Nalahatī* on the river *Hughli* near *Kaṭwa* in the District of *Burdwan*. *Jagadīśa* in commenting on a *Vaiṣṇava* work salutes *Bhavanī* because *Nalahatī* was a village inhabited chiefly by *Sakta brahmanas*. The most famous resident of this village was *Bhavananda Siddhanta* *vagīśa* whose two commentaries on *Navya Nyaya* are still standard works among the *Marāṭhas* but who was expelled from *Nava-dvīpa* for his too much addiction to *Sakta* practices.

Kaṇṭhabharana (3405) and *Paramananda Bhaṭṭa caryya* (3406), seem to be Bengalis. In 3411 *Vidyā sūgara* is the title of *Ānanda-pūrṇa Muni*, the disciple of *Abhayananda-pūjya-pada*.

Mahā-bharatārthā samgraha-dīpikā by *Arjuna Miśra*, son of *Īśana*, is a commentary on the *Mahā-bharata* of which the *Ādi parva* is represented in Catal Nos 3371 and 3374, the *Hari-vamśa* in 3372 and 3422 and the *Udyoga* and *Bhīṣma* in 3373. *Arjuna Miśra* was a *Vārendra*

Brāhmaṇa of North Bengal. He retired on a spot on the Ganges where Satya khān, another Vārendra Bhāhmaṇa and a Zemindar, gave him a living. His father Iśāna was a reciter of the Mahā-bhārata and he followed his father's profession. He consulted Deva-bodha, Vimala-bodha, Sāṇḍilya, Mādhava, Nārāyaṇa, Sarvajña and his father in writing his commentary. He was the most gifted of the writers on the MB.

Rāma-kṛṣṇa wrote a commentary on the MB. of which parvas Sahhā, Vana, Bhīṣma and Drona are represented in 3375. Mahādeva Paṇḍita wrote a commentary on Hari-varṇa entitled Udyota, 3424, Jaya-rāma wrote another commentary on the same entitled Indu-candrikā (3425) based on Rāmānanda Vana's Pada-bhāṣārtha-candrikā and Tryambaka, the brother of Nīla-kapṭha and son of Gobinda Caturdharīna wrote another commentary on Hari-varṇa (3430).

These are commentaries either on the whole of the Mahā-bhārata or on its individual parvas or on its appendices, but even chapters and minor parvas have independent comments. The Viṣṇu-sahasra-nāma-stotra has commentaries by Saṃkarācāryya (3345 to 3350), by a follower of Vallabha (3353-A) and by Vana-raṣṭi (3353). The Sanat-Sujātiya has two commentaries, one by Saṃkarācāryya (3232 to 3233) and Gūḍha-pada-bhāṣjikā (3234). But the largest number of commentaries is on the Bhagavad-gītā, namely, by Saṃkarācāryya (3251-3253), a sub-commentary by Ananda-jñāna often called °giri or °tīrtha by mistake (3254-3261), by Śrīdhara entitled Subodhinī (3262-3271), by Madhu-sūdana Saraśvatī entitled Gūḍhārtha-dīpikā (3272-3276), by Hari-yaśaḥ

Commentaries on chapters and minor parvas

based on Madhu-sūdana (3277-3278), by Samkarānanda called Gītā-tātparya-bodhinī (3279-3281) and by Rāmacandra Sarasvatī entitled Gītā-tātparya-parisuddhi (3282). This was written at the request of a pupil, Mahā-gaṇapati at Brahmeśvara. Jagaddhara's commentary belongs to Samkara's School, and is entitled Gītā-pradīpa.

Bhagavad-gītā-rahasya-prakāśa is attributed to Jagadīśa Tarkālakāra, the famous Nyāyika of Nava-dvīpa in the 17th century. But the commentary is written in ordinary language, so repugnant to a professor of Nyāya. The author seems to be some other Jagadīśa (3284). The Pañcoli-tīkā is represented in 3285, the Pāśāca-bhāṣya in 3286.

Mahamahopādhyaya Raghu-nātha at the request of Kalyana Rāya and under the order of Mahārāja Rāmadāsa wrote the Gītā-māhātmya, a commentary on the Gītā. His criticisms are not verbal, but on the doctrines of the Gita.

Satya-jñānānanda-tīrtha-muni the pupil of Rāma-kṛṣṇānanda-tīrtha thought that the 15th chapter of the Gītā contains the highest teaching of the Hindus and so he wrote a tīkā on it. It is said to explain the doctrine of bhakti.

The most important commentary on the Gītā in this collection is entitled Gītārtha-samgraha by the well known Śaiva saint Abhinava Gupta of Kāśmīra in early 11th century. He wrote it at the request of his friend Lodharka. The author was a disciple of Bhatta Indu-rāja, the famous Śaiva writer of Kāśmīra. This is a unique

Abhinava Gupta's
commentary

work (3291) The Rāmānuja School of commentaries is represented in 3292-3296; of these the first two represent Rāmānuja's own work and the other three are by Kalyana Bhaṭṭa, entitled *Rasika rañjanī*. Mādhva School is represented in 3297 to 3301. These works are a *bhaṣya* by Ananda-tīrtha, the founder, *Prameya-dīpikā* by Jaya tīrtha and an anonymous work entitled *Gītā-sārārtha-saṃgraha*. Vallabha School is represented in 3302-3305 and the Nimbarka School in 3306.

MAHĀPURĀṆAS, 3450-4071.

The European scholar who in the early part of the 19th century enthusiastically began the study of the Puranas was Horace Hayman Wilson. He not only studied the Puranas himself but trained four promising Indian youths in the art of translating the Puranas from Sanskrit into English. These were, Rama Kamala Sena, his son Hari-mohana Sena, Tārā chand Cakravarti, a favourite of Rājā Rama mohana Raya and Siva Kṛṣṇa Tagore. They translated many of the Puranas but these were buried in the heaps of waste paper and rubbish in the rooms of the Asiatic Society of Bengal. These have recently been rescued from oblivion by the Secretary, Johan van Manen and now adorn a shelf in the Society's rooms.

From these translations H. H. Wilson published that of the Viṣṇu purana with copious notes and a long introduction dealing with the contents and chronology of the Purana literature. The theory propounded by Wilson was that the earliest of the Puranas could not have been composed before 800 A.D. and that many of these works were decidedly much later. This theory held its ground during nearly the whole of the 19th century, and was implicitly believed. But in the eighties and nineties of that century doubts were openly entertained as to the soundness of this theory. In the eighties it was reported from the Dutch possessions of Java and Bali that the followers of Śiva in these islands use a translation in the Kavi language of the Brahmānda purana, which is the last of the eighteen

The study of the Puranas in the nineteenth century

Wilson's theory

Doubts about its correctness

Mahā-purāṇas, and which was taken from India to these islands about the fifth century A.D. Some Jaina imitations of these Mahā-purāṇas were discovered dating from the 5th, 6th and 7th centuries A.D.

But at the end of the century, in December 1898 and January 1899, Professor Bendall and myself were examining the collection of MSS. in the Durhār library at Nepal; In the twentieth century suddenly I laid my hand on a palm-leaf copy of the Skanda-purāṇa written in the same character as the palm-leaves at Hori-uzi in Japan, lying there since 609 A.D. and therefore must have been written in India about 550 A.D. or earlier. Prof. Bendall was not at first disposed to admit that it was so ancient; he compared the writing with the most ancient dated manuscript in the Cambridge Collection and pronounced it to be at least two hundred years older than that manuscript which bore the date of 850 A.D., that is, he admitted that the Skanda-purāṇa manuscript was copied in 659 A.D. or before. The criterion by which he judged the antiquity of these manuscripts is that the antiquity varies in the inverse ratio of the mātrās or top-lines used in writing letters.

This gave a rude shock to Wilson's theory of 800 as the initial date of the Purāṇas. In his opinion the Skanda-purāṇa did not exist as a whole but it was merely a collection of Khaṇḍas, Saṃhitās and Māhātmyas. But here was a manuscript of the work which is called simply Skanda-purāṇa. Babu N. N. Bose calls it the Ambikā-khaṇḍa of the Skanda-purāṇa, but so far as I know Ambikā-khaṇḍa is nowhere mentioned in the colophons. Vincent Smith in a note on the Purāṇas enumerates all the facts and arguments in favour of the greater antiquity of the Purāṇas.

* The scholar who devoted himself enthusiastically to the study of the Purāṇas in the 20th century is Mr. Pargiter. Since his joining the Civil Service of Bengal he was systematically studying them and before he left India he completed his translation of the Mārkaṇḍeya-purāṇa with notes and a long preface. He placed Mārkaṇḍeya in the 1st century A.D. but he was quite willing to take it back to the 5th century B.C. After his retirement he continued the study of the Purāṇas and wrote two works, one on Purāṇa texts of the dynasties of the Kali age and the other on the reliability of Indian tradition. In the first of these he places the battle of Kuru-kṣetra about 1475 B.C. and in the latter he shows that the kṣatriyas did not come to India from foreign countries but spread all over India from a place below mid-Himālayas.

From a study of the Purāṇas themselves it appears that they presupposed the existence of the Mahā-bhārata and of the Rāmāyana; they use present tense when speaking of the Hastinā-pura dynasty founded by the Pāṇḍavas, specially of the reign of Adhi-sīma-kṛṣṇa, fifth in descent from Parīkṣit. All before these reigns are in the past tense while all after them are written in prophetic future.

The Kali-yuga era is said to commence from 3101 B.C., but this is a mere astronomical calculation, that is, calculating back from the position of planets. So this calculation might easily be set aside. The era as given in *Rāja-taraṅgiṇī* may easily be neglected as an astronomical calculation but the era as given in the Purāṇas is measured in the duration of fifty-nine reigns from Jarā-sandha to the accession of the Nandas. The sum total of these reigns is one thousand and fifty years, and Mahā-

padma Nanda's reign commenced from 425 B C, that is Jara sandha reigned and the battle of Kuru ksetra, was fought about 1475 B C. After coming to this conclusion Mr Pargiter has advanced several arguments to reduce the period to 1000 B C. but it will be shown later on that the shortening of the duration is not tenable. Though it will be difficult to fix the month and year of pre-Buddhist events it is certain that the development of ideas—social, economic, political administrative and of other departments of life—cannot be compressed within six centuries from 1000 B C to 400 B C when the Artha sastra was written in its present form.

All the Puranas do not treat of chronology but those which do commence in the present tense from Pariksit from Janamejaya from his son Satānīla and from his great grandson Adhīśīma kṛṣṇa, and end either with the end of the Andhra dynasty or the beginning of the Gupta dynasty. From these facts the date of the composition of the Puranas or date of the latest revisions can be easily found. So the time of those Mahā purāṇas which treat of chronology can be approximately settled by seeing where they end. But the date of other Purāṇas which do not treat of chronology is a rather difficult affair, not to speak of the Upa or minor Purāṇas and the miscellaneous lot of about sixty to seventy works which go by the name of Purāṇas, as will be apparent from the detailed examination of their contents given below. Some of the criteria I have employed in the determination of the interpolations in the Mahābhārata may also be applied to that in the Purāṇas.

Is the Purāṇa one or many?

A very important question has been raised whether the Purāṇas were originally one or many. The late

lamented Mr Jackson held that they were originally one as wherever the Puranas are mentioned in Sūtra literature they are always used in the singular. From this he inferred that the Puranas were originally one but that in the hand of different schools of Pundits and different sects, they have undergone several variations. This is a question which at the present moment we are not in a position to solve but we cannot accept it as we see different Puranas commence with different reigns of the Princes of the Pandava dynasty and end in different periods of Indian history.

The definition of Puranas is invariably given as
Five characteristics "main creation, subsidiary creation, dynasties, periods of history and the description of dynastic rulers." But some of the Mahapuranas treat of none of these or only one or two of these, very few have all of these, yet all are Puranas. It seems that the idea of a Purāṇa varied in the course of time and they gradually assumed, from the form of historical to the form of religious works.

All the Puranas are said to have proceeded from Vyasa. But the word Vyasa has changed its meaning from a proper noun, the son of Parasara and Satya vati to a common noun, the name of a class of expounders of sastras. The Puranas themselves often use the word Vyasa not as a proper but as a common noun. Some of the Purāṇas have absolutely nothing to do with Vyāsa except that the chief expounder Sauti is said to have been the disciple, or the disciple of a disciple, of Vyāsa.

For instance the fifth Maha-purana Sri-mad-Bhagavata cannot be by Vyāsa. It was spoken by Suka, the son of

Vyasa, to Raja Parikṣit at the end of his reign, when he was cursed by a Rṣi and was expecting death in the course of seven days. The Bhagavata was reported by Suta to the Rṣis at Naimiṣaranya. The interlocution between Śuka and Parikṣit really began with the second skandha of the work. The first skandha being an introduction to that interlocution which ends in the sixth chapter of the twelfth skandha. The chapter from the middle of the sixth to the end of the thirteenth are taken up with other subjects not connected with the main story of the Bhagavata, so it cannot have anything to do with Vyasa yet in every chapter colophon the work is said to be a Vaiyasakī Samhita.

As might be expected in the introduction, or the first skandha at the end of chapter seventeen, it is said that in Hastina pura Parikṣit still reigns.

In skandha XII, chap. 6, Parikṣit dies by snake bite and his son Janamejaya begins the sacrifice of snakes.

In the Maha purana number seventeen, Garuda asked a boon from Viṣṇu that he should be the author of a Purana samhita, and the boon was granted. (*Vide* Garuda purana, Ch 2, *Verses* 49, 52, 53.) Garuda nowhere appears as an interlocutor, except in the Uttara lhandā : e, in supplementary chapters, the speaker on every place is Hari Sūta, the reporter, comes from time to time when Hari's speech requires explanation. Yet Vyasa has been brought in in the second chapter, as receiving this Purana from Brahma. Even at the end of the Purana it is Bhagavan who speaks, and not Suta. So Vyasa in the introduction appears to be an after thought.

* The eighth Mahā-purāṇa called Agni-purāṇa is wholly spoken by God Agni except where he introduces others to speak. It is not in the nature of an interlocution but of a pure narration, yet Vyāsa has been brought in in the first chapter as receiving a report from Vaśiṣṭha. Even at the end Vyāsa says that he received the Purāṇa from Vaśiṣṭha (*Vide* Ch. 382, *Verse* 39.) So it seems that when the idea that all Purāṇas proceed from Vyāsa was fully established, the Agni-purāṇa was so revised as to bring in Vyāsa at the beginning and at the end, and Sūta and the Ṛṣis only in the beginning.

The fourth Mahā-purāṇa the Śiva-purāṇa has many samhitās. (i) Jñāna-samhitā is a direct report of an interlocution between Brahmā and Nārada to the Ṛṣis by Sūta without any intervention of Vyāsa. (ii) Vidyeśvara-samhitā is a direct report by Sūta to the Ṛṣis at Prayāga of the interlocution between Brahmā and the ancient Ṛṣi at the time of creation. (iii) In Kailāsa-samhitā, Vyāsa is sometimes introduced as an interlocutor and he reports interlocutions between Īśvara and Devī. (iv) Sanat-kumāra Samhitā is a direct interlocution between the ancient Ṛṣi and Sanat-kumāra. Sanat-kumāra in ch. 2, vr. 8, says that he got the samhitā from Vyāsa and Vyāsa sometimes appears, as questioning Sanat-kumāra, as in chs. 10 and 11. (v) Vāyaviya-samhitā says that the Purāṇa (in singular) first of all comes out from the mouth of Brahmā and Vāyu explains this samhitā direct to the Ṛṣis without Vyāsa. But Sūta has come in reporting the interlocution between Vāyu and the ancient Ṛṣis. In the second part of the Vāyaviya samhitā the main interlocutors are Kṛṣṇa and Upa-manyu. (vi) Dharma-samhitā, begins with Kṛṣṇa and Upa-manyu, but Vyāsa, Sūta and the Ṛṣis come in from time to time in a mysterious way. The work,

however, ends with the worship of Vyasa. This shows that it can hardly be written by Vyasa.

The third Maha purana called *Viṣṇu purana* cannot be by Vyasa as it is an interloction between Paraśara his father and Maitreya who is said, in the *Bhagavata*, to be a class friend of Vyasa. In fact Vyasa is scarcely mentioned in the *Viṣṇu purana* and in the colophons it is called *Parasara samhita*.

The sixteenth Maha purana, called the *Matsya purana*, is an interloction between Suta and the Rsis at Naimiṣaranya reporting an interloction between Manu and the 1ish incarnation of Viṣṇu. There is Vyasa nowhere in this work.

The first Maha purana called *Brahma purana* is a report by Loma haṛṣana, made indirectly through Vyasa and the Rsis to the Rsis at Naimiṣaranya of a previous interloction between Brahma and the Munis. Dakṣa and others. Loma haṛṣana makes obeisance to Vyasa as his Guru and the 1nower of history and tradition. The book ends with an obeisance to Vyasa by the Munis and by Loma haṛṣana. Vyasa, however, comes in as an interlocutor after the 26th chapter.

The eighteenth, *Brahmanda purana* is an interloction between the Rsis and Suta. Suta is regarded as an authority because he was a disciple of Vyasa. Suta says that he was reporting the Purana which was taught by the god Vayu to the Rsis engaged in sacrifice on the river Drśadvati at Kurukṣetra. Here, too, Vyasa comes in as the Guru of Suta. The *Vayu purana*, too, which has the same beginning and goes over the same chapters and almost

in the same words as the Brahmanda purana, says the same thing about Loma harṣana and Vyasa

The eleventh Maha purana called the Liṅga-purāna is an interlocution between the Rṣis at Naimiṣaranya and Narada on one side and Suta who received his knowledge from Vyasa on the other

From all these it will be apparent that in many of these Purānas Vyasa has no hand, yet an opinion has gained ground that all the Puranas proceed from Vyasa. It seems that all ancient Puranas were revised at some time not yet ascertained, with the idea that Vyasa was the writar of all the eighteen Puranas and in this revision Sauti the son of Suta, one of the disciples of Vyasa, or Janamejaya has been brought in, in the beginning and at the end. Divest the Puranas of the interlocution between Suta and the Rṣis and they will appear in their proper form. Sometimes it is difficult to divest this interlocution, but in Agni, Garuda and Narada it can be easily done. The Agni, Garuda, and Nārada form a group by themselves. They give abstracts of various sastras of their time. The abstracts, so far as can be

The Garuda, Agni and
Nārada

traced are taken in the words of these sastras, for instance, Garuda, while speaking of grammar, attributes grammatical tradition to Kartika and Katyayana with the abstract of the Katantra Vyakarana, written by Sarva varmā under inspiration from Kartika, with the Supplement by Katyayana. Agni, similarly, gives the tradition of Kartika and Katyayana but makes an abstract of the Candra Vyakarana and in one place so far forgets his character as to say "one who knows the Candra Vyakarana is a Candraka." Nārada does not give the tradition of

grammars but gives a very brief abstract of some work of the Pāṇini school. What that particular work is I have not been able to ascertain. But one thing is sure that work was not written in the scientific system of Pāṇini but in the practical system of other grammarians.

This gives a clue for ascertaining the dates of the three Purāṇas. Katantra was written in the first century A.D. for the benefit of one of the Andhra kings of Dharmakataka but it contained no chapter on verbal derivations, i.e., *kyts*. That was supplied to it by a Kātyāyana some time after the composition of the main work say after 100 years. So the joint work by the two authors Śaṅkara and Kātyāyana may be said to have been complete by the third century A.D. and Garuda purāṇa must have been written subsequent to that century. It is a curious fact that the Guptas who came to power in the fourth century took the image of Garuda as their emblem or *lāñchana*. I believe that the Garuda purāṇa owes its popularity to the impetus given to the Garuda cult by the early Guptas, Candragupta or Samudra Gupta.

The Candra Vyākaraṇa was composed in the fourth century at Candragiri in the Barisal district by Candragoṣṭhi who is known from Tibetan sources to have migrated from the Varendra country to Candragiri. So the Agastya purāṇa which gives an abstract of the Candra Vyākaraṇa must be a century or so later than the composition of the Candra Vyākaraṇa.

The grammar section of Nārada purāṇa was written I believe, sometime after the revival of Pāṇini by Bhaṭṭhari who, I think say died in 651 A.D., so the Nārada purāṇa may be safely attributed to the 8th century or a little later.

* The abstracts of other śāstras if similarly examined will show that the centuries to which these three Purāṇas were attributed will come out correct.

This is not the place for such an examination, even in abstract, for the space at our disposal is short and the preface of a catalogue is not the place for such discussions.

The age of Narada-purana is, however, of very great importance in the history of the development of the Pauranika literature because it gives in eighteen chapters, 92 to 109, both inclusive, the table of contents of all the eighteen Maha-puranas, devoting one chapter to each purana, in the orthodox order of the Puranas. Therefore it is necessary at least, for the Narada purana to give some more evidence of its age from the abstracts of śāstras given in it. In the chapter on Śikṣa it brings in not only rules for Vedic pronunciation and pronunciation of classical Sanskrit, but also those for the art of music and other cognate sciences. This cannot be very old nor it can be very modern, because old Śikṣas all relate to Vedic pronunciation only, and the rules for the art of music are not very old so far as known. In the matter of Chandas, Narada purana gives rules not only for Sanskrit but for Prakṛta Chandas also. In Jyotiṣa, it divides the sastra into three skandhas which have their origin, I believe, in Varaha-mihira and his school in the 6th century. But in the Kalpa sastra the evidence is stronger. Narada does not speak of Dharma sutras, Grhya-sutras and Śrauta sutras of old, but, of Nakṣatra-kalpa, Veda-kalpa, Samhita-kalpa, Ātharvana-kalpa and Santi-kalpa, for every sakha of every Veda, while the ancients attributed these five kalpas to the Atharva Veda only in their Carana-vyūhas. This new idea of

The age of the Narada
purāṇa

having these five kalpas for all śākhās of all the Vedas owes its origin to the revival of Vaidika studies probably under the influence of Kumārila in the early 8th century A.D.

The accumulated weight of the evidence adduced above, makes it very probable, if not absolutely certain that the Nārada-purāṇa was written or revised in its present form during the 8th, or at least, in the beginning of the 9th century A.D.

If so, the Purāṇas mentioned in the Nārada-purāṇa

The age of the Purāṇas

must have existed before that century, and an examination of the Purāṇas

shows that with the exception of three or four of them they have not changed much from the time of the Nārada-purāṇa. But before they assumed the shape, in which Nārada found them, all of them have undergone several revisions. In one of these revisions Sūta, Saunaka, Vyāsa and the Ṛṣis make their appearance in the beginning and at the end only of the purāṇas. Originally the Padma-purāṇa was divided into five parvas but the parva division soon gave place to five khandas, still there was the Pauṣkara khanda to show that the name Padma-purāṇa was significant. But that khanda division too, was soon abandoned in favour of division into other five khandas and at the present moment it has six khandas. Fortunately, there is an ancient abstract of the Padma-purāṇa called Padma-purāṇa-samuccaya which still bears evidence of the parva division of the Purāṇa. Even so popular a work as the Bhāgavata seems to have undergone two revisions. It was originally an interlocution between Suka and Parikṣit to which an introduction was given in the first revision giving an account of Suka and of Parikṣita down to the

commencement of the interlocution, and in the second revision was added the interlocution between Sūta and the Rṣis to preserve its uniformity with other Purāṇas. The Varāha-purāṇa had an Ādi-varāha-purāṇa in 11,000 verses, but with revisions and additions it has assumed the bulk of 24,000 which extent is recorded by Narada. Even that old 11,000 was the result of some revisions, one at least, to bring it in line with other Purāṇas. At one time it had three saṃhitas, but it has none now. The old Gupta character MS in Nepal shows that the Skanda-purāṇa was at one time one and homogenous Purāṇa, but now it has seven-saṃhitas and fifty-one khaṇḍas. The saṃhitas were not known to Narada but seven khaṇḍas.

It is very often asked, how is it that most of the eighteen Purāṇas give a list of all the eighteen Purāṇas. That seems to be absolutely unnatural, but for that the revisers are responsible. They, in their blissful ignorance, thought of completing the Purāṇas for practical purposes, for manuscripts were very rare in those days, and one could not afford to keep MSS of all works with them. So they thought of collecting all sorts of informations in any copy of the Purāṇa they had in their possession. Thus as marginal notes of many MSS are included in the next copy, so scraps of information kept in a Purāṇa is incorporated in its next copies. And when all the eighteen Purāṇas were attributed to Vyāsa there was no harm in giving the same information in all or many of them.

But the Purāṇas bear evidence that the eighteen Purāṇas were written at different places and at different times. Parasara in the Viṣṇu purāṇa says that there was

The Purāṇas are written in different places and different times.

only one Purāṇa saṃhitā and Vyāsa gave it to Vaiśampāyana who gave it to Loma-harṣana. Loma-harṣana gave it to six of his pupils, three of whom made separate saṃhitās. Thus the Viṣṇu-purāṇa accounts for four Purāṇas. What they were we do not know. In the only real portion of the Vāyu-purāṇa which has reached our hands, it is stated that the Mahā-purāṇas were at one time ten but now it is eighteen. This shows that the number of Purāṇas increased gradually. How and under what circumstances wider study may reveal.

That all the Purāṇas were not written at the same place is sure. Agni-purāṇa devotes five chapters to five holy places; Gaṅgā, Gayā, Kāśī, Prayāga and Narmadā, i.e., its source Amara-kaṇṭaka. All other tirthas, it lumps up in one chapter, but says, it is very difficult and tedious to go to Puṣkara and to live there. Kuru-kṣetra is such a tirtha that it should only be thought of. Can we not infer from this that the Agni-purāṇa was written in Eastern India, whence the five great tirthas mentioned above are easy of access and Puṣkara and Kuru-kṣetra are difficult to reach? Can we not infer from the fact that Agni-purāṇa prefers Cāndra Vyākaraṇa, that it was written in Eastern India?

The Skanda-purāṇa with its elaborate details of holy places in Avanti-khanda, Nāgara-khanda and Prabhāsa-khanda shows certainly a predilection for Western India. Brahma-purāṇa describing the four holy areas of Orissa seems to have originated there. Viṣṇu-purāṇa with Parāśara and Maitreya as interlocutors most probably was written in the Doab between the Ganges and the Yamunā. Parāśara had his hermitage in Kuru-kṣetra and Maitreya lived on the Ganges between Mathurā and Hastinā

The Bhāgavata seems to have been written on the Ganges, somewhere near Hastinā pura

I believe, there is a criterion by which it is possible

The number of incarnations of Viṣṇu is a criterion to ascertain the age of a Purāṇa from its enumeration and description of the incarnations of Viṣṇu It is well

known that the first historical work which gives the number of avatāras or incarnations as ten in the order in which we find them, is the Daśāvatāra stotra of Kṣemendra of Kāśmīra in the 11th century But the same number with a different order has been found in the Viṣṇu purāṇa cards which were designed during the palmy days of the Malla kings of Viṣṇu purā when they started an era of their own in A D 694 Before the Viṣṇu purāṇa cards the avatāras varied much more in number, for instance, in the most recent part of the Bhāgavata, i e, in the 3rd chapter of its 1st skandha the avatāras or incarnations are thus given 1st Brahma 2nd The Boar, 3rd Naradī 4th Nara and Narayana 5th Kapilā, 6th Dattatreya, 7th Yajña, 8th Nabhīya, 9th Prthu, 10th Matsya, 11th Kurma 12th Dhanvantari 13th Mohini, 14th Manuhon, 15th Dwarf, 16th Parāsurama 17th Vyāsa, 18th Rama 19th and 20th Kṛṣṇa and Vālarāma, then there are two without number, Buddha and Kalkī These two names are rather suspicious But a more ancient list is found in the body of the Bhāgavata in the II 7 —(1) Boar (2) Sacrifice, (3) Kapilā, (4) Datta, (5) Kumārī, (6) Nārī Narayana, (7) Dhruva (8) Prthu, (9) Rābha, (10) Haya grīva, (11) Fish (12) Tortoise (13) Manuhon (14) Hari (15) Dwarf, (16) Hamsa, (17) Manu, (18) Dhanvantari (19) Parāsurama, (20) Rama (21) Kṛṣṇa and Vālarāma (22) Vyāsa (23) Buddha and (24) Kalkī

Yet another list in VI 8 —(1) Fish, (2) Dwarf, (3)

Viṣva rupa, (4) Man lion, (5) Boar, (6) Rama, (7) Nara Narayana, (8) Datta, (9) Kapila, (10) Sanat kumāra (11) Haya grīva, (12) Narada, (13) Tortoise, (14) Dhanvantari (15) Rṣabha, (16) Sacrifice, (17) Ananta, (18) Vyāsa, (19) Buddha and (20) Kalki. In the genuine portion of the lost Vayu purana, traced in the Narmada mahatmya in our Cat No 3570, twenty avatars are mentioned in which the name of Buddha does not appear.

The Padma purana makes a statement that Bhṛgu cursed Viṣṇu that he should be born seven times on the earth. But the Varaha purana says that Bhṛgu's curse related to ten incarnations. So the number and order of incarnations would be a good criterion for judging of the age of a Purana. Applying this criterion to the ages of Vayu and Bhagavata we can safely place them before the Viṣṇu purana cards, i.e., in the 5th or 6th century A.D. Bhagavata would fit in very well with the Gupta period as the Guptas were good Vaiṣṇavas. The Vayu purana also would come to the same period as it was recited at the house of Bana Bhatta on the Sona in the 1st quarter of the 7th century.

The prevailing opinion is that Brahma is not worshipped at all. In the Sṛṣṭi khanda of the Padma purana Savitṛi cursed him that he would receive no worship and in the end of the Patala-khanda Bhṛgu cursed him that he would have no worship. But in many Puranas there is a Brahma khanda devoted to the glorification of Brahma and in the 29th Chapter of the Sṛṣṭi khanda 108 different cities in India are mentioned as containing temples of Brahma. The chief of these cities are Patali putra and Mahila ropya.

It is the dictum of many of the Puranas that 'Puranam ekam ova asit',—there was only one Purana in the beginning. One Purana

says, that at the 'Creation' Puranas came out from the mouth of Brahma first and then the Vedas. Garuda purana says, that a boon was conferred on Garuda by Narayana that Garuda should be regarded as a 'Purana samhita' arta — as the author of a Purana. Parāśara obtained a boon from Pulastya that, he should be the writer of the first Purana and the boon was confirmed by his grandfather Vāṣiṣṭha and he is the chief interlocutor in the Viṣṇu purana instructing his disciple Maitreya about matters of antiquity. But Vyasa, the son of Parāśara, is universally regarded as not only the writer of the first Purana but of all the puranas. Some say, he wrote the Puranas first and then the Mahābhārata others say the contrary and that is the prevailing opinion.

Parāśara in the Viṣṇu purana says that there was only one Purana which Vyasa taught to
 Growth of the number Suta. He imparted it to six of his disciples three of whom wrote samhitas in their name. So in the school of Suta there were four samhitas but it is not known where they are and how to find them.

In the genuine relic of the lost Vāyu purana found in the Narmada mahatmya (our Cat. No. 3570) there is a statement that the Purāṇas were ten but in the next breath it says they are now eighteen. From the preceding statements the growth of the Purāṇas seems to have been from one to four, from four to ten and from ten to eighteen. In some Puranas for instance in the Pātala loka of the Padma purana the names of *upa* or minor puranas are given as eighteen and they are also enumerated there. But we now find that the Purana literature of the Hindus alone has very nearly hundred works. This is the short history of the growth of this literature.

The word Purana in the Brāhmana literature meant old stories, authentic or unauthentic. It was there discriminated from Narasaṃskṛta or what happened among men, that is, history. In the Brahmanas, Puranas and Nāniskāṃsas are given in the same way as the Alhyayikas, in fact they are both included in the Alhyayikas. But in classical Sanskrit, Puranas are generally given in the form of interlocutions. A number of such interlocutions is to be found in the Śānti parva of the Maha-bharata reported by Bhīṣma to Yudhiṣṭhira. Some of Bhīṣma's interlocutions are very short, some are pretty long. They are very ancient, otherwise they would not be put in the mouth of Bhīṣma. The Maha-bharata itself is re-arranged in the form of an interlocution, for originally it was an epic poem. The Puranas are all in the form of interlocutions. Generally three sets of interlocutors are employed. Often there are more and often less. The most recent interlocutors appear first, they are Sauti and the Rṣis, Śaunaka and others. The statements of their interlocutions often materially differ from statements they report, for instance in the Brahma-purana Sauti describes the countries, cities tribes of India in one way and Brāhma the authoritative interlocutor quite in another way, and judging from the present state of our knowledge the statements must be at least four or five hundred years apart. Sauti is more modern than Brahma. But there are Puranas in which Sauti does not appear at all for instance, the Viṣṇu purana. The interlocutors are a generation or two earlier than Sauti. In the Marīcandeya he does not appear but the most important interlocutors were born when the battle of Kuru-kṣetra was raging, so they must have been contemporary of Sauti. In the Bhāviṣya, too he does not appear though the chief interlocutors Satanilā and Sumanta are his contemporaries. In the

three Puranas which I have grouped together as having one characteristic Sauti plays but an insignificant part appearing in the first and the last chapters only

What the Vāyu purana meant by the statement that the Puranas were at one time ten but now they are eighteen is difficult to understand My surmise is, that the Linga, the Agni, the Narada and the Garuda were not included in the list of ten

The number and order of the incarnations of Viṣṇu have been made a criterion for ascertaining the age of a Purana The development of religious ceremonies and holidays may also be made such a criterion The worship of Kartika or Śiandra was at one time very prevalent now he is worshipped only on the last day of Kartika The gradual loss of his worship would be interesting to search for and may lead to important results in chronology Sarasvatī is now worshipped on the fifth day of the waxing moon in the month of Magha, but in certain Smṛti works it is not a day sacred to her but to her rival Lakṣmī In other parts of India it is a day sacred to Spring season and there is no worship except social enjoyment and gathering Almost every Purana gives a complete list of holidays in the year A comparison of these holidays with those observed in different parts of India is likely to give us some idea as to the time and place where and when the Puranas were written But it is the work of time patience and scholarship which is very much lacking in the present day

I BRAHMA PURANA Nos 3450-3453

Brahma purana is the first of the eighteen mahapuranas It is called Brahma purana because Brahma's interlocution with the

R̥sis on the Meru (chaps. 26 to 178) is with additions reported by Vyāsa to another set of R̥sis at Kuru-kṣetra (26 to 245) and the whole is reported with fresh additions by Loma-harṣana to the R̥sis at Naimiṣa forest.

The extent of the Brahma-purāna is said to be 10,000

ślokas by the majority of Purānas

The extent

But Matsya says that it extends to

13,000 ślokas and the Devī-bhāgavata, 14,000. The majority of Purānas do not think that the Gotamī-māhātmya in 106 chapters and 4,000 ślokas is a part of the Brahma-purāna. The Nārada-purāna which gives the tables of contents of all the eighteen great Purānas says that the Brahma-purāna consists of 10,000 ślokas and two parts and in the table no mention is made of any topic treated of in the Gotamī-māhātmya which is, as we see, so skilfully placed, that it divides the rest of the Purāna into two equal parts. The Ānandāśrama edition of the Brahma-purāna with Gotamī-māhātmya counts the ślokas to 13,783 which when reduced to the standard of 32 syllables would make it a little more than 14,000 ślokas

The Gotamī-māhātmya in 106 chapters is put into

The Gotamī māhātmya. *the mouth of Brahmā who enumerates*

the holy places on the Gotamī and gives legends about them. The Gotamī is an earlier stream of the Ganges granted by Mahādeva to Gotama who pleased Him by his austerities. It is the same as the Godā-varī. But Gotamī-māhātmya is not regarded as a part of the Brahma-purāna by many Purānas.

Leaving aside the Gotamī-māhātmya the Purāna falls

naturally into two parts, one before and

Division into parts

one after it. T

1 chapters

and the last, 71 chapters. But the Narada-purāṇa says that the story of Rāma is to be found in the first part and the sanctity of Puruṣottama-kṣetra in the second. But in the Ānandāśrama edition the story of Rāma is not found at all and the Puruṣottama-kṣetra mātātmya is found in the last part. So there seems to have been some revision, since the Narada-purāṇa was written.

The reason why the authority of so great a person as
 The authority of Brahmā on the holy areas in Orissa
 Brahmā is invoked is the establishment of the sanctity of the four holy areas in an obscure country like Orissa. The areas are (1) Konarka, (2) Ekamra or Bhuvaneśvara, (3) Virāja-kṣetra or Jaipur and (4) Puruṣottama or Puri. The first is sacred to the Sun god, the second to Śiva, the third to the Deṇ, and the fourth to Viṣṇu. If the Gotami mātātmya is included, then the sanctity of all the holy spots on the Godavari is proclaimed on the same high authority. Brahmā stops after declaring these places as sacred and giving the tradition on which the sanctity is based. Then speaks Vyasa emphasizing the fact that Puruṣottama not only leads to heaven but to final liberation as in the case of Kandu who after many vicissitudes in his career as a yogin comes to Puruṣottama and obtains liberation. Then as commentary to the declaration of Brahmā, Vyasa gives an account of Kṛṣṇa's career on earth as an incarnation of Viṣṇu, of the efficacy of man's devotion to Hari, of the future career of his followers, of the evil effects on those who do not follow him, and the theories of Sāṃkhya and Yoga about liberation. Sāṃkhya in this Purāṇa, is very primitive. It does not speak of eight prakṛtis and omits āhankāra altogether in many places. Vyasa ends his speech by quoting the interlocution between Vasīṣṭha

and Karala Janaka on Sāṃkhya theory of liberation as given in the Śānti-parva of the Māhābhārata

The first 25 chapters are a preliminary to Brāhma's speech. They talk of creation, details of creation, Manu ṛges, dynasties and kings in brief sketch, only to make Brāhma's sayings clear. These 25 chapters constitute a short Purāṇa with the 5 characteristics. These have been put into the mouths of Śruti and the Ṛṣis.

Chapter 213 of the Ānandasrama edition is a remarkable one. It enumerates the incarnations of Viṣṇu, though the word used is not the usual word *avatāra* but *Pradurbhava*. They are (1) the Lotus, (2) Boar, (3) Man lion (4) the Dwarf (5) Dattatreya (6) Parāśurama (7) Rāma (8) Kṛṣṇa and (9) Kalki. Buddha's name does not appear nor the names of the Fish and the Tortoise but the Lotus and Dattatreya in their stead.

This list is given in the interlocution between Vyāsa and the Ṛṣis at Kurukṣetra which is something like a commentary on the speeches of Brāhma i.e., in the second stage of the development of the Brāhma purāṇa. The origin of the list of ten incarnations now current, can be traced to Kṣemendra of Kāśmīra in the eleventh century in the same order and to the Viṣṇu purāṇa cards with slight variation in the order in the end of the seventh and beginning of the eighth century. But here is a list of nine incarnations with no Buddha in it and no fish and no tortoise. It must be older by several centuries.

As has been said before, there are three stages of development of the *Brahma-purana*. *Brahma's* speeches rank as the oldest, then those of *Vyasa* and next those of the *Sūta*, *Loma-harṣana*. The last in his introduction speaks briefly of the nations and tribes of India (Chap 19, verses 15 to 18) and the surrounding countries. Among these the *Persians* are prominently mentioned as *Parasikas*. It is well known that the *Persians* rose in power in 222 A D and continued to rule the middle East till they were overthrown in a single battle in 634 near Bagdad by the *Muhammadans*. They often came in contact with India, and *Kaṇi-dāsa* in his *Raghu vaṃsa* finds them in the neighbourhood of *Aparanta*, that is, *Guzerat* and *Sindhu* and *Kaṇi-dāsa's* age is the second half of the fifth and the first half of the sixth century (450 to 550). Supposing *Sūta* mentions them at that time the speeches of *Vyasa* would be earlier.

Brahma's speech begins with a more elaborate description of the nations and tribes in the twenty seventh chapter, verses 44 to 64, and among these he mentions *Sakas*, *Yavanas*, and *Pahlavas*, and *Noldke* says when these are mentioned together in any *Sanskrit* work the presumption is that it is written between the second century B C and the second century A D, when these nations played an important part in the history of the middle East. In that case *Brahma's* speech should be placed in these centuries, that is, before the speeches of *Loma-harṣana*. But we are in a position to fix the time of *Brahma's* speech more precisely. The *Sakas* are placed, in the speech, in the *Deccan*, the words used are *Dakṣiṇa-pāṭha* and *Dakṣiṇīya*, and we know, the *Khaharatas* who were *Śakas* ruled

the country around Nāsika where they have left many inscriptions which are placed by scholars during this long period, by some in the end of the second century B C and by others in the beginning of the second century A D So Brahma's speech may be placed during the period of Indian history when the three Brahmana dynasties of Sungas, Kanvas and Śata karnis held their sway I will prefer the early part of this period as Paradas and Pahlavas are both mentioned in the speech, as Parada is the earlier and Pahlava is the later name of the Parthians in Sankrit.

The first Purana, in the list of Maha puranas, i.e., the
 Puranam pañca lakṣanam. Brahma-purana does not conform to the description of Puranam pañca-lakṣanam, even Brahma's speeches do not They speak of tirthas, castes, stages of life, duties of various castes and all manners of things So, strict adherence to that lakṣana is honoured more in the breach than in the observance thereof

These Puranas began to be written and compiled or improved and enlarged, at a time when
 The political importance of Paurāṇika literature Brahmanas were the ruling race in India They had a bitter experience of Buddhist rule of Asoka when their privileges were taken away and they were made equal in the eye of law with the Śūdras and Antyajās and their followers were lured away by the attractive preachings of Buddhist and Jaina monks In order to put their house in order they wrote the Puranas for the benefit of women and Śūdras who had no access to the Vedas and were, therefore, a prey to the onslaughts of the proselytising spirit of the new sects That the Puranas have done

a great service to the Brahmanist community in India by keeping the Śūdras and Antyajas within its fold cannot be denied

One may think that the Brāhma-purāṇa was composed in Orissa, as the holy places in that country is the theme of the work. But in Chapter 27, verse 43, it is stated that the place to the north of Sahya where flows the Godavari, is the most charming spot in the whole world. This is in the beginning of Brāhma's speech and it shows his predilection for that spot. The work may have been written here.

The Brāhma purāṇa in our Catal 3450 seems to be a different recension from that of the Ānandasrama edition. The Gotami-mahatmya is not there and the last chapters on Śaṃkhyā and Yoga with the interlocution between Vasiṣṭha and Karala-Janaka are not there. Chapter 19 of the Ānandasrama has become Chapter 17 in the MS.

Our next number begins as usual but ends with the end of the Kṛṣṇa carita, 212th chapter of the Ānandasrama edition.

Karttika-mahatmya (3453A), a longish work in 28 chapters and 2,300 slokas is not to be found in the Brāhma purāṇa as printed in the Ānandasrama edition or in our MS. But it is said to draw its authority from this Purāṇa.

II PADMA PURĀṆA, Nos 3454-3517

This Purāṇa is called Padma purāṇa, because in it is described the story that when Viṣṇu, after the dissolution of the world, was

The place of writing the
Brāhma purāṇa

Our Catalogue of MSS of
the Brāhma purāṇa

The name

sleeping on the ocean a lotus issued from his navel, its petals opened and in its seed lotf was found Brahma, the Creator of the new world. This lotus is sometimes called an incarnation of Viṣṇu (see above). The Sanskrit names of lotus are Padma and Puṣkara, hence the Purāṇa is called after the letus. The story of the lotus is found not in the beginning of the Purāṇa, nor in the beginning of any part of the Purāṇa, but in the middle of the Sṛṣṭi khanda, the fourth part.

The extent of the Purāṇa is said to be 55,000 Slokas, but Mārkaṇḍeya-purāṇa says, it extends to 90,000. The Ānandasrama

The Extent, edition counts the number of slokas and find them to be 48,452 which when reduced to the standard of 32 syllables would come approximately to 55,000. In the last chapter of the Bhūmi-khanda of the Ānandasrama edition the extent of the Padma-purāṇa is said to have been 52,000 in Treta, 22,000 in Drapara and 12,000 in Kali.

The Ānandasrama edition in four volumes of the Padma-purāṇa gives several schemes of the division of the work in books —

The Division

- (a) In the first chapter of the Sṛṣṭi-khanda, the Purāṇa is said to be divided into five parvas, namely (1) Puṣkara parva in which Brahma was born, (2) Tīrtha parva, in which holy places are enumerated and described, (3) Bhūri dakṣiṇa-raja-parva, in which are described the careers of kings who paid immense sacrificial fees, (4) Vamṣānucarita parva in which accounts are given of kings of various dynasties, (5) Mekṣa parva, which treats of salvation.
- (b) At the end of the first chapter of the Uttara khanda the Purāṇa is said to have been divided

into five khandas —(1) *Sṛṣṭi-khanda*, (2) *Bhūmi-khanda*, (3) *Patala khanda*, (4) *Paṣkara-khanda* and (5) *Uttara khanda*

- (c) In the first chapter of the *Ādi-khanda*, the *Purāṇa* is divided into six khandas, namely (1) *Ādi-khanda*, (2) *Bhūmi-khanda*, (3) *Brahma-khanda*, (4) *Patala khanda*, (5) *Kriya khanda*, (6) *Uttara-khanda*
- (d) The *Ānandasrama* edition itself does not accept any of these schemes. It has a six khanda scheme of its own, namely, (1) *Ādi khanda*, (2) *Bhumi khanda*, (3) *Brahma khanda*, (4) *Patala-khanda*, (5) *Sṛṣṭi-khanda* and (6) *Uttara khanda*
- (e) In the 1st chapter of the *Bhumi khanda* has been set forth a five khanda scheme which runs thus (1) *Sṛṣṭi*, (2) *Bhumi*, (3) *Svarga*, (4) *Patala*, (5) *Uttara*

There may be other schemes also but to me the (a) scheme appears to be most ancient as the division into parvas inherited from the *Maha bhārata* seems to be earlier than that into khandas. But the *Nārada purāṇa* accepts the (e) scheme for the *Padma-purāṇa* in 7th or 8th century and so, long before that time the parva scheme was abandoned. The (a) or the parva scheme seems to be very natural for popular education. The lotus is the beginning of creation and the *paṣkara-parva* has been converted into the *sṛṣṭi-khanda*. The *tirthas* were put together in one parva. They have now been scattered over the whole *Purāṇa*. The contents of the other parvas have also been scattered in a similar way, for what reason does not appear.

The next scheme seems to be that described in (b)

as it still retains puṣkara amongst the khaṇḍas giving the reason why the purāṇa is named after lotus. Nārada-

The next is the (b) scheme. purāṇa accepted a scheme after at least two revisions of a radical nature.

The six-khaṇḍa schemes appear to be still later. So far as it goes, the contents of the khaṇḍas, as given in the Nārada-purāṇa, agree with that of these khaṇḍas in the Ānandāśrama edition. The agreement as regards Pātāla-khaṇḍa is exact.

As usual the Sūta and the Rṣis are the latest interlocutors throughout the Purāṇa. Sometimes they say things on their own account; but in the majority of instances they simply report the interlocutions of others and those interlocutions, again, are in many cases, reports in their turn. The reliability of the subject matter of chapters really depends on the earliest interlocutors and their names are a guarantee that the matter is authoritative.

The real interlocutors in the Ādi-khaṇḍa are not Sūta and the Rṣis but Nārada and Yudhi-
In the Padma Ādi khaṇḍa. śthira and even they report what others say. Sometimes the authoritative persons are Vasiṣṭha and Dilīpa; Mārkaṇḍeya and Yudhi-śthira and Vyāsa and the Rṣis.

The latest set of interlocutors in this khaṇḍa are Sūta and the Rṣis. They report what passed
In the Bhūmi khaṇḍa between Vyāsa and Sūta in the first instance and Venā and Viṣṇu in the end. In this khaṇḍa there are many stories of devotion to father, to son, to husband, to mother, to wife and to the guru. They are all called tīrthas and all these stories are told on the high authority of Vyāsa and Viṣṇu.

* In the *Brahma-khaṇḍa*, Sūta reports the interlocutions between Vyāsa and Jaimini in the first instance, Nārada and Brahmā in the second and Dilīpa and Vāsiṣṭha in the third and Nārada and Sanat-kumāra in the fourth instance.

In this *khaṇḍa* there are many books with different sets of interlocutors. Rāmāśva-medha seems to be the remnant of a lost Purāṇa. The interlocutors are Śeṣa-nāga and Vātsyāyana. It is called *Pātāla-khaṇḍa*, because Śeṣa-nāga is an inhabitant of the nether regions. In the last books Sambhu from Kailāsa and Rāma are the interlocutors. In *Kṛṣṇa-carita* the interlocutors are Pārvatī and Īvara and it partakes the character of Tantra. Sūta does not at all appear in this *khaṇḍa*.

The real interlocutors in the *Sṛṣṭi-khaṇḍa* are Bhīṣma and Pulastya throughout and Sūta simply reports their speeches.

The interlocutors are Nārada and Umā-patī and what passed between them is reported by the Sūta to the Rṣis.

In spite of so many schemes of dividing the Purāṇa into *khaṇḍas*, there are indications that there were other schemes, too. For instance, at the beginning of the *Uttara-khaṇḍa*, which formulates a scheme of its own, it is said that *Uttara* comes immediately after *Pātāla-khaṇḍa*, which its scheme does not support. At the end of the *IV Sṛṣṭi-khaṇḍa*, it is said to be the first *khaṇḍa* of the Purāṇa (chap 82, verse 45).

The Padma-purāṇa is a large work. It has undergone so many revisions and so many alterations at different periods of time that it would be wrong to expect uniformity of language, style, versification and technique. The parts are so unequal in merit. The Rāmāśva-medha of the Pātāla-khaṇḍa is written in the best kāvya style. But the Pūrākālpiya Rāmāyana in the same khaṇḍa is written in a dull and uninteresting prose. Some chapters in the Uttara-khaṇḍa are in the form of cantos of kāvya, even with the long verses so usual at the end of a canto; others again are written in a matter of fact style in ordinary śloka metre. In some places rules of Sanskrit grammar are scrupulously observed but in others, in the manner of Purāṇas, it takes licences of all sorts. Imagination sometimes soars very high, but in others its want is severely felt.

The five characteristics of the Purāṇas are not absent but they form but an insignificant part of this large and huge work in 55,000 ślokas. Kṛṣṇa-carita only ends about the time of the Kuru-kṣetra war but all other dynasties end either at the end of the Satya or of the Tretā Yuga. The configuration of the earth with seven islands and seven seas does not seem to have developed to the same extent as in the Vāyu or the Brahmāṇḍa-purāṇa.

But the peculiar characteristic of this Purāṇa is its abundance of tīrthas. The Brahma-purāṇa is concerned with the tīrthas of Orissa only, but this Purāṇa describes tīrthas in every part of India. The most ancient and the most important of the holy places is Puṣkara. Its account

is given in brief in the Ādi-khaṇḍa, chap 12, but more elaborately in the Śrṣṭi-khaṇḍa. In the Ādi-khaṇḍa tirthas on the Narmada are enumerated and described from Amarakaṇṭaka, its source, to the Arabian Sea (chap 13-23). Then comes the tirthas on the Cambala, the Abu Mountain, Pundarika, and the confluence of the Śindhu and the Arabian Sea (24). The tirthas on the Vitastā, in Kasmira (chap 25), in Kuru-kṣetra (chaps 26-27), at Kanakhala (28), on the Yamuna (chap 29-32), at Benares (33-37), at Gayā and North Behar (38), in Bongal, Orissa and Deccan (39), and at Prayaga (40-49). The tirthas of Puṣkara are given in great detail in the Śrṣṭi-khaṇḍa. The Uttara-khaṇḍa contains accounts of tirthas on the Kālmā, 10, at Indra prastha where all the Tirthas come, on the Sābhramatī or Sabarmatī, Vētra-vatī, Śrī-Śaila, Hari-Dvāra and other places. In fact the tirthas are a prominent feature of this Purana.

In this Purana we find the sanctity of all the eleventh days of the moon in the year, 24 in number, fully described in as many chapters of the Uttara khaṇḍa. It has

Sanctity of particular
tirthas in the Hindu calen-
dar

Magha-Mahātmya (219-254) and Kartika mahātmya (90-125)

The sanctity of lunar mansions and holy places is common to many Puranas, but there are two special features of this Purana.

The special features of
Padma purāṇa

One is the greatness of the Gītā and Bhagavata and the other is the moral stories. The sanctity of the Gita is to be found in other Puranas also. But the speciality of this work is that eighteen chapters are devoted to the sanctity of the eighteen chapters of the Gita. One was saved because he was an expert in the

sixth chapter of the Divine Lay. Raikka not only saved himself by constantly repeating the sixth chapter of the Gītā but also saved Jāna-śruti by advising him to do the same. Similar stories are told for expertness in all the eighteen chapters of the Gītā.

Go-karna saved his brother, a hardened criminal, from torments in hell in the form of a gohlin by reciting the Bhāgavata in seven days.

The moral tales, given specially in the Bhūmi-khanda of this Purāṇa, are of a very high order. It is enjoined that the father is a great tīrtha and stories are given of people being saved or liberated from the bondage of birth and death by implicitly obeying the behests of the father. The mother is a tīrtha, the husband is a tīrtha, the elder brother is a tīrtha, the guru is a tīrtha and even a virtuous wife is a tīrtha; and many stories are given of the attainment of good luck by serving these tīrthas with devotion. The story of Su-kalā who defied even Indra, the Lord of Heaven, for the sake of her absent husband is one of the finest in Sanskrit literature.

To fix the date of a work so often revised and rearranged is an impossible matter.

The chronology of Padma
is difficult to fix

There are old chapters in the Sṛṣṭi-khanda which may go to great antiquity. Chapter VI in the Ādi-khanda, which describes the tribes and nations of India and the surrounding countries, may be placed in the third or fourth century of the Christian Era; because it mentions the Pārastkas and the Śakas, but not the Pahlavas or Pārathas (verses 33-65).

In chapter 100, verses 45-49 of the Pātāla-khanda, is described the form of the first six vowels of the Indian

Alphabet, which, when compared with Biller's paleography, would prove to belong to the eighth century A D. The shape of n and ñ are—

मन्मोक्षर शिरोरेखा यवका प्रणव विना ।

तस्यो नु लम्बरेखा स्यात् तदन्ते च जवित्रयम् ।

उकारः न हि विव्यतो जवित्रयतकम् ।

I give here the shape of only two letters to prevent diffuseness

There are passages again in the Uttara-khanda of the Padma-purana which speak of the destruction of temples and images by fierce Mlecchas. This may mean either the destruction of Soma-natha and Mathura by Mahmud of Ghazni or the destruction of Odanta-pura and Vikramasila by Bukhtiar Khilji, in the beginning of the eleventh or at the end of the twelfth century A D.

But this is not the way of fixing the age of a work so vast as the Padma-purana. This is working piecemeal. It is well-known that chapters have been thrown

The Purana is very
ancient

in at different ages by different men for different purposes, but there certainly was a work so famous and so important that people from respectable antiquity thought fit to put in things and ideas of their own into it. That famous work was the Padma-purana, written for the glorification of the lotus Avatars of Vishnu, or of the lotus born Brahma, or of both. In the Sṛṣṭi-khanda we find Brahma is the leading deity. He is indeed cursed thrice that Brahmanas would not worship him, once by his wife Savitri and twice by Bhṛgu, yet in chapter 29, verses 132-160, are mentioned one hundred and eight shrines of Brahma in as many cities of India and in as

many different names. This shows that the worship of Brahma was not on the wane, it was rather in a flourishing stage. It is known from the town-planning chapters of the Artha sastra of Kaṭilya that in every city a shrine was kept apart for Brahma and the work was written in the fourth century B C. The Padma shows a similar regard for Brahma, at least the lotus parva of it of the earliest recension. So it can easily be imagined what antiquity will that parva reach to. The city of Mahāroṇya is intimately connected with the Pañcatantra and recent researches show that the Pañcatantra was composed originally in the second century B C. That Mahāroṇya had a temple of Brahma. Patalīputra was founded as a fort in the year of Buddha's death and the Capital was removed there in the fourth year of Udayi, i.e. in the reign of one of the successors of Ajatasatru, a contemporary of Buddha. Patalīputra had a temple of Brahma. Even Hastina had a shrine of Brahma. The city of Hastina fell into the Ganges during the reign of the son of Adhiṣṭha Kṛṣṇa, the fifth king in the Parikṣit line, so the original Padma purāṇa was very old, though chapters may have been thrown in, in historical times.

The Jainas claim very high antiquity for their religion.

The earliest Jainas In the Padma purāṇa it is said that

Vena, the grandson of Atri, one of the original progenitors of the Aryan race, persecuted the Brahmins under the guidance of the Jainas, for this crime he was deposed and his son made king by the Brahmanas.

Biṛgu, the father-in-law of Viṣṇu, quarrelled with him over the possession of a city on the

Seven Avatāras

Narmada and Viṣṇu wrested it from his father-in-law, who, in a fit of passion, cursed him to

incarnate seven times on earth. This must be very old, for the ten incarnations came in much later. Bhṛgu had another grudge against Viṣṇu because he killed Bhṛgu's wife, (Śrīkṣhanda, chap. 9, verse 242), and there he cursed Viṣṇu to incarnate on earth seven times. This also is an indication of the antiquity of the Purāṇa.

It has been told before that the abundance of moral tales is a special feature of this Purāṇa.

1. 40. 1. 1. 1.

These stories are very very complicated.

The characters are not generally human beings but often birds and beasts. The story of a cow, giving her word of honour to a tiger to return after quenching the thirst of her calf is very touching. Kaṇṇala the bird sage, telling stories of his previous existence to his sons and of his experience in the present existence, is instructive indeed. The stories are made complicated because there are stories within stories and the heroes pass through two or three existences. But what strikes as particularly interesting is a collection of stories called Pañcākhyāna, perhaps the precursor of the Pañcākhyāyika or Pañcā tantra.

It is a group of five stories in the Śrīkṣhanda of the Purāṇa, the most ancient part of it being an interloction between Vyasa and the Brahmanas reported by Pulastya to Bhīṣma. The stories are (1) honouring the father (2) honouring the husband (3) catholicity of spirit (4) not to offend a friend and (5) devotion to Hari. The heroes of the stories are (1) Mātṛ (2) Subhā (3) Tulādhara (4) Adrohaḥ and (5) Vaiṣṇava. Viṣṇu permanently resides in the house of all these men.

In the catalogue will be found descriptions of works which profess to belong to the Padma purāṇa but are not included in the published editions though the e con

tain the full complement of slokas in that Purāṇa. From this it may be inferred that in the course of the various revisions, works have been rejected and replaced by new materials to suit the purpose of the revisions. The Vaidyanatha-mahatmya (3475) professing to draw its authority from the Padma-purana is not in the Bombay edition by Mandalika. Nor is Kalañjara mahatmya (3476) found there, though Kalañjara is famous in ancient legends.

The Maha bhārata has an abstract entitled Itihāsa samuccaya and Padma-purana has an abstract entitled perhaps Padma purana samuccaya. The first part of it is noticed in this catalogue in No. 3500 under the title of Puṣkara-mahatmya. It is by Vatsata, the son of Somadeva and the grandson of Padmata, a resident of the holiest spot in Puṣkara. It contains the abstract of the first two parvas of the Purana. The author says that he has written abstracts of the other three parvas too. But these have not yet been found. This proves that the (a) or the parva scheme of the division of the Purana has not yet been forgotten. From this number it is patent that the sanctity of Puṣkara was at one time the principal theme of the work though it has now been relegated to the middle of the fourth book, the Śrīṣṭi khanda.

Many later Tantrika works attempt to derive their authority from the Padma purana but they are considered apocryphal. Kapila-gīta (3501) is a work in point.

III VIṢṆU-PURĀṆA, Nos. 3518—3528

The third of the Mahā-purāṇas is called Viṣṇu purāṇa,
The name because it glorifies Hari.

- * Its extent, as admitted by all the Puranas, is 23,000
 slokas. It has other recensions. One
 its extent is called Bṛhad

It is divided into six aṃśas (1) Creation (2) Descrip-
 tion of the world, the seven islands
 its division parts and seven oceans, seven heavens,
 seven nether regions and seven planets. This part ends
 with an interlocution between Jada-bharata and the King
 of Sauvira. (3) Six past ages of Manu, the eight future
 ages of Manu, Veda vyāsa, the division of the Vedas, an
 interlocution between Aurva and Sagarā on the duties of
 four castes and four stages of life and cognate subjects.
 (4) Dynasties of Kings in prose. (5) An account of Kṛṣṇa.
 (6) The various kinds of dissolution. An interlocution be-
 tween Kauśilya and Keshidhivāja.

Parasara and Maitreya are throughout the main inter-
 locutors though Vyāsa's authority is
 invoked as in the second chapter of
 the sixth aṃśa.

Pulastya granted a boon to Parāśara that he should
 be the author of a Purāṇa sāmhitā.
 History of the Purāṇa literature This boon was confirmed by Vasistha
 [I : 30 and I : 32]. In III vi 17—20,
 it is said that Vyāsa gave the Purāṇa sāmhitā to Sāta
 Romaharṣana. The Sāta had six disciples, (1) Sumati, (2)
 Agni varṇa, (3) Mitrāyaṇ, (4) Saṃsapayana, (5) Akṛta-
 vrana, and (6) Savarni, of these the authors of Sāmhitās
 were Savarni, Saṃsapayana and Akṛta vrana (of Kaśyapa
 gotra). These three Sāmhitās with that by Sāta come up
 to four.

These four Sāmhitās developed into 18 Māha-purāṇas

The tradition is given in two places, once in I ii 7—9 and again in VI viii 42—47 But they do not agree The first tradition runs thus —Brahma told it to Dakṣa

Tradition of the Viṣṇu
Purāṇa

and others They spoke to Purukutsa on the Narmada He to Sarasvatā and Sarasvatā to Paraśara The second tradition runs thus —Brahma to Rohiṇi, he to Priya vrata, Priya-vrata to Bhagurī, Bhagurī to Dadhica He to Sarasvatā, Sarasvatā to Bhṛgu He to Purukutsa He to Narmada She to two Nagas, Dhṛta rastra and Purāṇā, They to Vasuki He to Vatsa Vatsa to Asvatara He to Kambhala Kambhala to Elapatra Elapatra to Vedaśira Muni He to Pramati and Pramati to Jātūharna He gave it to others and Paraśara remembered all this on account of the boon he received from Vasistha

Paraśara while speaking to Vaitreya in the Viṣṇu-purāṇa says that Parikṣit is reigning now (IV, 20, last line) But in II iii 17, the Paraśaras are mentioned, therefore, when the work was composed there were a great ruling power in middle East between 222 to 634 A D The list of Avatāras does not mention Buddha, so it was written at a time when he was not admitted into the Hindu Pantheon So this purāṇa cannot go before the third century A D Pargiter puts it down to a time when the Guptas were a ruling power but had not assumed imperial sway

Traditional chronology

The history of India in the Viṣṇu Purāṇa begins from Parikṣit Parikṣit's son was Janamejaya, his son Satānīka, his son Asvamedha datta, his son Adhishmakṛṣṇa,

History of India from
the Viṣṇu Purāṇa.

Adhishmakṛṣṇa's son Nicakṣu in whose time

The Nārada-purāṇa in Part I, Ch. 94, gives an account of the Viṣṇu-purāṇa which agrees generally with the Viṣṇu-purāṇa which is current in the present day so far as the six amśas are concerned. But

Mention of Viṣṇu-
purāṇa in Nārada-
purāṇa.

Nārada says that Viṣṇu-dharmottara is a supplement to the Viṣṇu-purāṇa. But I have shown elsewhere that there is a Purāṇa called Viṣṇu-dharma which was perhaps once a part of the Mahā-bhārata but was thrown out of it for some reason or other, perhaps before the Nārada-purāṇa was composed. Viṣṇu-dharmottara was likely to be a supplement to that work and not to Viṣṇu-purāṇa. For a supplement to Viṣṇu-purāṇa is likely to be called Viṣṇu-purāṇottara and not Viṣṇu-dharmottara.

The last two Purāṇas, the Brahma and the Padma, have not the five characteristics of a Purāṇa; they are concerned more with tīrthas and Smṛti topics than with the five

Purāṇam pañca-
lakṣaṇam

characteristics. In the Viṣṇu-purāṇa, however, the five characteristics are very prominent, though it also speaks of the religious duties, castes and stages of life, good manners, liberation and other topics not included in the five.

The Viṣṇu-purāṇa is written throughout in clear, chaste and business-like language. The language rarely rises to the height of kāvya style. The genealogies are written in prose, interspersed with ancient gāthās and appear to be old documents. The genealogists of the present day in Rajputana, still continue to write in the same manner.

In the present catalogue are briefly described five manuscripts (3518-3522) of the Viṣṇu-purāṇa, four of which are in Bengali character and one, in Kāśmiri. Mithilā

Mahātmya (No. 3524) is not to be found in the current edition of the Viṣṇu-purāṇa as it is said to be from its Brhad recension. Nos. 3525 to 3528 are short works not found in the Bombay editions. Viṣṇu-purāṇa has many commentaries of which only one, named Amsaka Prakāśikā by Nīlāmbara (No. 3523) has been described in this catalogue. The commentator says that there are hundreds of commentaries on this Purāṇa, that he attempted another commentary is simply because his father's expositions appeared to him to be of the highest value.

IV. (A). ŚIVA-PURĀṆA, NOS. 3529-3560.

I have already stated that the Śiva-purāṇa, as we find it at present, cannot be regarded as a Mahā-purāṇa. But it is a Purāṇa, with an extent of 100,000 ślokas and 12 (twelve) samhitās (Vāyaviya-samhitā Part I, Ch. I, Verse 41, Vanga-vāsi edition of Śiva-purāṇa). The twelve samhitās and their extent is thus given in the same edition.

Name of the Samhitā	Extent	Name of the Samhitā.	Extent
1. Vidyeshvata Samhitā	10,000	7 Kaulāsa Samhitā	6,000
2 Raudra „	8,000	8 Śata-rudra „	10,000
3. Vamāyaka „	8,000	9 Koti-rudra „	10,000
4 Bhauma „	8,000	10 Sahasra-koti- rudra „	10,000
5 Matr-purāṇam	8,000	11 Vāyaviya „	4,000
6 Rudrakādaśa Samhitā	13,000	12 Dharma „	5,000

The Vanga-vāsi Press has published Nos. 1, 7, 11 and 12, among these twelve samhitās, but it has published two more samhitās, the Sanat-kumāra and the Jñāna-samhitā. Our catalogue has No. 2, the Rudra-samhitā in five khandas (3530). No. 9, Koti-rudra samhitā (3530-2 and 3534), No. 8, Śata-rudra-samhitā (3530-3), No. 11, Vāyaviya-samhitā (3530-4 and 3535-3539), No. 7, Kaulāsa-samhitā

(3530-5 and 3540), No 4, Bhanma-saṃhitā (3530-6 and 3541), No. 1, Vidyāvara-saṃhitā (3530-7), No 6, Rudraikn-
daśa-saṃhitā, (3533) eight altogether. But it has two
more saṃhitās not in the list enumerated above, viz,
Sanat-kumra-saṃhitā (3543—45) and Mānva-saṃhitā
(3542) The five khandas of the Rudra-saṃhitā are
Khaṇḍa 1, in 20 chapters, Khaṇḍa 2, in 43 chapters,
Kumāra-khaṇḍa in 20 chapters, Khaṇḍa 3, in 55 chapters,
Yuddha-khaṇḍa 59 chapters

The third part of the Rudra saṃhitā (3531) gives the
story of Parvatī from the marriage of Menakā to
Himālaya to the return of Śiva to Kailasa with his wife
after marriage

The Yuddha-khaṇḍa of the Rudra-saṃhitā gives an
account of the destruction of the three demon cities by
Śiva—his greatest adventure

Rudraikadaśa-saṃhitā (3533) Rajendra-lāla calls this
work uttara-bhāga of the Rudra-saṃhitā is 76 adhyāyas
but the present manuscript has 73 only The principal sub-
jects treated of are.—Creation of the Universe, Creation
of the Earth, The story of Taraka, The marriage of
Śiva with Pārvatī in the Himālayas, The story of the
destruction of the three demon cities; The liturgy of
Śaiva worship, Gaṇeśa's war with the followers of Śiva,
His marriage; The greatness of Śiva, of Nandī, of Ganga,
Phallic emblems of Śiva, Phallic emblems made of gems,
The story of Arjuna's practice of austerities and the night
sacred to Śiva (Śiva-rātri), Liberation and true
knowledge

Koṭi rudra-saṃhitā (3534) concerns itself mostly with
the phallic emblems of Śiva, in different holy places, with

the mode of their worship and the theology of the Śaiva sect

Vayaviya saṃhita (3535—3539) has been printed in the Vāṅga vasi edition of the Śiva saṃhita in two parts Purā and Uttara. It is written in a beautiful poetical style full of apt similes and deals with the destruction of Dakṣa's sacrifice and the liturgy of Śaiva worship.

Kailasa saṃhita (3540) deals with the renunciation of the world, and the duties of those who made such renunciation, from the date of renunciation to the eleventh day after their death. It ends with an enumeration of the Śaiva disciples of Vyasa.

Bhāuma saṃhita (3541) is an interlocution between Kṛṣṇa and Upamanyu. Kṛṣṇa had no son and he went to Kailasa in order to please Śiva by his austerities. There he met Upamanyu, who talked to him about the greatness of Śiva and the power of his trident, and how Śiva liberates his followers from hell and other troubles. In this connection there are several chapters on hell and sins which lead to hell. The ways to escape from the pangs of hell are feeding of men, practising of austerities, hearing of Purāṇas and so on. Then comes a description of the Universe and the Earth with its seven islands. Then commences an account of the development of the foetus in the womb, childhood, youth, old age, marriage and so on of a man.

Mānavi saṃhita (3542). This Saṃhita is nowhere enumerated as being part of the Śiva purāṇa but in the colophon of this manuscript it describes itself to be such a part. It is called Mānavi saṃhita because Manu is one of the interlocutors, the other being the Sun god, his father. The question asked by Manu relates to the divinity who

grants liberation from birth and death, who creates the Universe and keeps it under control. Along with this he asked the characteristics of Purāṇas, of vratas, duties of castes and stages, funeral ceremonies and atonements.

Sanat-kumāra-samhitā (3543-3546) has been printed in the Vaṅga-vāsi edition of the Śiva-purāṇa though not enumerated in the Vāyaviya-samhitā.

Number 3546 contains a commentary of this Samhitā in which the commentator vigorously advocates the claims of this Samhitā to be included in the Śiva-purāṇa. He says that unless these are included, the statement of the Bhāgavata-purāṇa that the Śiva-purāṇa consists of twenty four thousand ślokas and not a lākḥ, falls to the ground. He advocates the claims not only of this Samhitā but also those of Jñāna-samhitā. But he at last says that they might be the names or aliases of some well known Samhitās such as Bhauma-samhitā or Mātr-samhitā.

It seems that the commentator had not materials to come to a definite conclusion. But Anfrecht has come to the conclusion that these two Samhitās are parts of the Brahmottara-khanda of the Skanda-purāṇa. These two Samhitās in the Skanda-purāṇa go by the name of Śiva-purāṇa (See our Cat. V. p. 277 bottom).

Lakṣmī-vrata-kathā and Kārtika-māhātmya (3547 and 3548 respectively) are short works claiming to be parts of the Śiva-purāṇa. Gaṇeśa-pañca-ratna (3549) claims to be a part of the Uttara-khanda of the Sanat-kumāra-samhitā.

Gaṅgā-dhara has written a commentary on the Dharma-samhitā from the Śiva-purāṇa which is recognised as a part of that work. The Vaṅga-vāsi edition of six

samhitās includes it and the Vayaviya-samhitā also names it as the twelfth samhitā. There is an opinion that the Śiva purāṇa is not a Māha but an Upa purāṇa. The commentator says that this is wrong, for in the Madhyamesvara mahatmya of the Uttara khanda of the Śiva purāṇa it is said, Vyasa obtained a boon from Śiva for writing Māha purāṇas and Śiva purāṇa is among one of these Māha purāṇas.

Nos 3551-3557 are short works on the mode of worship of Śiva. No 3558 Sandipani muni caritram declares itself to be a part of Śiva upa purāṇa. Sandipani was the Guru of Kṛṣṇa and Vala rama.

Śiva purāṇottara khanda 3559 and 3560 in 45 chapters is ascribed to the Brahmottara khanda of the Skanda purāṇa (See India off cat 3665 and Aufrecht cat Bod No 129).

IV (B) VĀYU PURĀNA, Nos 3561—3573

In some Purāṇas the fourth place among the Māha purāṇas is given to Vayu and in others, to Śiva purāṇa. So I put both under the same number IV. But that did not obviate the difficulty. The Vayu is said to be 24 000 and the Śiva 100,000 ślokas. The Śiva purāṇa in twelve Samhitās has but few of the characteristics of the Purāṇas and so its claim may be rejected. If its claim is admitted the total of the ślokas of the eighteen Mahā purāṇas would go up much higher than 400,000. So the Śiva purāṇa in twelve Samhitās is not one of the Māha purāṇas.

Raja Rajendralala Mitra published the Vayu purāṇa in the Bibl Ind Series in two volumes, and Babu

Nagendra-nātha Vasu in his article on the Purānas in his Encyclopædia, the Viśva-koṣa, pointed out that it is not Vāyu but Brahmānda-purāna that the Rājā published.

The Vāyu and the
Brahmānda Purānas

He attributed it to the Rājā's mistake. But the Rājā is not to blame; for in those days what he published passed for Vāyu. I compared the Rājā's Vāyu with the Brahmānda of the Venkatesvara Press and found that they generally agree except in a few Chapters. The Vāyu has some 8 or 9 Chapters on the pāśupata yoga after the 10th Chapter of the first part which the Brahmānda lacks, while the Brahmānda has 37 Chapters in the second part on the history of Bhārgava and Sagara which the Vāyu lacks. The author of the Purānam Pañca-laksanam has given in a tabular form the differences in these two purānas in page XV of his Introduction. They appear to be one and the same work with such differences as every MS. of a Purāna has from another. So Rājendralāla's edition is not that of real Vāyu-purāna

The Nārada-purāna describes the Vāyu-purāna in the 95th Chapter. It says that the Vāyu-purāna is spoken by Vāyu, that it related to the Śveta-kalpa and that it

Vāyu according to
Nārada

is divided into two parts. In the first part creation is treated of in detail, the ages of Manu are enumerated, the dynasties of kings in these ages, the slaughter of Gayāsura, the sanctity of months, specially of Māgha, are then narrated in detail. The laws of gifts, the duties of kings, the classification of sentient beings on earth, in the nether regions in different quarters of space and in the heaven and the vratas are also treated of. In the second part are given in detail the holy places on the Narmadā and miscellaneous matters relating to Śiva. The Narmadā flowed

from the body of Śiva in order to grant liberation to his followers. Those who live on the Northern bank of the river are followers of Śiva and those on the South bank are followers of Viṣṇu. From Oṅkareśvara to the confluence of the river with the sea there are 400 holy places.

Some of the characteristics of the Vayu purāṇa as given in the Nārada purāṇa are to be found in the Vāyaviya-saṃhitā of the Śiva-purāṇa printed in the Vāṅga-vasi Press. It relates to Sveta kalpa, it is spoken by Vayu, it has two parts and it treats of the creation in detail. But the similarity ends there, so this attempt at identification also fails.

There is a MS of the Narmada mahatmya in the Catalogue bearing No 3570. It is defective having lost the first and last leaves. The extant leaves are from 2 to 310. In the second chap., verse 31, it says that the Śiva and the Vayu purāṇas are one and the same. It has two parts. The first contains Śiva's greatness and the second, Narmada-mahatmya (Leaf 3 A). This tallies with the description of the second part of the Vayu-purāṇa as given in the Nārada-purāṇa (Venkateśvara). It is also called Śiva saṃhitā in the Colophons. So the second part of the Vayu-purāṇa has been traced but not the first.

Sambhu gave the purāṇa tradition to Vayu. He to Skanda. Skanda to Vasiṣṭha. From him Vyasa got it. From Vyasa it came to Jātu karna and from him the ṛṣis got it. Chap IV 12—14. But in another place (II 6) it says who else but Brahmā can say this Purāṇa?

So after all the fourth position among the purāṇas should be declared as vacant, neither the Vāyu-purāṇa nor the Śiva-purāṇa can claim it.

The manuscripts of the Vāyu-purāṇa in the Asiatic Society's Collections were not used by Rājā Rājendralāla Mitra as they were acquired after his death. But they agree generally with him. It has been already stated that his edition is not Vāyu-purāṇa but Brahmānda-purāṇa. This disposes of No. 3561 to 3564. The Gayā-māhātmya forms an appendix to the Vāyu-purāṇa edited by the Rājā. But it forms according to Nārada-purāṇa a portion of part I. (3565 to 3567.)

Kedāra-māhātmya (3568) is not found in the printed editions nor is it given in the Nārada-purāṇa. The same is the case with Rāja-grha-māhātmya No. 3569.

The Narmadā-māhātmya (3570) forms a portion of the second part of the Vāyu-purāṇa which is supposed to be lost. In this manuscript there is a statement that the Purāṇa-samhitā was originally one, it became ten and when the Purāṇa was written it was eighteen.

The Māgha-māhātmya (3571) is a part of the lost Vāyu-purāṇa which is credited with dealing with the sanctity of every month specially of the month of Māgha. The Nārada-purāṇa says that it is a part of the Vāyu-purāṇa.

Ganeśa Śarmā the son of Veṅkaṭeśa surnamed Bāpaṭa has compiled the story of the birth of Hanumān (3572) in sixty-three verses and he ascribes it to Vāyu-purāṇa.

Ge-sāvitri-stava, a short work containing a hymn to the Cow, to the reading of which a good deal of magical effect is ascribed, is said to be from the Vāyu-purāṇa but it is not to be found in the printed editions.

V BHĀGAVATA-PURĀṆA, NOS 3574-3683

There are four works claiming the fifth place among the Mahā purāṇas. They are all called

The name

Bhagavatas. (1) Śrī mad Bhagavata, (2) Devī-Bhāgavata, (3) Śiva-Bhagavata, and (4) Mahā Bhāgavata. Of these the second vigorously disputed the position three or four centuries ago. There was an acrimonious controversy and the literature is an interesting reading. The Śrī mad Bhagavata is, however, admitted by the large majority of Pundits to be the fifth Mahā purāṇa.

The extent is said to be 18,000 ślokaḥ. There is no dispute in this matter. The work is divided into 12 skandhas.

The extent and division

The principal interlocutors are Suka and Rāja Parikṣit and their interlocution is reported by Suta to the ṛṣi at Naimiṣa. The

The interlocutors

principal interlocution occupied the whole space from II 1 to XII 6. The first skandha is the introduction to the Principal interlocution and Chapters 7 to the end of the Twelfth concludes the work. In the principal interlocutions, however, there are many sub-interlocutions, generally on recondite and philosophical subjects. They are Viduroddhava saṁvāda, Maitreya vidura saṁvāda, Bhagavad uddhava saṁvāda and so on. Many Gītas are to be found in these sub-interlocutions and even in other places.

The principal interlocutor is, Suka, the son of Vyasa. His biography is given in the

The authorship

Saṁtī parva of the Mahā bhārata in which it is said that he merged in the sun after liberation, and in the Mokṣa khanda of the Narada purāṇa he

goes from the sun to the highest heaven where he gets the form and company of Viṣṇu but Viṣṇu sends him back to his father, Vyāsa, there to write the Bhāgavata. Here the authorship is distinctly given to Śuka. In the Bhāgavata itself, however, Vyāsa is said to be the author and Śuka his only pupil on this subject.

There is a notion that Vopa-deva, the author of the Mugdha-bodha Vyākaraṇa, who flourished in the thirteenth century, was the author of the Bhāgavata.

Is Vopadeva the
Author?

This has no foundation in fact. Vopa-deva has written treatises on the Bhāgavata and Catal. No. 3681 says that he wrote a commentary on the Bhāgavata entitled Parama-haṃsa-priyā. So he cannot be the author of the Purāṇa. Al-Beruni quoting from the Viṣṇu-purāṇa gives the names of the 18 Mahā-purāṇas among which the Bhāgavata occupies the fifth place. And Al-Beruni lived at least 250 years before Vopa-deva about 1030 A.D. (Vide Al-Beruni's India, Ch. XII, p. 131.)

I have said that the real Bhāgavata begins with the second skandha and the first is only an introduction. A portion of the third should also be regarded as included in the introduction. It gives the history of the Pāṇḍava kingdom from the battle of Kuru-kṣetra to the death of Parikṣit. But this history differs greatly from that given in the last seven parvas of the Mahā-bhārata. In the great epic Vidura was all along with Dhṛta-rāṣṭra. But the first skandha says that Vidura was banished from Hastinā by Karṇa and Śakuni and he went on an extensive pilgrimage at what particular time does not appear. He heard the fall of the Kurus while at Prabhāsa. Some time later he

The Introduction

went to see Kṛṣṇa at Dvārakā but found the city in ruins the Yadu race having been destroyed by internal dissensions. He went to Mathura to see Uddhava with whom he had a long talk on spiritual matters. On the advice of Uddhava he went to see Maitreya the class friend of Vyāsa on the Ganges from there he was invited to Hastinā. He was received by the Pāṇḍavas in open arms but he taunted Dhṛtaraṣṭra being a dependant on Bhīma whom he spared no pains to injure ruin and kill Dhṛtaraṣṭra fled the same night with his wife and died a few days later at Haridvārā. This dispenses with the necessity of the Āśrama vāśilā parva altogether. The story of Yudhiṣṭhira's ascension to heaven is not there. That appears to be a later idea. Yudhiṣṭhira received the instruction from Bhīṣma on his bed of arrows on many subjects among them four are given in the Māhābhārata, namely Rāja dharma Mōlī dharma Āpād dharma and Dīna dharma. But the Bhāgavata omits Āpād dharma and adds Strī dharma and Bhāgavad dharma most likely Viṣṇu dharma. The contents of Anuśāsanīkā parva is not to be found in the Bhāgavata so an older tradition seems to be on record in the Bhāgavata than in the Māhābhārata.

In my remarks on the Māhābhārata I suspected that the Viṣṇu dharma was at one time a part of the great epic as two of the five ratnas of the Māhābhārata are not found in it but only in the Viṣṇu dharma. The Bhāgavata gives some support to this view by declaring that Bhīṣma taught Yudhiṣṭhira Bhāgavad dharma i.e. Viṣṇu dharma also. That obviates the necessity of substituting Mōlī dharma for Viṣṇu dharma.

The late Mr Pargiter in his Purāṇa Texts of the Dynasties of the Kālī Age says that so far as the

language of that portion of the Bhagavata is concerned which deals with the future dynasties, it is much later, as the prose in which it is written is ornate

The language of the
Bhagavata

Perhaps he means an imitation of Kadambari and therefore places it in the 7th Century A D (?) But my reading is different I believe that the prose is intermediate between the Brahmanas and the later prose so I should place it at least in the 2nd Century A D The prose is so full of expletives such as Ha Baba, etc, that it implies the language of the Brahmanas was not yet forgotten and the word Vyakhyasyamah is sometimes used showing that the Sutra style was still in vogue In Catal No 3631 it is said that Vopa deva in his commentary on the Bhagavata entitled Parama hamsa priya has pointed out about one thousand archaic expressions which he calls 'arṣa Hemadri, a contemporary of Vopa deva, also admits of the presence of these archaic expressions In reading through the Bhagavata one is struck with the number of verses from the Vedas given in modernised form

It seems that there was a short work that can be read recited or explained in seven evenings, for Sul a had not more than seven days to explain his work to

The age of the
Bhāgavata

Parikṣit who was cursed that in seven days he would die of snake bite, and that must be a very old work full of archaic expressions and archaic ideas But that short work has undergone several revisions In the earlier revisions philosophical interlocutions have been thrown into the body of the work One instance of this is Maitreya vidura samvada in the third skandha Bhagavad ud dhava samvada in the 11th skandha has been wedged in

between the first seven and the last two adhyāyas. The seventh adhyāya reads with the 30th and 31st adhyāyas. These nine adhyāyas make one narration, the destruction of the Yadu race. But to increase the bulk of this skandha and to give it a religious tone, a work of 22 chapters has been thrown in.

But the last revision adds the first skandha and more than half of the last skandha to the work to give it an appearance of a Purana proceeding from Sauti to the rṣi at Naimiṣaraṇya.

There is another reason why the Purana should be regarded as ancient. It is divided into skandhas. The word skandha was made current by the early Buddhists in the sixth, fifth, fourth and third Centuries B C and Bhāgavata is divided into skandhas, therefore it must have been composed or revised while the early Buddhists were strong enough to influence the society and speech.

Modern Hinduism limits the incarnations of Viṣṇu to the number of ten and to the existing order beginning with the Fish incarnation. It was first found in a poem

The incarnations of
Viṣṇu.

by Kṣemendra, the Kashmirian poet of the early eleventh century. But the same number in a different order is found in the Viṣṇu-pura Raṅga when it started an era with the initial year falling in A D 694. So the eighth century may be regarded approximately as the age in which the incarnations were limited to ten. The Bhagavat, however, does not limit the incarnations to ten but says that, the avatāras are innumerable. In the body of the work the avatāras are enumerated as, (1) Padma or Brahmā, (2) Manu, (3) The Boar, (4) Kapila, (5) Sacrifice, (6) Prthu, (7)

The Man lion, (8) The Tortoise, (9) The Mohini, (10) The Dwarf, (11) The Fish, (12) Rama, (13) Paraśu rama, (14) Kṛṣṇa and (15) Kalki. This appears to be a much more ancient enumeration than that given in the third Chapter of the introduction that is, skandha I, where the enumeration is as follows, each name is preceded by a cardinal number 1st Brahma, 2nd Boar, 3rd Devarṣi, 4th Nara Nārāyaṇa, 5th Kapila, 6th Dattatreya, 7th Sacrifice, 8th Son of Nābhī, 9th Pṛthvī, 10th Fish, 11th Tortoise, 12th Dharmantari, the pioneer physician, 13th Mohinī, 14th Man lion, 15th Dwarf or Vamana, 16th Parasu rama 17th Vyasa, 18th Rama 19th and 20th Kṛṣṇa and Vala rāma. Then there are two more incarnations Buddha and Kalki which have no cardinal numbers. This seems rather strange.

The enumeration in the introduction not agreeing with that in the body of the work raises many questions one of which certainly is the non appearance of Buddha in the body of the work but in the introduction. So the work was written when Buddha was not regarded as an incarnation while at the time of writing the introduction he had a doubtful place in the list. It is not known exactly when Buddha was included in the Hindu pantheon as an avatār. But he must have been there before the Viṣṇu purāṇa cards were devised, and as he is doubtfully placed in the introductory list of the Bhagavata, the introduction must have been written at least two or three centuries before the rise of the Viṣṇu purāṇa family and the body of the Bhagavata written before Buddha's admission into the list of incarnations. So the Bhagavata in its revised form without the introduction may be placed during the period of Brahmin ascendancy in India, i.e., during the period between 2nd century B C

and 2nd century A D This theory is confirmed by the fact that the Gupta emperors of Northern India who reigned from the fourth to the 6th century were devoted followers of Viṣṇu

There is another reason why the Bhagavata should be considered as an ancient work, the Amara-koṣa written at the end of the 6th Century enumerates five characteristics of a Purāṇa Well, it might do it because the author was a Buddhist To him Purāṇa would be a history, a collection of traditions, legends, etc But the Bhagavata gives ten characteristics of a Purāṇa (1) Creation, (2) details of Creation, (3) duties of saintly beings, (4) protection of devotees, (5) the ages of Manu, (6) dynasties, not only of kings but of ṛṣis also, (7) career of individuals, (8) dissolution of the world, (9) the cause of creation, (10) Brāhma, (XII ch 7, verse 9) The religious character of Purāṇas does not depend so much on the five characteristics as given in the Amara-koṣa and included in the above ten, but in the third and the fourth ones of the Bhagavata viz, the duties of saintly beings and protection of devotees

The commentaries on Bhagavata are generally of a sectarian character The first commentary mentioned in our Catal (No 3595) is Śa bodhī by Ballabha Dīkṣita, the founder of the Ballabhaçāri sect in Western India Ballabha was an elder contemporary of Caitanya and flourished during the latter half of the fifteenth Century His father Lakṣmāna was one of the few followers left in that Country of Viṣṇu svāmī whose sect was perhaps the earliest of the Vaiṣṇava sects of India The same sect is represented by another commentary entitled Vāla-pra-bodhī by Gīrī dhara a descendant of Ballabhaçārīyā

The commentator says that his work is written more for his own benefit and for the benefit of young people than for the learned. Śrī dhara's commentary so well known to the Vaiṣṇavas is represented in our Catal No 3598 to 3611, and 3615 to 3615A. Catal Nos 3612 14 are subcommentaries on Śrī dhara's by Caitanya vana, a disciple of Śrī Ramendu vana. The sub commentary concerns itself only with verses from 14 to 41 entitled Veda stuti of the 87th Chapter of the tenth skandha of Śrī mad Bhagavata. Catal Nos 3616 and 3617 are described as Śrī dharokta-vasistārtha, i e, a supplement to Śrī dhara's commentary. Catal No 3618 is another sub commentary on Veda stuti. Gopala Śarmā is a well known commentator who closely follows Śrī dhara. His work is represented partially in 3620, 3621 and 3622. The commentary is entitled Bhagavata vyākhyāṇa. Radha mohana Gosvami, the friend of Colebrooke, who flourished at the beginning of the 19th century wrote a commentary on Bhagavata which is partially represented in 3619 and 3623. Radha mohana was a descendant of Advaita the elder associate of Caitanya. Advaita was one of the most learned men of his time.

Loka natha was a disciple of Advaita. He renounced the world early in life and remained a quiet hermit at Vrnda vana till the end of his life. He seldom took a disciple, but wrote commentaries on well known Vaiṣṇava works. His commentary on the Ramayana has already been referred to, and that on the 10th skandha of the Bhagavata is represented in Catal No 3624.

Vnoa malī Bhaṭṭa is another well known commentator. His commentary on Bhagavata Gīta is highly prized. His commentary on Bhagavata Dāśama Skandha is represented in Catal No 3625.

* Sanatana was an officer of Alauddin Hussein Shah, the Sultan of Bengal (1494—1521). He belonged to a very old Brahman family that migrated from Karnāṭa to Bengal five generations earlier. He renounced the world under the magic influence of Caitanya and retired to Vrnda vana where he is said to have written twenty one sectarian works, one of which is Vaiṣṇava-toṣiṇī, a commentary on Bhagavata, the 10th Skandha only, which is represented in Catal Nos 3626,-27,-28

Sri natha, a Bengali Pundit writes a commentary on Bhagavata with the object of supporting the theories of Caitanya. The commentary is entitled Caitanya mata-candrika. Ramanuja's sect, called, the Sri sampradaya, wrote several commentaries on Bhagavata, one of the most important of which is by Vira raghava, the son of Śaṭa guru of the Vatsya gotra. It is called "Bhagavata candra candrika." The author's commentary on the whole work in 12 Skandhas is represented in Catal No 3629—31. Catal 3632 contains the first half of the 10th Skandha in full and a portion of the second half.

Another commentary by Rāmā kṛṣṇa entitled Bhagavata kaumudī explains only the difficult passages of Bhagavata notably the five chapters on Rāsa.

Rāmā kṛṣṇa's son Cakra paṇi writes another commentary entitled Bhagavatārtha dipikā. The commentary on the 10th Skandha was composed in Samvat 1628. Before that the previous nine Skandhas were commented upon. He received a good deal of encouragement from his father Rāmā kṛṣṇa. He belonged to Parasara gotra and his mother's name was Durgā. Bijaya dhvajacāryya wrote a commentary on Bhagavata in the interest of the Madhva School of the Vaiṣṇava sect. The commentary is general

ly called Vijaya-dhvajī or Pada-ratnāvalī. The first Skandha is represented in Catal. No. 3638 and a part of the 11th Skandha in 3639. The Skandhas 2, 3, 4, 11, 12 are represented in Catal. No. 3640.

Rāma-nārāyaṇa who describes himself as a friend of Viṣṇu wrote a commentary on the Bhāgavata (the first Skandha and second Skandha only) which is to be found in 3641. The author's gurus, were Hari-nātha and Bhavānī-dāsa. Previous to the writing of the commentary Rāma-nārāyaṇa seems to have studied Śāṇḍilya's Bhakti-sūtra and its commentary by Nārāyaṇa-tīrtha.

Kāśī-nātha Upādhyāya, son of Ananta of Benares, was a voluminous writer of liturgies and commentaries. He wrote a commentary on the Bhāgavata, a fragment of the commentary of the first Skandha is to be found in our Catal. No. 3642.

The next number contains a fragment of a commentary on Bhāgavata entitled Budha-rañjinī by Vāsu-deva, another voluminous writer. The object of this was to throw light on obscure passages. L. No. 1730 contains the same work up to the 81st chapter of Skandha X.

The Vivaraṇa-maṇi-mañjūṣā by an anonymous Uṇa writer is a commentary on the 10th Skandha of Bhāgavata.

Nos. 3644-45 contain with some breaks the commentary up to the 34th chapter.

The hymn Veda-stuti comes in for a great deal of attention from the commentators. Kavi-cūdā-maṇi Cakravartī writes a commentary entitled Avyaya-bodhini in 1658 A. D. The commentary was written in the following order, substance, text, prose order, commentary, the full

text of Śruti on which it is based, the meaning of the Śrutis and the conclusion. The commentary is based on Śrī dhara's work. There are two manuscripts of this commentary, namely, Catal Nos 3646 and 3647. Other commentaries on the hymn by Śrī dhara and Nīla-kantha are represented in 3648 and 3649.

There is a short hymn in forty verses in the 14th chapter of the tenth Skandha of the Bhagavata addressed to Kṛṣṇa by Brahma and therefore called Brahma stuti. A commentary on this is to be found in 3650.

The next two numbers (3651-52) are commentaries on the five chapters on Rāsa.

Catal No 3655A is a Katha, a note book for the use of those who expound Sanskrit religious works to non-Sanskritic people in modern times. They are generally called Kathakatar puthi or cūṛṇi. This cūṛṇi is dignified, however, with an engaging title *Harī bhakti taranginī*. The author's name is given as *Kosava paucanana Bhaṭṭa caryya*.

There are good many abridgements of different sorts of the Bhagavata written for the benefit of those who can not spare time for reading the whole of the book. The oldest of this sort of abridgement is *Harī līlā* by Vopadeva. It gives tables of skandhas, adhyayas and topics of the Bhāgavata and it was written for the satisfaction of Hemādri, the minister of Rāmacandra, the king of Devagiri. The same Hemādri, however, writes a commentary on the text by Vopadeva entitled *Harī līlā viveka*. It was written at Hemādri's father's house in the cantonment Madhusūdana Sarasvatī, the great monk and scholar of

the latter end of the sixteenth century, however, revised the commentary to make it attractive to scholars and to increase the devotional spirit of his hearers. The text of Hari-līlā and its commentaries are represented in Nos. 3656-57-58. Catal. Nos. 3659 and 3659A give another work by Vopa-deva on the Bhāgavata and its commentary by Hemādri. The text is called Mukṭā-phala and the commentary Kaivalya-dīpikā. It also was composed at his father's house in the cantonment. The object of this work is to explain the doctrines of Bhakti from the Bhāgavata. It explains (1) what Viṣṇu-bhakti is (2) how it is generated and (3) how the feelings grow deeper and deeper and culminate in what is called Rasa. Hemādri thinks that Vopa-deva's work was written for the benefit of those who want emancipation and therefore he calls it Kaivalya-dīpikā; the word "Kevala" means the absolute and Kaivalya means the state of being absolute. From the 2nd and 3rd verses of Mukṭā-phala it appears that the work was composed after Hemādri had finished his encyclopædic work entitled Catur-varga-cintāmaṇi in seven sections, e.g. (1) gifts, (2) vows (3) places of pilgrimage (4) emancipation (5) images (6) temples (7) worship. The last five of these sections have not yet been found though other sections not in the above list have been found and published such as Pari-śeṣa-khaṇḍa containing (1) Kāla and (2) Śrāddha and (3) Prāyaścitta-khaṇḍa.

Vṛhad-Bhāgavatāmṛta and Saṃkṣepa-Bhāgavatāmṛta (Catal. Nos. 3660-61) are abstracts of Bhāgavata written by the followers of Caitanya at Vṛndā-vana. The first was written by Sanātana. The text and commentary are both written by him. The second is anonymous but there is a tradition that it was written by Sanātana's nephew Jīva.

* There was a Maithilī Brahmin in the beginning of the 17th century A D who renounced the world and became a Vaiṣṇava monk and whiled away his time by selecting verses from Bhāgavata bearing on bhakti. These he explains by a commentary of his own entitled Kānti-mālā. The text is known as Bhakti ratnavali. The book was finished in Śaka era 1555. There are many manuscripts of this from 3662-3669-A.

Another abstract of this nature is the Hari bhakti-mañjarī, Catal No 3670 by Vana-mālī Bhaṭṭa, the son of Śiva dāsa Bhaṭṭa of the Udīya family, i e of Guzerat. Vana malī makes his obeisance to Śiva sri pandita and a reciter named Yaga. This was composed in a Viṣṇu temple close to Viśvesvara temple at Benares. The abstract is accompanied with a commentary entitled Guccāvalī. The text measures one thousand slokas and the commentary three thousand.

Another abstract with a commentary is the Bhakti-bhagavata (3671) by Ananta-deva, son of Āpo deva so well-known from his Smṛti works the Kaustubhas. This was written perhaps in his mature age for he says "Alas! I have spent so many years of my life in the study of Śāstras, I have roamed in forest and have got troubles only, I want rest and that rest can be had only in the Palace of the Bhagavata. In another place he says that his commentary does not contradict the Vedānta doctrine.

Durjana mukha capṭika, i e, a slap on the face of wicked people is a work in defence of the antiquity of the Bhāgavata which was assailed by many scholars in the sixteenth and seventeenth centuries. This was written by Rāmasrama, a monk, who in his house-holder's state was Bhānu Dikṣita, the son of Bhaṭṭoji Dikṣita.

In the copy of this work in the India Office Library there is a note in Colehrooke's hand on the margin of the last page which states that "Maṇi-rāma Tārā" is of opinion that this little tract is not the work of Rāmāśrama but of Rāma-kṛṣṇa Bhaṭṭa, a paṇḍita now living in Benares. Rāmāśrama was a pupil of Bhaṭṭoji. Tārā Maṇi-rāma, I have heard from reliable sources in Benares, was a vagabond and madcap in Benares who used to take his meals at the house of Hari-kṛṣṇa Vyāsa and after meal used to write long sheets in pigeon Sanskrit about contemporary events. Some of these sheets have been acquired for the Asiatic Society's Library. He is perfectly unreliable and Colehrooke should not have believed in his words.

Pāṣanda-dhvamsana-bhāskara tries to prove that the Vaiṣṇava-hhāgavata is the real Bhāgavata to occupy the fifth place among the Mahā-purāṇas in opposition to the Devī-hhāgavata. It is difficult to find who is the author of this work as the colophon giving the author's name is in a different hand.

The historical work entitled Bhāgavata-hhūṣana by Gopālācāryya has already been referred to. This work quotes from Nāgoji Bhaṭṭa who flourished in the 18th century.

Bhāgavatāmṛta-kanikā based on Rūpa Gosvami's well-known work the Bhāgavatāmṛta. It classifies the incarnations of Viṣṇu into sportive incarnations and character incarnations and Kṛṣṇa is said to be a full divinity.

Bhāgavata-tattva-dīpa (Catal. No. 3683) by Ballabhācāryya and Nivandha-tattva-dīpa (Catal. No. 3683A) are

works on the Bhāgavata and both of them are written in the interest of Suddhadvaita-vāda

Mukti-ratnam by Kṛṣṇananda is a collection of verses mainly from the Bhagavata, the Gīta, Adhyatma Ramayana and other works bearing on the topics of Vaiṣṇavism. The earlier portion of the work has a commentary by the compiler himself but the other portion has been left uncommented upon. Kesava Raya, son of Rama Raya of Delhi requested Vaidya natha Paya gunde of Benares to collect together all devotional verses from the Bhāgavata. Paya gunde added 200 verses of his own to connect the verses from the Bhāgavata. The Bhagavata verses have a commentary of Śrī-dhara Svāmī and Paya-gunde's verses have a commentary of his own. The manuscript has so many emendations and corrections that it appears to be the draft by the author himself.

VI NĀRADA-PURĀṆA, Nos 3684-3697

This Purāṇa is called the Narada-purana. It is also called Vṛhan nārāḍīya-purana. The

The name,

word Vṛhat here does not convey

the idea of a larger recension but that the Purana belongs to the Vṛhat kalpa. In every colophon in the Venkaṭeśvara edition we find the word Vṛhad-upakhyāna i. e., in the story of the Vṛhat kalpa.

The extent of the Purana is said to be 25,000

The extent

ślokas but in reality we do not get more than 18,000 slokas. But this

18,000 includes an appendix called the Uttara-bhāga, which differs greatly in character from the main work.

The language is throughout classical Sanskrit written

Language

in the kāvya style. Many passages are simply paraphrases of Kāli-dasa's

ślokas The metres, too, belong to the best period of Sanskrit literature. At the end of a chapter are often found long verses which are Sarga-bhaṅga ślokas. But such ślokas are also found in the middle of chapters.

In the main work the interlocutors are Narada on the one hand and Sanaka, Sanandana, Sanatana and Sanat-kumara on the other. The main Purāṇa is therefore divided into four parts but in the appendix the interlocutors are Vasiṣṭha and Mandhata. The whole of these interlocutions is reported by Sūta to the ṛṣis. But in this instance the Sūta does not come to the ṛṣis but the ṛṣis go to Sūta in his hermitage.

The divisions of the main work are four in number. The first ending in Chapter 41 treats of Bhoga, the second spoken by Sanandana ending in Chapter 62, is called Mokṣa, the third ending in the 91st Chapter spoken by Sanat-kumara is called Kriyā and the last ending in 125th Chapter is called Ceryye spoken by Sanatana. The appendix in 82 Chapters treats of the fast of Ekadasi when conjoined with the previous lunar mansion.

The object of the Purāṇa seems to be the preaching of the equality of Viṣṇu, Brahma and Śiva, to bring about a unity amongst their votaries. Maha Viṣṇu is the primordial being from whom Brahma, Viṣṇu and Mahesvara proceeded and therefore they are to be equally venerated.

The importance of the Purāṇa lies in the description of (i) six Vedāṅgas (ii) summary of the eighteen Maha-purāṇas and also

of the (iii) Śaiva darśana at a time when the Narada-purāṇa was composed

I (a) The six Vedaṅgas are well known. The first is śikṣa or pronunciation. There are three kinds of pronunciation, viz., (1) Āreka, pertaining to the Rg-veda, (2) Gāthika, pertaining to Gāthas, (3) Samika, pertaining to Chants. In connection with the last comes music, and the Purana dilates on such musical terms as Tana, Raga, Svara, grama, Mūrechanā, etc. The Chapter ends with pitches Udatta, Anudatta and Svarita.

(b) The Kalpa here does not mean or include Śrauta, Smārta and Dharma sūtras but (1) Nakṣatra Kalpa, (2) Veda Kalpa, (3) Samhitā Kalpa, (4) Āṅgīrasa Kalpa and (5) Śanti Kalpa (ch. 51—52). In old treatises these five Kalpas are said to be parts of the Atharva-veda but Narada says, they belong to all Śakhas of all the Vedas. This seems to be a modern idea promulgated by Kumārila in the eighth century A.D.

(c) The Vyākaraṇa treated of in this Purana belongs to Pāṇini's system but the arrangement of subjects is neither scientific as in the Aṣṭadhyāyī nor practical as in the modern recasts.

(d) Nirukta. The five principals of Nirukta are enumerated and explained. Then comes an elaborate classification of roots liable to various changes at the time of use.

(e) Jyotiṣa has three skandhas or branches (1) Astronomy proper, (2) Horoscopy, and (3) Astrology. It is well known that the Indians had some sort of Astronomy of their own. Horoscopy was borrowed from the Greeks and the Astrology from the Magi.

(f) The Chapter on chandah, is very short but it treats of metres both Vedic and classical and is based on Piṅgala. The number of Vedic chandas is 21 but the number of classical chandas is not given. It gives an elaborate method of Prastāra or setting chandas to music.

The grammatical tradition in the Garuda-purāna is that of Kalāpa-vyākaraṇa which was composed in the 1st century A. D. in the Capital of the Andhra kings. The tradition of Vyākaraṇa as given in the Agni-purāna belongs to Candra-vyākaraṇa which was composed in Candra-dvīpa or Bakharganj district of Bengal in the fourth or fifth century A. D. But Nārada gives the Pāṇinian tradition. It is a well known fact that the study of Pāṇini was discontinued at least in Northern India for several centuries till it was restored by Bhaṭṭa-hari who died in 651 A. D. The Nārada, therefore, must be later than the time of Bhaṭṭa-hari. The three branches of Jyotiṣa or the science of Astronomy were brought into prominence by Varāha-mihira who flourished in the 5th century A. D. and by Brahma-gupta in the next century. Nārada therefore must have flourished after them. The attribution of five kalpas of Atharva-veda to all the śākhās of all the Vedas is I think to be attributed to the Vedic revival initiated at the end of the seventh century by Kumārila and his followers. The Nārada-purāna must have been written after the Vedic revival. I should, therefore, attribute the composition of the Nārada-purāna to the 8th century A. D. between 700 to 800 A. D. i.e., between the time of Kumārila and Śaṅkara.

II. This chronology of the Nārada-purāna makes the evidence of its summary of the Purānas a landmark in the history of these works. From these summaries we

and that the Gotami-māhatmya in 106 Chapters forms no part of the (i) Brahma-purana in the 8th century. We find that the (ii) Padma-purana had undergone several radical revisions and had only five khondas as in some manuscripts of the present day, when the Narada-purāna was composed. We come to know that the Viṣṇu and the Bhogavata had already assumed their present form when the Narada purana was composed. We have come to know now that there was a Vayu purana with two parts and 24,000 slokas which does not exist at present.

We also know that the Narada purana was exactly the same in those days as it is found in the present moment. The Pūrva bhāga was divided into four padas as is stated before. Its extent was 25,000 and it treated of the Vṛhat-lalpa. In the second part the sanctity of the fast on the eleventh day of the moon was dilated upon. When the fast day had a portion of the previous tithi taken to it, it is called Mohini. She is personified and her evil propensities are expiated upon.

We know from the Nārada that the Markandeya purana extended to 9,000 slokas but the Bibliotheca Indica edition does not come up to that number and ends abruptly. Other editions also do not seem to be complete, otherwise the Mārkaṇḍeya purana at least a greater part of it including the Durga-mahatmya is the same as in the Nārada. The lost portion of Markandeya treated of the family of Kusa, the son of Rama, the family of Soma, Yayati and Yadu. It contained the career of Kṛṣṇa at Vṛndāvana, Mathurā and Dvārakā. It ended with the details of Sāṃkhya doctrine and the emptiness of the phenomenal existence.

We know that the Agni purana as described in

Nārada extending over 15,000 slokas is nearly the same as at present. It was something like an encyclopædia of all branches of knowledge in which Brahmins used to take interest in those days, religion and ritual taking the most prominent place among these branches. But it contained also the test of jewels, politics, archery, legal proceedings, medical science, veterinary art, prosody, rhetoric, grammar, lexicon, and so forth.

We know of the Bhaviṣya-purāna in which Brahmā explained Dharma to (1) Svāyambhuva Manu. It had five Parvas, the first devoted to Brahminā. It contained a description of calligraphy. (2) Vaiṣṇava-parva (3) Śaiva-parva (4) Saura-parva (5) Prati-sarga-parva with the conclusion. Its extent was 14,000.

We know that the Brahma-vaivarta-purāna as described by Nārada had four khaṇḍas: Brahma-khaṇḍa; Prakṛti-khaṇḍa, Gaṇeśa-khaṇḍa and Kṛṣṇa-jaṇma-khaṇḍa. Its extent was 18,000 slokas.

The Liṅga-purāna as described by Nārada was divided into two parts, in which the five characteristics of the Purāna are described very briefly. But the Śaiva ritual is treated in detail and some of the Śaiva places of pilgrimage are fully described. It is more Tāntrika than Paurāṇika. The extent is 11,000 slokas. Nārada's description differ but little from that current in the present days.

The Varāha-purāna according to Nārada is divided into two parts, treats of the Mānava-kalpa and extends to 24,000 slokas in the form of an interlocution between the Earth and the Boar incarnation while he was raising the Earth from the deep sea. It treats of many places of

pilgrimage specially of Mathurā. It treats of Karma-vipāka.

The Skanda-purāṇa was divided into seven khaṇḍas and contained 81,000 verses. In it Māheśvara dharma is explained by Kārtika. The seven khaṇḍas are (1) Mahesvara, (2) Vaiṣṇava, (3) Brahma, (4) Kāśī, (5) Āvanti, (6) Nāgara and (7) Prabhasa.

The Vamana-purāṇa, according to Nārada, extends to 10,000 ślokas, relates to Kūrma-kalpa, has two parts and three groups of stories. The first part treats fully of the career of Tri-vikrama, the second part is called Vṛhad Vamana-purāṇa. It has four Saṃhitas each containing thousand ślokas, viz., Māheśvara, Bhāgavati, Sauri and Ganesvari.

The Kurma-purāṇa treats of Lakṣmi-kalpa, extends to 17,000 ślokas. It has four Saṃhitas (1) Brahmī (2) Bhāgavati (3) Sauri and (4) Vaiṣṇavī. The Bhāgavati-saṃhita is divided into four padas treating of the duties of the Brahmanas, Kṣatriyas, Vaiśyas, Śūdras and the mixed castes. The Sauri saṃhita is divided into six parts treating of the six cruel rites. The four Saṃhitas contain six, four, two and five thousand ślokas respectively.

The Matsya-purāṇa is an interlocation between Matsya and Manu. It treats of seven kalpas and extends to 14,000 ślokas. The description of this Purāṇa by Nārada agrees generally with the Ānandasrama edition.

The Garuda-purāṇa, according to Nārada, was spoken by Bhagavan to Garuda. It extends to 19,000 ślokas and treats of the Tārka or Garudā kalpa. It is an epitome of all the sciences in which the Brahmanas used to take interest. It treats of politics, pathology, history, Rāmāyana,

Mahā-bharata, veterinary science, vyākaraṇa, ohanda, yoga, vedānta, samkhya, Gita sara In its appendix it treats generally of the future career of the dead and of śraddha

The Brahmanda purāṇa described here agrees generally with the Vayu purāṇa as published by Rāja Rajendra lala Mitra in the Bibliotheca Indica series It has 12,000 slokas in four padas (1) Prakriya, (2) Anu sanga, (3) Upod-ghata and (4) Upa samhara It has another scheme of division into Pūrva, Madhyama and Uttara This Purāṇa was spoken by Brūhma to Vasiṣṭha Vasiṣṭha gave it to Para sara and he, to Jatu karmya Vyasa got it from Vayu so it is called Vayu purāṇa

III The third pada of the Narada-purāṇa from Chapter 63 to 90 treats of the Śaiva system of philosophy as described in the Śaiva darsana section of the Śarva darsana samgraha and its religious practices Narada's account differs in details from that of the Śaiva darsana But they agree in the main They both say that त्रिपदा चतुष्टयाद मद्वातन्त्र (ch 63, verse 13) The three categories are Pisu pati, Pasu and Pasa But the padas in Narada are Bhoga, Mokṣa, Kṛya and Carya But those in S D S are Vidyā, Kṛya, Yoga and Carya The sub divisions of pasas or bondages are according to Narada, five, (1) Mala or dirt, (2) Karma or bad action, (3) Maya or illusion, (4) Tirodhana or disappearance, (5) Vindu But S D S says that Vindu should not be regarded as a pasa This shows that Narada represents an older system than that in the S D S

The Śaiva darsana is regarded as an older system than the Pratyabhijñā doctrine of Kasmīra Śivaism, which was preached in the middle of the 9th century, and

which is much indebted to the non dual system of Sāṅkara in the south preached in the beginning of the same century. But the Śaiva doctrine both in S D S and Nārada does not show such indebtedness and so it can be without much hesitation placed in the 8th century or earlier, as I have shown Nārada system is older than S D S system. So even in the 8th century the Śaiva system was split up at least in two schools if not more. Thus giving us some history of some period of its development.

The second or the Uttara khanda of the Nārada purāṇa is much later than the first khanda because in Chapter 125, verse 26, where the first part ends Nārada purāṇa is described as having four pādas but in the second part, ch 81 verse 11, it is said that Nārada-purāṇa has five pādas and 21,000 verses. Of the two contradicting statements the second cannot be true.

Rukmāṅgaḍa caritam, Cat 3694 in 37 Chapters is a part of the Uttara khanda of the Nārada-purāṇa. But the other works, numbers 3695 to 3697 though registered under Nārada-purāṇa and though their colophons say that they belong to it, are not to be found in the present Purāṇa and their interlocutors are not those of the Nārada-purāṇa.

VII MĀRKANDEYA PURĀṆA Nos 3698-3773

The name of the seventh Mahā purāṇa is Markandeya purāṇa. The extent of this Purāṇa is

The name and extent

said to be 9 000 ślokas. But the Biblio-

theca edition contains about 7 000 ślokas. In page 660 of that edition at the end of an appendix the extent is given as 6889+11 i.e. 7,000 ślokas. It ends with the account of King Dama of the Ikṣvāku dynasty. But the Nārada

purana says that it contained an account of the dynasties of the Sun and the Moon in full and also contained an account of Kṛṣṇa

The Sūta and the ṛṣis do not appear at all in this Purana. The first set of interlocutors

Interlocutors.

are Mārkaṇḍeya and Jaimini. But

Mārkaṇḍeya referred Jaimini to a group of four birds living in a cave in the Vindhya mountains for the solution of some doubts in certain narrations of the Mahā-bhārata. These birds were born in the battle field of Kurū-kṣetra when a tumultuous battle was going on but were miraculously saved. They were the sons of a Brahmin sage and well educated but they were born as birds on account of a curse pronounced on them by their father. They, however, explained all the doubts of Jaimini not only on the Mahā-bhārata but on the graver questions of life and death.

The real Purana begins with Chapter 45 in which Mārkaṇḍeya and Kroṣṭuki are interlocutors. That chapter claims the Mārkaṇḍeya to be the earliest Purana. It was issued from the primordial being and went first to Svayambhūva Manu, then to Bhṛgu then to his son Cyavana, then to Dākṣa, and last of all to Mārkaṇḍeya. It has been put in the mouth of Mārkaṇḍeya and not of any great god simply because Mārkaṇḍeya is credited with having a life covering several kalpas.

Mārkaṇḍeya now explains the five characteristics of a Purana, especially the ages of Manu. During the course of his discourse on the Manvantaras come the thirteen chapters of Candi which is often but wrongly regarded as an interpolation. The accounts of further Manvantaras continue.

The Purāṇa was certainly written in the Vindya regions where the bird sages used to live and where the heroes of Candī, Raja Suratha and the Vaisya worshipped Durgā in the Autumn season on the banks of Narmada

The date of the Purana, Mr Pargiter thinks, is 1st century A D, but he was quite prepared to push it back a few centuries more

My idea is that the first forty five chapters must have been written after or about the time of the composition of Vatsayana's Kama sūtra in which Hindu literature is divided and classified into Dharma-sāstra, Artha śāstra, Kama-sāstra and Mokṣa śāstra but the other part of the Purana must be much earlier as the theory that Vyasa was the promulgator of all Puranas had not yet been formulated

The most important section of the Markandeya-purana is the Devī-mahātmya in 13 chapters which has the largest number of commentaries, for any single work, of which the following have been described in this catalogue

Tattvārtha-bodhinī by Vidyā-vinodacāryya Nos 3709
3713

, 'kaumudī by Rama kṛṣṇa No 3715

„ 'tika by Gada-dhara Tarkacāryya Nos
3716 17

Candī tila by Gopala Cakravarti No 3718

„ 'vīrti by Kasi natha No 3719

„ 'tika by Ganga nārāyaṇa Vidyā sagara No
3720

Vidyān-mano rama by Gauri vara Sarma No 3721

It is a remarkable work as it is revised by Rama candra Vacaspati by adding substance of all commentaries available

Vidan mano rama By Śantanu Cakra-vartī, perhaps a
Tomara prince No 3722

Anonymous No 3723

Anonymous No 3724

Commentary by Nagop Bhatta No 3725

Gupta-vatī by Bhaskara Raya No 3726-27

Mantra-samkhyā-prakāśikā by Nīla-kantha Śaiva
No 3728

„ By Vira bhadrā No 3729

„ By Raghu nāthasrama No 3730

VIII AGNI-PURĀṆA, Nos 3734-3737

This work is called Agni purāṇa or Āgneya purāṇa

The name and extent Its extent is between 15 to 16 thousand
ślokas The three volumes published

by Rāja Rājendra lāla Mitra in the Bibliotheca Indica
series contains very nearly the same number of ślokas

This is an epitome of all the branches of Sanskrit litera-
Interlocutors ture in which Brahmans used to take
interest It is written in the form of

lectures The speaker is generally Agni but in many
instances Agni delegates his power to other people with or
without introduction These are generally the pioneers of
different branches of science, for instance the art of medicine
is put in the mouth of Dhauvantarī, the veterinary art for
elephants into that of Paṭyākhyā, for horses to Śah hotra,
Sanskrit grammar is put in the mouth of Kumara or
Kartika, Tantras into the mouth of Mahadeva and so on

In order to give it the form of a Purāṇa, Vasiṣṭha
is introduced as a co interlocutor of Agni, and to cover the
whole book are introduced the Sūta and the ṛṣis and in
order to complete the Śat samvada or three sets of interlo

cutors Vyāsa and Sūta are also introduced. But the last two sets and even Vāsiṣṭha play but an insignificant part in the whole work.

The Agni-purāṇa does not belong to Western India

The place of composition

In giving an enumeration and description of the holy places in India, Agni-purāṇa devotes five chapters to Gaya, Gangā, Prayaga, Kāśī and Narmada meaning Amar-kāṇṭaka, and the rest of the holy places are enumerated in one chapter with short description running through one or two chapters. The first holy place Puṣkara in this chapter is described as difficult of access and the second, Kuru-kṣetra, as one which one can only think of, that is more difficult of access. From this it is easy to infer that the Agni-purāṇa was composed at a place from which the first five places were easily accessible, i.e., the work was composed in Behar or Bengal. Later on we will find that while speaking of grammar it speaks of Candra Vyākaraṇa which had its origin in Bengal, which developed in Bengal and which was current in Bengal for many centuries.

The Agni-purāṇa has a peculiar way of preparing epi-

*The character of
epitomes*

tomes of different branches of knowledge. It takes the current standard work on a subject and epitomises it.

It is neither exhaustive nor very accurate. It does not take in the whole literature on the subject, for instance, take the Gaya mahatmya. It has three chapters on Gaya and in these, it has epitomised the eight chapters of Gaya-mahatmya in Vāyu-purāṇa as published by Rājā Rājendra lāla Mitra. It keeps the most important verses intact, summarises those that are less important and rejects the rest. The seven kāṇḍas of the Rāmāyana it has summarised in

seven chapters five to eleven both inclusive It faithfully follows the current recension of Valmiki's Ramayana This summary reminds one of the summary made by Kālidāsa in the 12th Canto of Rāghu vamsa of the five landas of the Ramayana There is at least one line which has been taken from the 12th Canto of Rāghu-vamśa

“रामरावणयो-युद्धं रामरावणयोर्विव ॥”

Hari-vamśa has been summarised in 55 ślokas in one chapter Māha bharata in 70 verses in three chapters

The ten avatars of Viṣṇu, take up sixteen chapters, the creation, four chapters only many of the verses are taken bodily from Manu-saṁhitā This Purāṇa has a great liking for rituals and has devoted several chapters to it It would be an interesting study to find out what books have been summarised under this head Most of these books have been lost having been replaced several times during the centuries intervening between the present century and the century when the Nārada purāṇa was composed The Viṣṇava rituals are generally taken from the Pañcā ratras which are enumerated as twenty five It has chapters on temple architecture, on iconography, on town planning, on the consecration of temples, images and their embellishment It has in fact the whole paraphernalia of Vaiṣṇava rituals

The Śaiva and Tāntrīa rituals form a solid block of chapters in this work Of these the 81st chapter contains the Śaiva rituals as foreshadowed in the Śaiva darsana section of the Sarva darsana saṁgraha The Tāntrīa mantras of various schools are treated of in the 92nd chapter Like the Viṣṇava section the Śaiva section has also its iconography, temple architecture, consecration of temples etc

* The terrestrial and celestial geography occupy two chapters only 97 and 98, then come the holy places.

Yuddha-jayārṇava means and includes Vedic and Tantric rites for victory in battle. It is a Śāstra by itself and has an extensive literature. Utpala the commentator of Varāhamihira is said to have written a treatise on it in the 9th Century. (See Nepal Cat. Vol. II p. 139.) This Śāstra occupies chapters from 123 to 149. Then comes Smṛti topics from 151 to 217 chapters. Then commences a treatise on politics from the 218th chapter commencing from the Coronation of kings, to mobilisation of army, archery, procedure in law courts, oath, inheritance etc., down to chapter 257 on the criminal law on using abusive language. Then there are 11 chapters from 258th chapter to 268th on the use of various classes of Vedic mantras. Chapter 270 deals with the śākhās of the Vedas. In this chapter the Agni-purāṇa is said to be as good as the collection of entire Vedic literature. Here the Purāṇas are said to be 18 in number. They are all said to be as sacred as Viṣṇu himself, but the Agni-purāṇa is said to be Hari in the form of Vidyā.

The chapter on the Mahā-purāṇa in the Agni-purāṇa seems to be based on chapters 92 to 109 of the Nārada-purāṇa. So the date of the Purāṇa Agni-purāṇa is later than Nārada which I have placed in the 8th Century. Necessarily the Agni-purāṇa is later than the establishment of the Śaiva sect whose doctrines are described in the Sarva-darśana-saṃgraha. Agni-purāṇa has some chapters on Pāñca-rātra philosophy and rituals. So it is later than the establishment of the Pāñca-rātra sect. The chapters on Alankāra speak of Kāvya, Doṣa, Guṇa, Alankāra, Riti and all other topics except Dhvani. So it belongs to the Pre-dhvani stage of the Alankāra Śāstra.

The grammar treated of in this Purana has thirteen Śiva-sūtras therefore it is not Pāṇini's grammar. In one place in the chapter on taddhita it says वेत्ति व्यधीते चाद्रक, he knows Candra Vyākaraṇa, he reads Candra Vyākaraṇa therefore he is a Candraka. So this grammar belongs to the Candra school, which has an eastern origin and was for a long time current in the East though now it is altogether lost in India. Even in the thirteenth century Vopadeva had to recognise Candra as one of the eight great grammarians.

The eight chapters on Prosody in the Agni-purana is a summary of the sūtras of Pīṅgala with a commentary. That commentary is controverted by Halayudha in the second half of the 10th century without naming its author. So Agni-purana would come some considerable time before Halayudha. Had Halayudha's commentary been known to the author of the Agni-purana he would certainly have given the summary of this most popular commentary and not of an obscure predecessor of it.

In lexicography Agni-purana summarises Amara kośa. Many verses are the same and the order also is nearly the same.

In Amara kośa

- (1) Svarga varga
- (2) Patala
- (3) Bhūmi
- (4) Puṣpa
- (5) Saila
- (6) Vanaspathi varga
- (7) Sindhavī
- (8) Manuṣya
- (9) Brahmana
- (10) Kṣatriya

In Agni-purana—

- (1) Svarga-varga
- (2) Patala
- (3) Aśvayaj
- (4) Nandīrtha
- (5) Bhūmi
- (6) Vanaspathi-varga
- (7) Manuṣya
- (8) Brahma
- (9) Kṣatra
- (10) Vaiśya

- | | | | |
|----------------------|-------|-------------------|--------|
| (11) Vaisya | varga | (11) Sudra | varga |
| (12) Sudra | " | (12) Samanya-nama | linga- |
| (13) Visesya-linga., | | gama-varga | |
| (14) Samkurna | " | | |
| (15) Nanartha | " | | |
| (16) Avyaya | " | | |

From all these facts it appears probable that the Agni-purana was composed after Narada and in the ninth century between 800 A D and 900 A D There are two more considerations which also lead to the same date One is that the work does not speak of Hatha-yoga but of Raja-yoga only They both believe in the eight phases in the development of Yoga but in the subdivision of these eight phases they differ greatly for instance the Raja-yoga knows only of one asana, the Padmasana But Hatha-yoga has innumerable asanas The Hatha-yoga came into existence in the eighth century but the Agni-purana does not say anything about it but sticks to Raja-yoga, that shows that Hatha-yoga was not yet made popular

The Agni-purana has a chapter on Advaita-brahma-vijñāna It is based on the story of Jada bharata and the Raja of Sauvira as given in the Viṣṇu-purana and in the Maha-bharata and also in the interlocution between Nidagha and Rbhu so often found in the Puranas But it does not mention Sankaracaryya nor explains the theory of Maya, therefore the author must have lived either before Sankaracaryya or before his doctrines received immense popularity

IX BHAVIṢYA-PURĀNA, Nos 3738—3815

The name is Bhaviṣya-purana, sometimes called the Bhaviṣyat-purana In the description of the dynasties of the Kali age Bhav.

The name

īśya purāṇa is the one quoted by all the Purāṇas which dealt with the subject

The extent of the Bhaviṣya purāṇa is variously given

The Extent

In the Śiva-purāṇa it is 14,500 slokas,
according to Nārada it is 14,000 slokas,

according to Brahma vaivarta and Matsya it is 14,500
But the printed edition from the Venkaṭeśvar press makes
it 50,000, in every colophon it says ब्रह्मसंहितायाम् । But
this is not borne out by fact There are on an average 25
slokas in each page and 50 in each leaf and there are 556
leaves, therefore, the total of slokas is 27,800 still it is much
larger than that given in Nārada The Ven edition says
that originally the Purāṇa was 12,000 slokas but with
episodes it has come to the extent of 50 000, as the Skanda
has grown to a lakh of slokas

The principal interlocutors are in the Venkaṭeśvara
edition Satāṅka son of Janamejaya
Interlocutors, and Sumantu, a disciple of Vyasa

The ṛṣis came to congratulate him and they asked Vyasa
to explain Dharma to them Vyasa asked Sumantu, his
disciple to explain The Suta and the ṛṣis are not mentioned
here as the latest set of interlocutors though Sumantu
often reports the interlocution of others and there are
interlocutions within interlocutions to several degrees

The text of the Bhaviṣya purāṇa is overlaid with
interpolations Babu Nagendranatha

The text

Vasu in his Viṣva-kōṣa speaks of three

different kinds of Bhaviṣya purāṇa and Bhaviṣyottara as the
fourth Wilson is not satisfied with the text of the
Bhaviṣya purāṇa and says "the work in question is not a
Purāṇa The first portion indeed treats of creation, but
it is little else than a transcript of the first chapter of Manu,

the rest is entirely a manual of religious rites and ceremonies ”

Narada says that the *Bhaviṣṣat-purāṇa-sūpīṭa* was divided by Vyasa in five parvas
 Divisions *Brahma-parva*, *Vaiṣṇava-parva*, *Śaiva-parva*, *Tvāṣṭra-parva* and *Prati-sargi-parva* In this *Purāṇa* the equality of all gods is maintained

The *Brahma-khaṇḍa* in the *Venkaṭeśvara* edition treats of creation It is a paraphrase
 The *Brahma khaṇḍa* is as Wilson says of the first chapter of *Manu* The subsequent three chapters of *Manu* have been paraphrased in dealing with the duties of castes and stages of life Then comes the wild story of *Cyavana* and *Saryjati* whose daughter was married to *Cyavana* an emaciated ṛṣi She was tempted by the *Asvini-kumāras* But she maintained the purity of her character in spite of all persuasions and tricks of these divine physicians Then the lunar mansions are taken up one by one The first mansion is sacred to *Brahma* So there are some stories to glorify *Brahma*, the second is sacred to *Lakṣmī*, the third to *Bhavanī*, the fourth to *Ganeśa*, the fifth to the *Nagas*, the sixth to *Kartika* and the seventh to the Sun god The section dealing with the seventh mansion of the moon is a very interesting one *Kṛṣṇa*’s son *Samva* was exceedingly handsome and he was proud of his beauty His presence at *Dvaraka* was a danger to the character and purity for women, so he was twice cursed once by *Durvaśa* and the second time by his father *Kṛṣṇa* and he contracted a virulent type of leprosy and was advised by *Narada* to proceed to *Scythia* or *Śaka dvīpa*, where lived the *Magas*, the silent worshippers of the Sun god, by whose favour alone he could be restored to his former handsomeness He brought the *Magi* and settled them in a place

called Mitra on the Candra-bhāgā where he founded a city after his own name. The Magas were divided into four castes and eighteen families migrated to the Sāmva-pura. They were given daughters of the Bhoja family in which Kṛṣṇa belonged, in marriage. The product of these marriages were called Bhojakas and once only called Sevakas. They were very skilful in the worship of the Sun god. Sāmva obtained an image of the Sun god in the Candra-bhāgā. He consecrated it in a temple erected for the purpose and endowed it with much property which should be managed and enjoyed only by the Bhojakas. All this looks like the history of the emigration of the Magi in India, and should not be regarded as absolute fiction of no historical value. The sevakas regarded as descendants of Śāka-dvīpī Brāhmanas are still to be found in large numbers in the State of Bikaner.

This is the sum and substance of the Brahma-khanda or Brahma-parva of the Bhaviṣya-purāṇa. But in the collection of MSS. in the Sanskrit College, Calcutta, there is a MS. called Brahma-khanda of the Bhaviṣya-purāṇa which is merely a very recent gazetteer of Bengal and the surrounding countries. It is so recent that it speaks the last Mahommedan capital of Bengal as Mornasidābāda a name given to it by Murshid-Kuli-Khān, the Subadar of Bengal, in the year 1704. That MS. must be spurious. I, however, examined another MS. of the Brahma-khanda at Hātwa which agrees generally with the text of the Veṅkaṭeśvara edition and ends with the ninth lunar mansion.

If any value is to be attached to the statements in the Nārada-purāṇa nearly half of the Veṅkaṭeśvara edition is to be rejected for the Veṅkaṭeśvara edition speaks of Akbar, Salim, Aurangzeb and other Moghul emperors, and of much later history.

Though in the opening of the Venkaṭeśvara edition the Bhaviṣya-purāṇa is divided into five parvas, the printed work is divided very differently. The first is Brahma-parva in 215 chapters ending with the seventh lunar mansion and Sun-worship. After Brahma-parva begins the Madhyama-parva divided into three parts, devoted entirely to rituals, and the lunar mansions are not continued. Then comes the Prati-sarga-parva in four khandas dealing in a confused way with the modern history of India and the last parva is Uttara-parva in 208 chapters devoted entirely to religious ceremonies and religious gifts.

The old Bhaviṣya purāṇa to which all other purāṇas are indebted for the dynasties of the Kali age seems to be altogether lost.

Venkaṭa says, Saṅkara spoke the Purāṇa to Viṣṇu,
 The tradition Viṣṇu to Nārada, Nārada to Sakra,
 Sakra to Parasara and Parasara to
 Vyasa and Vyasa to Sumantu and Sumantu to Satanika.

In the present Catalogue No. 3738 is a copy of the
 The purāṇa in the present Catalogue Bhaviṣya-purāṇa in 6800 slokas complete in five parvas. The first Brahma-parva ends with the first mansion of the moon, the second Viṣṇu parva deals with the other mansions of the moon. The last mansion has projected to the third Rudra parva. The fourth deals with the Sun-worship which extends to the end of the fifth, the Prati-sarga-parva. No. 3739 is also a MS of the Bhaviṣya-purāṇa. It has two parts the first ending with the Navamī kalpa and the second in four parts, first in 25 chapters, second in 26 chapters, the third is missing and fourth in 11 chapters. In the divisions of parts it agrees with a MS in the Hatwa Maharajah's library but the Hatwa MS in its

colophon describes itself as Śata-sāhasrī-saṃhitā though it has only 21925 ślokas while the Society's MS. has much less. No. 3740 agrees with the pūrva-bhāga of the Hatwa MS. Nos. 3744 and 45 are said to be from the Bhaviṣya-purāṇa, it is entitled Kali-vyavahāra. In the 10th chapter it gives an account of the Kings of the Kali-yuga from Janamejaya to Surfuddin and others. The Amṛta-nagara-māhātmyam No. 3746 deals with the rituals of Vagālā, a terrible form of Tārā and of Amṛta-nagara which means perhaps Benares. No. 3747 to 51 deal with rituals, then come 3552 Bhaviṣyottara-pūrva-bhāga which appears to be very modern not to be placed before the 14th century for it speaks of the conquest of Cola-maṇḍala by Yavanas and of Vijaya-nagara and of the Mahārāṣṭra country in the north-western direction; so it must have been written in extreme southern India. The MSS. from 3753 to 3815 are all affiliated to the Bhaviṣyottara-purāṇa and deal with rituals.

X. BRAHMA-VAIVARTA-PURĀṆA, Nos. 3816-3832.

The name is Brahma-vaivarta-purāṇa but in Southern India there is a Brahma-kaivarta-purāṇa which not being well known in other parts of India, the works composing these two Purāṇas have often been confounded. The Brahma-kaivarta is now, however, well known and can be distinguished from the Brahma-vaivarta.

The extent of the Brahma-vaivarta-purāṇa is 18,000 ślokas, but the Vaidya-vāsi edition of the Purāṇa with 36 ślokas per page has 618 pages and therefore 22248 ślokas in all. Therefore at least 4248 ślokas are later additions. The Veṅkaṭeśvara edition with 50 ślokas in a leaf has nearly 25,000. The addi-

tional slokas there are more numerous than in the Vangavasi

Thus Purana in its present shape begins with Sauti and
Saunala as the last set of interlocutors,
Interlocutors but the real interlocutors are Narada
and Narayana one of the twin rsis Nara and Narayana.
But they often report interlocutions of other sages from
time to time.

The Purana is divided into four khandas (1) Brahma-
khanda (2) Prakṛti khanda (3) Ganesa-
khanda and (4) Kṛṣṇa janma khanda
The word Brahmanavarta means the evolution of Brahma
the primordial Being Here Brahma is Kṛṣṇa and the
highest heaven is Goloka

Reading through the Purāṇa it appears that the whole of the Brahma Ḥaṇḍa in 29 chapters is a mere introduction. It gives the account of Narada why he came to Nārāyaṇa. He was the mental product of Brahmā but he refused to marry and help Brahma in the creation and so he was cursed. He suffered from the curse and then came back to his father and agreed to marry on two conditions —one that before marriage he should receive from Śiva initiation in glories of the mantra of Kṛṣṇa and two that he should visit ṛṣi Nārāyaṇa at his hermitage.

The Purana really begins in earnest from the beginning of the Prakṛti khaṇḍa and ends with the 130th chapter, in which is described the marriage of Narada and his renunciation of the world under the instruction of Sanat kumara. So from the beginning of the Prakṛti khaṇḍa to the marriage of Narada and his renunciation is the Brāhma

vaiavarta purana In the first revision the introduction was added to it and in the second revision the interlocution between Sauti and Sanatana is placed both in the beginning and at the end

The **Brahma vaiavarta purana** seems to have been composed in Eastern India Many deities worshipped in Bengal, Behar and Assam are included in its pan-

Date and place of composition

theon There are two heavens **Go loka** and **Vaikuntha** **Go loka** is the same as **Go kula** on the **Yamuna** where **Kṛṣṇa** has two hands and his **Prakṛti** is **Radhā**, **Vaikuntha** is the second heaven where **Narāyaṇa** has four hands and **Lakṣmī** is his **Prakṛti** The other **Prakṛtis** include **Manasā**, **Mangalacandī**, **Śaṣṭhī** and other deities so popular in Bengal and Eastern India **Manasā** moreover, is called **Jagad gaurī** in which name she has a shrine at **Narikela danga** in the district of **Hooghly** where on the **Nagapancami** day snake charmers come from all parts of Bengal to exhibit their catches They regard this place as the chief seat of the serpent deity as **Kāśī** is that of **Śiva** and **Vṛndāvana** that of **Kṛṣṇa**

The **Purana** in the present shape can not be very old It enumerates the castes in Bengal Many mixed castes according to the **Purana** have been produced by the cross breeding of **Muhammadans** and lower class **Hindus** such as **Jolis** and **Sirkis** This certainly is posterior to **Muhammadan** conquest Even **Dharma Thakura** the latest form of **Buddhism** in Bengal, seems to be introduced as an interlocutor In dealing with geographical names it is more conversant with **Anga**, **Vanga**, **Kalinga**, **Rādhā**, **Barendra**, **Magadha** and **Suvanga (Sylhet)** than places in other parts of India

* It is a curious fact that the Naradī purāṇa divides this Purāṇa into the same four khāṇḍas and gives it the same extent as 18 000 ślokaś. So this Purāṇa must be as old as the Naradī purāṇa, that is, between 800 to 900 A D

In our Catalogue the first, second and fourth khāṇḍas are represented in Nos 3816 to 3819

Two MSS of the Brahma vaivarta in this Catalogue are fragmentary Nos 3820 and 3821 begin with the 29th chapter The second MS is much larger than the first But both profess to be Ādī brahma Vaivarta in their Colophons and they apparently have nothing to do with Kṛṣṇa and the Prakṛtis So there seems to have existed a Brahma vaivarta purāṇa very different from the one which we now possess and this Ādī brahma vaivarta purāṇa requires a fuller description

The 29th chapter of the present Brahma vaivarta purāṇa speaks of Narada's going to Mahadeva and the ṛṣi Nārāyaṇa but the 29th chapter of the Ādī gives the story of Vasiṣṭha's attempt to commit suicide when all his sons were killed by Viśva mitra Several of his attempts however failed After the failure of his last attempt he heard some one reciting the Vedas at his house On enquiry he learnt that the boy in the womb of the widow of his eldest son Śakti was reciting Being assured of the continuance of his family he gave up the idea of suicide His grandson Parasara was born When he grew up he heard from his grandfather that his father and uncles were eaten up by rakṣasas at the instigation of Viśva mitra so to avenge their death he held a sacrifice for the destruction of

rākṣasaḥ. Many thousands were burnt in the sacrificial fire when Vāsiṣṭha tried to appease his anger by preaching to him a Gītā entitled Vāsiṣṭha-gītā on the dire effects of anger and merits of mercy. The Gītā is entirely in prose, in Gaudīya style. It forms the 30th chapter. At the end of the longer fragment which does not show that the Purāṇa was finished there, is a statement that the Brahma-vaivarta was by Vyāsa for the glorification of Viṣṇu and (not of Kṛṣṇa and the gopis).

The number of incarnations in the MS. of the Ādi-
 Incarnations in the brahma-vaivarta-purāṇa is twenty and
 Ādi. they are in the same order as in
 the Bhāgavata. That shows that the

Ādi belongs to the same antiquities as the Bhāgavata. They are (1) Prajā-pati (2) Manu (3) Ādi-śūkara (4) Nara-Nārāyaṇa (5) Kapila (6) Avadhūta (7) Sacrifice (8) Urukrama (9) Pṛthu (10) Matsya (11) Kṛma (12) Blank (13) Dhanvantari (14) Vāmana (15) Jāmadagnya (16) Dāśarathī (17) Vyāsa (18) Kṛṣṇa (19) Buddha (20) Kalki.

The six gurus mentioned in the Ādi are (1) Serpent
 Six Gurus (2) Boy (3) Piṅgalā (4) Kurara (5) Arrow-
 maker (6) Girl. They are the same as
 found in the Sāṃkhya-sūtras called Sāṃkhya-pravacanas in six chapters. Sāṃkhya-pravacana is said to be a very modern work compared to the seventy kārīkās of Īśvara Kṛṣṇa. But Īśvar Kṛṣṇa bases his work on Śaṣṭi-tantra and says his kārīkās contain everything that is to be found in Śaṣṭi-tantra except stories and refutation of other theories. So Śaṣṭi-tantra contained these stories and the story of six gurus is likely to have originated there, in that case, the Ādi-brahma-vaivarta would be very ancient.

There are two traditions about this work, one in the

1st chapter and the other in the last chapter of the last part. Kṛṣṇa to Brahmā, Brahmā to Dharma, his son, Dharma to Nārāyaṇa (ṛṣi) his son, Nārāyaṇa to Vyāsa, Vyāsa to Sauti, Sauti to Śaunaka. The second tradition omits Vyāsa. This is significant. The first chapter of part I is, I believe, the work of those who would make Vyāsa write all the Purāṇas.

The Asiatic Society of Bengal, as I have already said, has no complete manuscript of this Purāṇa. Cat. No. 3816 contains Brahma-khanda only in 30 chapters and it agrees with the Vāṅga-vāsi edition.

Manuscripts of Brahma-
vaivarta compared with
the printed texts

The next number 3817 contains Prakṛti-khanda in 72 chapters. It contains the same matter as the Vāṅga-vāsi edition but is divided into a larger number of chapters than that edition. The Kṛṣṇa-janma-khanda No. 3819 is complete in 132 chapters, while the Vāṅga-vāsi edition contains 133 chapters.

An examination of the MSS. of the Brahma-vaivarta-purāṇa shows that there was an Ādi-brahma-vaivarta-purāṇa of which only

Summary

two fragments have come to our hand, viz., 3820 and 3821. That there is a Brahma-kaivarta-purāṇa current in Southern India with which the Brahma-vaivarta is often confounded, has been said before. No complete copy of the Brahma-kaivarta has yet come to our hand; but what has come to our hand shows that it had at least three parts called bhāgas. Pūrva-bhāga, Madhyama or Rāhasya-bhāga and Tṛtīya-bhāga. Many small works are mentioned in Burnell's Tanjore Catalogue as belonging to these parts. Our Nos. 3823 to 3831 all belong to the Tṛtīya-bhāga of a purāṇa. In the Catalogue the Purāṇa

is called Brahma-vaivarta; but Brahma-vaivarta has no scope for works on Kāśī, while Burnell's account of the Brahma-kaivarta contains a work named Kāśī-kedār-māhātmya. Vaivarta for kaivarta is, I believe, an error of the scribe in this instance.

XI. LIṄGA-PURĀṆA, Nos. 3833-3840.

The name and extent. The name of the 11th Mahā-purāṇa is Liṅga-purāṇa. Its extent is 11,000 ślokas.

The last set of interlocutors are Sūta and the ṛṣis. Nārada was present amongst them. Interlocutors But Sūta in many places reports the interlocution of others such as Śailādi, Sanat-kumara and others.

Divisions It has two parts Pūrva-bhāga with 108 chapters and the Uttara-bhāga with 55 chapters.

The Purāṇa was written with the object of spreading the worship of the Phallic emblem of Śiva with the mantra of five syllables, Importance of the purāṇa. *Namaḥ Śivāya*. Besides the eight phases of Śiva this Purāṇa advocates the worship of other five forms (1) Īśāna (2) Aghora (3) Vāma-deva (4) Tat-purusa and (5) Sadyo-jāta.

The Purāṇa is mentioned in Al-Beruni's Indica; so it must be older than 1030 A.D. It The age. mentions Nākuṇṣa as one of the incarnations of Śiva. Nākuṇṣa is also mentioned in an old Guptākṣara MS. of the Kubjikā-mata, in the collection of the Asiatic Society of Bengal. That MS. cannot be later than the 9th century. But in Epigraphia Indica, Vol. V.

p* 226 are deciphered three inscriptions from Melpardi Bālgamī and Ablur dated 1019 1020 1037 in which Nākulīśa Pandita's career as a Śaiva preacher is given and so both Buhler and Fleet think that this Pundit was the founder of the Nakulīśa paśupata sect. Mention of Nakulīśa in the Līṅga purāṇa would therefore bring it down later than the 11th century. But this is not possible as there was a much older Nākulīśa the founder of the sect. A founder of a sect would not be called a Pundit. Nakulīśa Pandita would mean a scholar well versed in the Nakulīśa system of philosophy. The Narada purāṇa in the 9th century gives a table of contents of the Līṅga purāṇa which agrees generally with the printed edition. so the Līṅga purāṇa must have existed before the Narada purāṇa and after the establishment of the Nakulīśa sect.

There is another reason to consider this Purāṇa to have been written after the establishment of the Nakulīśa sect. I have placed the Agnī purāṇa in the 8th century for amongst other reasons it does not mention the Dhvany theory of Ālankāra. Agnī purāṇa makes an abstract of the Gāyā mahātmya of the Vāyu purāṇa. so Vāyu must be earlier than Agnī. Vāyu makes a mention of Nakulīśa. so Nakulīśa must be earlier than the composition of the Vāyu and he can not be so late as Dr Fleet says.

The Līṅgayāta sect established by Vasava in the beginning of the 12th century in the Mahrattā country made the Līṅga purāṇa their standard work. So the work must have been composed in the Western part of the Deccan. The biggest shrine of Nakulīśa is to be found in Gaekwad's dominions at Karvan about 7 miles towards the west of Daryā. Karvan in Sanskrit is Kayavātara or Kayarohana.

The Purana extols the worship of the Phallic emblem of Śiva above all other worship even that of the imago of Śiva himself. It makes Viṣṇu compose a hymn with a thousand name of Śiva. Śiva is not active, his active principle is Nandi and it is Nandi who defeated Viṣṇu in his Man hon incarnation.

The attitude of the
Purāṇa.

The MSS of Langa
Purāṇa

The MSS of the Langa purana are described in our Cat Nos 3833 to 3836. Our Cat No 3833 is complete in two parts of 105 and 48 chapters. In No 3834 the first part is complete in 105 chapters and the second in 48 chapters, but in the colophon of the 47th chapter it is described as Ādi-mahapurana-sri lingopari-bhaga. Nos 3835 and 3836 are mere fragments. Rama sahasra nama No 3837 is an interlocution between Hara and Parvati. It gives the thousand names of Rama and purports to be a part of the Langa purana, but it is not to be found in the printed editions nor in the MSS described above. No 3838 is the 84th chapter of the Langa-purana part I.

XII VARĀHA-PURĀṆA, Nos 3841-3847

The name of the 12th Maha purana is Varaha purana.

The name and extent

It was spoken by Varaha, the Boar incarnation of Viṣṇu to the goddess Earth while raising her from the waters into which she was plunged during the dissolution. Its extent is said in the Narada-purana to be 24 000 ślokaḥ. But our No 3841 states that its name is Ādi-varaha purana and that it extends to 11,000 ślokaḥ. The editor of the Bibliotheca edition, Pundit Hṛṣīkeśa Śāstri did not know of our MS as it was acquired after his edition was completed. Therefore he counts the ślokaḥ, he converts the prose pieces into

ślokas and finds the total come up to 10,500 But he reconciles this figure with 24,000 by saying that the figure was arrived at by counting verses of four-pādas and the other by ślokas of 32 syllables each. But that would not reconcile so much discrepancy viz., of 13,000 ślokas

The fact is that the Northern recensions of the work are much shorter than the Southern
 Reconciliation of the discrepancy The Southern holy sites sacred to Viṣṇu are not mentioned in the Northern recensions If the Northern recensions included descriptions of Southern places of pilgrimage they would come nearly to 24,000 For instance, if they included Venkatadri-mahatmya 2,000 and Venkatagiri-mahatmya 2,200 (Cat Nos 3843 and 3844) and such other works, the volume is sure to be much larger

According to Narada-purana, this Purana is divided into two parts,—Purva-bhaga and Uttara-bhaga Purva-bhaga comprehends the whole of the Bibliotheca Indica
 Divisions according to Narada purāṇa. editon, and the Uttara-bhaga deals with places sacred to Viṣṇu and the religious duties of the Vaiṣṇavas in the form of an interloction between Bhṛṣma and Pulastya Tho Uttara-bhaga has not yet been found, but different works composing that bhaga have been found For instance, our Cat Nos 3843 and 3844.

In one sense our Cat No 3841 is a remarkable MS
 Divisions according to our No 3841 It says that the Ādi varaha-purana has an extent of 11,000 ślokas and it divides it into 3 Samhitas but it does not give the extent of the samhitas But I think, that the Bibl Ind ed with which No 3841 agrees generally though in an abridged form,—can easily be divided into

3 sections (1) from Chap 1 to 112, (2) from 113 to 192, and (3) from 193 to the end. The first samhita is a

Three Samhitas Purana with a description of the creation and its legends, the lunar days

sacred to Visnu, the stories of Raupya, of Durjaya, of Gauramukha and the Rudragita. the second is of the nature of a paddhati for the worship of Visnu. The third is called the Samsara cakra, trying to unravel the mysteries of life and death. In the first, there are two

The interlocutors sets of interlocutors generally (1) Sauti and the rsis, (2) the Boy and the

Earth. In the second, (1) Sauti and the rsis, (2) Sanat-kumara and the rsis and (3) the Boy and the Earth. In the 3rd, the Boy and the Earth play but an obscure and subordinate part—the prominent interlocutors being (1) Roma harsana and Janamejaya and (2) Sanat kumara and Brahma.

The first Samhita begins rather abruptly with the

The subject matter Earth's questioning about the primordial creation, the second gives the details of the dissolution of the world and the third begins with the old story of Naciketa and the god of the nether world and ends with a description of the holy places, specially in Mathura.

The first ends with a detailed tradition of the Purana

The tradition is thus the Samhita arose from the Omniscient, Brahma learnt

it by intuition he gave it to his son Pulastya, Pulastya gave it to Bhargava Rama. Rama to Ugra, Ugra to Manu in a previous kalpa. In the present kalpa, Varaha got it from the Omniscient and gave it to the Earth. Kapila got it by his austerities till it came to Vyasa who gave it to

Roma-harsana The second ends with the offering of honey and a propitiatory ceremony, for the whole world and for the individuals The end of the third is not to be obtained in the printed edition which ends abruptly But Nārada-purana says that it ended with the sanctity of Go-karna which is not to be found in the printed edtn The MS ends much earlier.

Our MS has no chapter numbers The printed text has
 Number of chapters 218, the last of which is a post colophon statement But Rangacharya's Madras Cat Vol IV, p 434, gives 223

The last chapter in the printed edition which is based
 The last chapter upon three MSS from Lahore, Jaipur and Calcutta has a chapter at the end which has a table of contents and a statement at the beginning of the chapter in a verse that one Madhava Bhaṭṭa with the aid of Viresvara wrote the Purana spoken by Varaha, at Benares in Samvat year 1673, that is, 1616 A D This is only a post-colophon statement of the scribe but, strange to say, it has been included in the body of the work in MSS from such distant places

Our Cat No 3842 entitled Mathura-mahātmya con-
 Mathura Mahātmya tains 29 chapters which agree generally with chapters 152 to 182 both inclusive It gives details of topography of holy places in Mathura which are preceeded in the Purana by detailed topographies of Śaukara-kṣetra, Koka mukha, Vadarika, Mandara, Gandaki, Ruru-kṣetra, Hrṣikesa, Dvaravati, Sanandura and other places sacred to Viṣṇu

Our Nos 3843 and 3844 contain Venkatadri mahatmya and Venkaṭa-giri-mahatmya containing a description of the

holy places in the district of Arcot. Both the MSS in their colophon state that the Varāha-purāṇa had a special khanda entitled Kētra-khanda.

The next three numbers in our Cat. are not to be found in the printed text.

The Varāha-purāṇa seems to be rather modern as it enumerates the ten incarnations of Viṣṇu in the most recent order in chapter IV.

XIII SKANDA-PURĀṆA, NOS 3848-3988

The thirteenth of the Mahā-purāṇas is called the Skanda-purāṇa. But there is an Upa-purāṇa which is also called Skanda.

The extent of the Mahā-purāṇa is said to be 81,000 ślokaḥ, the largest among the Mahā-purāṇas. In the Vaṅga vasi edition the extent is nearly 91,000 and this is so because it has some subdivisions over and above those given in Narada-purāṇa. In the Veṅkaṭeśvara edition the extent is above a lakh. This is because it has some khandas with commentaries and many chapters in different smaller khandas over and above those given in the Vaṅga vasi edition.

But the Skanda upa-purāṇa is said to have an extent of 100,000 ślokaḥ. The names being the same the Mahā-purāṇa and the Upa-purāṇa are often confounded.

The Narada-purāṇa divides the Skanda Mahā-purāṇa into seven khāṇḍas. 1 Mahā-śvara, 2 Vaiṣṇava, 3 Brahma, 4 Kāśī, 5 Āvāntya, 6 Nāgara, 7 Prabhāsa.

I. Māheśvara has the following Subdivisions:—

- (a) Kedāra-khanda.
- (b) Kumārikā-khanda.
- (c) Arunācala-māhātmya Part I.
- (d) The same. Part II. Not in Nārada.

II. Vaiṣṇava.

- (a) Venkaṭācala-māhātmya.
- (b) Puruṣottama-kṣetra-māhātmya-[Vañ has 57 chapters while Ven has 49.]
- (c) Vadarikāśrama-māhātmya.
- (d) Kārttika-māsa-māhātmya.
- (e) Mārga-śiṣṇa-māsa-māhātmya.
- (f) Bhāgavata-māhātmya only in Nārada.
- (g) Māgha-māhātmya.
- (h) Vaiśākha-māsa-māhātmya.
- (i) Ayodhyā-māhātmya.

III. Brāhma-khanda.

- (a) Setu-māhātmya.
- (b) Dharmāranya-māhātmya, much inflated in Ven and Vañ.
- (c) Uttara-khanda or Brahmottara-khanda.

IV. Kāśī-khanda. Part I. Part II.

V. Āvantya-khanda.

- (a) Āvantya-kṣetra-māhātmya.
- (b) Caturaśiti-līnga-māhātmya, not in Nārada.
- (c) Revā-khanda. The last four chapters are an addition in Vañ.

VI. Nāgara-khanda chapters 182-260 are additions in Ven and Vañ.

VII. Prabhāsa-khanda.

- (a) Prabhāsa-kṣetra-māhātmya. Much inflated in Ven and Vañ.
 (b) Vastrāpatha-māhātmya. Much inflated in Ven and Vañ.
 (c) Arimda-khanda.
 (d) Dvārakā-māhātmya.

The upa-purāna. The Ānandāśrama edition of Sūta-Samhitā of the Skanda-upa(?)-purāṇa says that the Skanda-upa(?)-purāṇa has an extent of one lākh and that it is divided into six Samhitās, namely:—

(1) Sanat-kumāra-samhitā	55,000 ślokas in extent.
(2) Sūta-samhitā	6,000
(3) Saṅkari-samhitā	30,000
(4) Vaiṣṇavi „	5,000
(5) Brāhmi „	3,000
(6) Sauri „	1,000
	<hr/>
	100,000

It is rather difficult to give the interlocutors of a
 Interlocutors. Purāṇa so vast and divided into so
 many Khandas and Māhātmyas.

I. Māheśvara-khanda.

- (a) Kedāra-khanda has Sūta and Śaunak as its interlocutors.
 (b) The Kumārikā-khanda has the same as the latest interlocutors, the chief being Nārada and Arjuna who, it is said in the Ādi-parva went on pilgrimage for entering Draupadi's rooms when it was not his turn to remain there.
 (c) The Arumācala-māhātmya Part I. The same

interlocutors as the latest the real interlocutors being Brahma and Sanaka

- (d) The Same, Part II The real interlocutors are Marīcī and Nandikesvara

II Vaiṣṇava lhanā

- (a) Venīṭācāra mahatmya The real interlocutors are the Earth and the Boar and again Arjuna and Bharadvāja

- (b) The Puruṣottama mahatmya has nothing to do with Suta and Saunaka It is an interlocation between Jaimini and the rsis but Skanda and Maha deva come in for a share

- (c) Vadrīkasrama mahatmya has Suta and Saunaka and Śāṇḍilya and Maha deva as interlocutors

- (d) The Karttika mahatmya has beside Suta and Saunaka Brahma and Narada and Prthu and Narada as the speakers

- (e) The marga śiṣa mahatmya has besides the usual latest interlocutors Brahma and Viṣṇu as its authority

- (f) Bhagavata mahatmya though a short work has two sets of interlocutors 1 Suta and Saunaka 2 Paṇḍita and Uddhava

- (g) Mugha mahatmya

- (h) Vaiṣṇava mahatmya The same latest interlocutors besides Ambarīṣa and Narada

- (i) Ayodhya mahatmya The authoritative interlocutors are Agastya and Vyasa

III Brahma lhanā

- (a) Setu Mahatmya The only interlocutors are Suta and Saunaka

- (b) Dharmarāya mahatmya has Suta Saunaka,

Vyāsa and Yudhiṣṭhira and Brahmā and Narada.

(c) Uttara-khanda : Sūta and Saunaka.

IV. Kāśi-khanda.

(a) Part I. Vyasa and Sūta; Skanda and Agastya.

(b) Part II. The same, the same.

V. Āvantya-khanda

(a) Āvantya-kṣetra-māhātmya : Vyasa and Sanat-kumāra.

(b) Caturaśīti-luṅga-māhātmya : Umā and Maheśvara

(c) Revā-khanda Sūta and Saunaka, Mārkaṇdeya Yudhiṣṭhira, Janamejaya and Vaiṣampayana

VI. Nāgara-khanda Sūta and Saunaka.

VII. Prabhāsa-khanda.

(a) Prabhāsa-khanda. Sūta and Saunaka, Śiva and Pārvatī

(b) Vāstrapāṭha-māhātmya. Īśvara and Pārvatī Bhoja-rajā and Sarasvatī.

(c) Aruṇa-khanda Sūta and Saunaka; Puṣṭya and ṛṣis

(d) Dvāraka-māhātmya Sūta and Saunaka, Prahlāda and the ṛṣis

In this long list of works and their interlocutors there is very little of Śkanda who appears in a very few instances only yet in the last chapter of the last book, Dvāraka-khanda, it is said that the whole Purāṇa was spoken by Śkanda

The tradition is given in two places at the end of the Nāgara-khanda and at that of the Prabhāsa-khanda It runs thus.

The tradition

From Skanda to Bhṛgu, from Bhṛgu to Aṅgīrah, from him to Cyavana, from him Reika and so on

Wilson in his preface to the translation of the Viṣṇu-purāṇa says "It is uniformly agreed that the Skanda-purāṇa, in a collective form, has no existence, and the fragments in the form of Samhitās, Khāṇḍas and Mahātmyas, which are affirmed in various parts of India to be portions of the Purāṇa present a much more formidable mass of stanzas than even the immense number of which it is said to consist" p lxii In another place p lxxiv he says "In the present state of our acquaintance with the reputed portions of the Skanda-purāṇa my own views of their authenticity are so opposed to those entertained by Col Van Kennedy that instead of admitting all the Samhitās and Khāṇḍas to be genuine I doubt if any one of them was over a part of the Skanda purāṇa

Aufrecht in his *Catalogus Catalogorum* p 739 A says "Skanda purāṇa consists of several Samhitās without connection with each other to which again a great number of Khāṇḍas are assigned "

These two great authorities are doubtful about the existence of a work entitled Skanda purāṇa

I have, however, described in page 141 of my *Nepal Catalogue* 1905 a Guptakṣara MS of the Purāṇa in the Darbar Library copied in the 7th Century A D It seems to be the lost Skandī-purāṇa in which no Khāṇḍas no Samhitās and no Mahātmyas are mentioned The subjects treated of are all for the glorification of Śiva, especially, his wars with Andhaka and Tripura

It being now certain that there was in very ancient times a Purāṇa entitled Skanda it becomes a question how

the original Purāṇa was lost and how so many Samhitās Khandas and Māhātmyas have been attributed to it. Our difficulties have been heightened by the fact that there are two extensive works both calling themselves Skanda-purāṇa. A table of contents of one of these has been given in the Nārada-purāṇa Chapter 105 and the second Samhitā of the other having an authoritative commentary from the pen of no less a person than Sāyanācāryya. The editor of the Venkatesvara edition declares that the Purāṇa described by Nārada in seven Khandas and 81,000 ślokas is the genuine Mahā-purāṇa, while the other in 6 Samhitās 50 Khandas and 100,000 ślokas is an Upa-purāṇa. That is an easy solution of the difficulty but it does not appeal to reason.

In the Catalogue both the works, namely, the Mahā-purāṇa in seven Khandas and the so-called Upa-purāṇa in six Samhitās have been kept separate, the Samhitās being treated of first.

I. The Sanat-Kumāra-Samhitā is represented in the Catalogue by two works, namely, (1) Śiva-tattva-sudhānidhi (3871) and (2) Śrī-Rāma-stava-rāja (3872-3875) the first being an extract from the Samhitā ending in Chapter XX, the second being hymn to Rāma by Nārada. This is accompanied with a commentary by Hari-ācārya in the interest of the followers of Rāmānuja (3875).

II. Sūta-Samhitā (3848-3864) is divided into four Khandas (1) Śiva-māhātmya-khanda, (2) Jñāna-yoga, (3) Mukti-Khanda (4) Yajña-Vaiṣṇava-Khanda in two parts. In number 3848, we have a MS. of the Samhitā complete, with Sūta-gītā accompanied with the commentary by Mādhava. The next number is also complete with the commentary. The number 3850 has the first Khanda only with commentary. The next two numbers contain

the text and commentary of the second Khanda only. The third with commentary is represented in 3853, and the fourth Part I in 3854. The *Brahma-gītā* (3855-3859) and *Sūta-gītā* (3860) constitute Part II of Khanda IV. They are in 12 and 8 Chapters respectively. The number 3861 though named *Sūta-Saṃhitā* contains only one, the twelfth Chapter of the first Khanda of the work and treats of castes.

III. *Sankarī-Saṃhitā* (3864 A to 3865) is known in one Khanda only, the *Śiva-rahasya-Khanda*, divided into seven Kāndas, namely, (1) *Sambhava-Kānda*, (2) *Āsura-Kānda*, (3) *Vira-Māhemdra-Kānda*, (4) *Yuddha-Kānda*, (5) *Dova-Kānda*, (6) *Dakṣa-Kānda* (7) *Upadeśa-Kānda*—all described in the above numbers.

IV. *Vaiṣṇavī-Saṃhitā* is fully represented in this Catalogue by *Pranava-Kalpa* and its commentary (3867-3869).

V. *Brāhmī-Saṃhitā* has no representative in this Catalogue.

VI. *Saurī-Saṃhitā* has a short work in this Catalogue to represent it, namely, *Kaivalya-ratnaṃ* (3866) treating of the Advaita System

Of the *Skanda-purāṇa* in six *Saṃhitās* and fifty *Khandas*, we got, in the description given above, the names of five *Khandas* only, namely, four of *Sūta* and one of *Sankarī*; of the other forty-five nothing, not even names are known but in the sequel it will be found that in this Catalogue there are the names of several *Khandas* and *Māhātmyas*, as belonging to the *Skanda-purāṇa*, but they could not be attributed to any of the *Saṃhitās* for want of information.

The Skanda-purana in seven Khandas is described below :—

I. Maheśvara-Khanda has the following works belonging to it —

- (a) Kedara-Khanda complete in 3893 and defective in 3894 up to chapter 30, it agrees with H P R I 79 The rest of the chapters 31 to 35 in the Vanga-vasi edition are additions Śrī-kṣetra-Mahatmya (3895) is said to be a part of Kedara-Khanda As Kedara-Khanda is supposed to be connected with the Kedara-kṣetra in British Garwal, so Śrī-kṣetra is said to be in the Himalayas But the Śrī kṣetra-Mahatmya is not to be found in the Kedara-Khanda so far found Śiva-pamarjṇa (3896) Śaiva rites for cure of diseases is not found in the Kedara-khanda to which it is attributed
- (b) Kumarika-khanda (3923) is complete It treats of holy places on the southern sea

The other Khandas of the Mahesvara-khanda are not represented in the Catalogue at all

II (b) Vaiṣṇava-khanda has no complete MS in this Catalogue The description of the holy places in Puri in Orissa occupies Nos 3913 to 3920 under the names of Utkala-khanda and Puruṣottama-Mahatmya In the colophons of the majority of these MSS the Skanda-purana is said to extend to 84,000 ślokaś and in none 81,000 The Vaiṣṇava khanda is not mentioned at all but Utkala or Uttara-khanda I have put it under the Vaiṣṇava khanda because the MS agrees with the texts presented under that head

(f) Bhagavata-Mahatmya (3951) is the story of Vajra

and Parikṣit repopulating Mathura and hearing the recitation of the Bhagavata

(i) Ayodhya Mahatmya (3925) agrees with the printed text generally

We have no MSS of the other Kandas and Mahatmyas of the Khanda II

III Brahma khanda Part I is not represented at all of the Part II Brahmottara khanda or simply Uttara khanda there are four complete MSS 3878 3881 They generally agree with the printed text and end in the 22nd Chapter There is an incomplete MS number (3882) Śiva varma or Śiva kavaca from the 12th Chapter of Part II is an amulet of Śiva (3884 3888) Pradoṣa Mahatmya or Pradoṣa nūnaya (3889) and Prodaṣa vrata prayoga (3890 3891) Śiva ratri vrata (3892) are taken from different chapters of the same Uttara khanda But Guru gita (3935 3937) Rbhū gita (3938) Ramayana mahatmya (3939) and Sapta kotisvara Mahatmya (3940) are not to be found in Part II of this Khanda They seem to belong to the other Skanda purana with 50 Khandas and 100 000 Ślokas

IV The text of the Kasi khanda is to be found in 3897 3898 its commentary by Jaya rama in 3899 and by Ramananda in 3900 3901 The thirty second chapter of the same Khanda is known as Danda paṇi pradurbhava (3902) Nos 1903 3908 are extracts from the exposition of the Kasi khanda Number 3908A is an interesting work by Raghu natha a disciple of Rama dayala a follower of Nanaka on the sanctity of the Ganges Raghu natha wrote a work on Laukika Nyāya i.e. on popular examples His guru Sadananda Sarma wrote a work on the liberation of human souls by death at Benares He at the request of his guru made an abstract of the huge work of his guru and

made Part I of the present work and he has himself compiled Part II

V *Āvantya khanda*, has many subdivisions. The first of these, the *Avanti kṣetra Mahatmya* is not in this Catalogue but the second *Caturāsiti linga Mahatmya* is complete in it (3924). But as I have said before *Narada* does not include it in *Āvantya-khanda*. It is found only in printed texts. The third subdivision is *Reva-khanda*. The last four chapters of this subdivision deal with *Satyā Narayana*. They are to be found in Bengal recensions of the *Reva khanda* but not in others. The *Vaṅga vasi* edition has them but not the *Venkaṭeśvara* edition. The *Reva khanda* in these editions deals with holy places on the *Narmada*. But our *Reva khanda* is quite different from these. It is *Śiva*-work dealing with achievement of *Śiva*, *Kārttikeya* and their followers. The extent of the work, the enormous number of its chapters, the order in which they are arranged and the similarity of the names of many of the chapters stamp it as a recension of the *Guptakṣara-Skanda purāṇa* in the *Nepāl Darbar Library*. It was copied at Sonar gion in Eastern Bengal in Śaka 1604, 1682 A.D. from a defective MS. full of lacunæ.

The *Ambika khanda* (3921-3922) of the *Skanda purāṇa*, too, has been found to contain much material common with the *Guptakṣara MS*. A close comparison of these three MSS is likely to lead to important results about the early breakage of one *purāṇa* into parts.

VI *Nagara khanda* has no representative in this Catalogue. It is one *khanda* without any subdivision and deals with holy places at and about *Nagara* in *Guzerat*.

VII *Prabhasa-khanda* (3976) seems to be a larger recension of the printed subdivision of that work under

the same name. Dvārka-Māhātmya is spoken by Pralhāda to the Sages and deals with holy sites at Dvārka (3877). A section of four chapters at the end of this MS. is marked as "*sunparne*," i.e., belonging to the Garuda-purāna. Arvuda-Māhātmya is another subdivision of the same khanda dealing with holy places in and about the Abu Mountains in Rāja-putāna.

Here ends the description of the MSS. belonging to that Skanda-purāna and its parts which has 81,000 Ślokas and seven Khandas. From the beginning to the end it deals with holy places in different parts of India from Kedār in the extreme north to Kumārikā in the extreme south and from Dvarkā in the extreme west to Puruṣottama on the eastern sea. The Khandas seem to have been written in the localities described by them. They not only give minute topography of holy areas but often stoop to describe by the side of a famous shrine in a big compound the smaller shrines erected by devotees for their *īsta-devatas*.

The description of the Prabhasa-kṣetra is peculiarly interesting as it deals with the great shrine of Soma-nātha, most probably before its destruction by Mahmud of Ghuzni in 1024. Mahmud Begara again destroyed it in the beginning of the fifteenth century and in some MSS the first and the second restoration may be found to be described.

The following are the Khandas mentioned in the Catalogue which cannot be traced in the Māhā-purāna as described by Nārada and published by the Bombay and the Calcutta presses. They may form parts of the so-called Upa-purāna but at present we have no means of locating them. (1) Ambikā-khanda (3923-3924), (2) Mathura-khanda an extract from which is found in 3926; (3) Nirvana-Khanda an extract from which is Viṣṇu-gītā or Brah-

mendra-Bala-Khilya-Gita (3927), (4) Parasu-Rāma-Khanda extracts from which are to be found in 3928 and 3929 dealing with the origin of Northern, Southern and Eastern Brahmanas, the five Gaudas and five Dravidas as well as the Brahmanas of Konkana and the Śākhās of the Vedas they study, (5) Sahyadri Khanda (3931-3932), (6) Bhu-Khanda (3933), (7) Mala Khanda (3941-3945) dealing with holy places in the Jodhpur territory and Himavat Khanda from which extracts are taken in 3977 and 3978

The same is the position of the following Mahatmyas, namely, (1) Vinayaka-Mahatmya (3947), (2) Simhacala-Mahatmya (3948) treating of holy places in Simhacala in the Ganjam district, (3) Vinayaka-Mahatmya (3949), (4) Ardhodaya-Mahatmya (3950), (5) Phalgunā Mahatmya (3952-53), Rudrakṣa Mahatmya (3969)

XIV VĀMAṆA-PURĀṆA NOS 3980-3991

In the Vamana purana it is called the 14th Purana—
Ch 95 Vs 36

The 14th Purana is named after the Vamana, the Dwarf incarnation of Viṣṇu. Narada-purana, in Chap 106th verse 13, says that the 2nd part of this Purana is called the Brhad-vamana, but the 2nd part has yet not been obtained

The extent is given in all the Puranas to be 10,000
But the Purana, as we find it in the Venkatesvara edition does not go beyond 6 000, and the Venkatesvara gives the Purana-bhaga only

Narada divides the work into two parts, Pūrva and Uttara. The Uttara is divided into 4 Samhitas, each of 1,000 ślokas

D visions

- (1) Maheśvarī Samhita on the worship of Kṛṣṇa
- (2) Bhagavatī Samhitā on the worship of different incarnation of Durga
- (3) Saurī Samhita on the Sun worship
- (4) Ganesvarī Samhita on the worship of Ganeśa

In the printed edition, the interlocutors are Pulastya and Narada, both mind born sons of
 Interlocutions
 Brahma But, in the Narada purana the tradition is given as Pulastya to Narada, Narada to Vyasa, Vyasa to Loma harṣana and Loma harṣana to the Rṣis at Naimiṣa But the Purana itself is silent about the tradition

A number of poems written in polished kavya style joined very loosely with one another,—
 The character of the
 Purāṇa.
 seems to be the character of this Purana The 1st poem is Hara lalita, or, the sports of Hara, in which, after their marriage, Hara and Parvatī sport on the Mandara Mountain for three seasons, summer, rains and autumn Seasons are described with great poetic skill which reminds us of the verses in Rtu samhāra Then comes Hemanta, and Nārāyaṇa awakes from his sleep of 4 months duration Dākṣa commences his sacrifice after his awakening With the destruction of the sacrifice ends the poem Hara lalita

The 6th chapter is a poem by itself It is the burning of Madana by Śiva But the story is very primitive and very different from that given in Kumāra Sambhava

The fight between Prahlada and Nārāyaṇa is a third poem

The story of Sukesī and the Sun is the fourth poem

The fifth poem, *Mabīṣūra-Vadha*, ends with the 20th Chapter. It goes over the same ground as the second *carita* of *Devī-māhātmya*.

In this way, there are several poems in this *Purāṇa*, interspersed with *Paurāṇic* matter, viz., the description of the holy places in *Kurukṣetra*.

Vāmana-purāṇa may be described as the story of the *Asūra* dynasty of *Hiranya-kaśipu*. *Prahlāda* succeeded him and reigned with great success, but he abdicated in favour of *Andhaka*, the son of his uncle, *Hiranyākṣa*. After *Andhaka*'s elevation to the position of a leader in *Śiva*'s army, *Bali* was raised to the throne; and it was to restrain *Bali* that *Vāmana* was born. *Prahlāda* enters into the scene of the *Purāṇas* in the 7th Chapter; and the story continues loosely to the end of the *Purāṇa*.

The deception practised by the Dwarf incarnation, is given thrice in this *Purāṇa*. (1) In a brief form in chapter I as a legend for the sanctity of the lake in *Kurukṣetra*. (2) The deception, here, is practised not on *Bali*; but on *Dhundhu* in a previous age of *Manu* on the *Jamunā* where *Prahlāda* saw the image of *Tri-Vikrama* during the course of his pilgrimage; and thirdly, it occurs in connection with the main story of the *Purāṇa*.

The *Vāmana-purāṇa*, so far as we find it, seems to be very old. (1) The incarnations of *Viṣṇu* were not limited to the number of ten. *Haya-Śirṣa* is prominently mentioned as the third incarnation. No *Avatāra* after *Vāmana* is mentioned. The word 'avatāra' is rarely used in connection with *Viṣṇu*, but the word "*Prādurbhāva*" in its stead has been used.

(2) There is no sectarian spirit in this work.—Brahmā, Viṣṇu and Śiva are equally respected.

(3) Some of the islands in the Indian Ocean seem to be mentioned viz, Indra-dvīpa, Nāga-dvīpa, Kaṭāha, Suhala, Varuṇa

(4) The boundary of India as given in Chapter 13, verses 11-12 cannot be later than 2nd century A D. The boundaries are—Kirātas to the east, Yavanas to the west, Andhras to the south and Turks to the north. The geography as given in the Vamana-purāṇa is older than that of Rājaśekhara's *Kavya-mīmāṃsā* (Chapter 17th) and that of *Bṛhat-Saṃhita* of Varaha-mihira. It can be placed in the 2nd century A D with great probability.

(5) One of the reasons to consider this work old, is that Tulasi is never mentioned to be a sacred leave in the worship of Viṣṇu. Tulasi has now come to universal use, and its origin from Vruda, the wife of Jalandhara, is given in the Padma-purāṇa.

The place of composition seems to be Kuru-kṣetra, the place supposed to be hallowed by the Dwarf incarnation in some remote antiquity, and the holy places in Kuru-kṣetra have been most minutely and carefully registered. But curiously enough, the scenes of the great battle are not mentioned.

This is one of the fortunate Purāṇas that have escaped the hands of modern revisers. Vyasa is not here, Loma-Harṣana is not here—nor are Sauti and Saunaka.

In our catalogue (pp 467) it is said that our MS does not agree with the Vamana-purāṇa as noticed in Oxf, p 45 B (No 102).

and I.O. Catal. No. 3989. The disagreement is only in the opening verses and in descriptions; but in the main story and the order of subject there is not much disagreement.

Karka bhadrā caturthī
vrataṁ (No 3991)

This *vrata* is said to be a part of the Vāmana-purāṇa, but it is not to be found in the Pūrva-bhāga as we

have it.

XV. KŪRMA-PURĀṆA NOS. 3992-3997.

The name Tho name of the 15th Purāṇa is
Kūrma-Purāṇa.

Its extent is 17,000 ślokaṣ, but according to Matsya
it is 18,000—but the printed edition
Extent has 6,000 only.

Divisions According to Nārada, it is divided into
4 Saṁhitās.

- | | | |
|--------------|----|--------|
| 1. Brāhmi | .. | 6,000. |
| 2. Bhāgavati | .. | 4,000. |
| 3. Sauri | .. | 2,000. |
| 4. Vaiṣṇavi | .. | 5,000. |

The Brāhmi Saṁhitā, again, is divided into Pūrva-bhāga and Upari-bhāga; the last bhāga has two famous gītās, Vyāsa-gītā, and Īśvara-gītā.

The interlocutors in the first part are Kūrma and the Rṣis; in the second, Loma-harṣana and the Rṣis. But when Vyāsa came among them, he was offered the pulpit. His speeches extend to 34 chapters the first 11 of which constitute the Īśvara-gītā which is an abstract of the Bhāgavat-gītā. In the first part, too, an interlocation between Loma-harṣana and the Rṣis has been superimposed over the other interlocations.

The interlocutors.

The Upaniṣhāda or Part II is mostly taken up with the two Gītas dealing with spiritual matters and Yoga practice. They occupy 34 chapters. The tīrthas take up chaps 35-43. The tīrthas seem to be more modern than those in the Vamana Purāṇa. Vamana concentrates his attention to Kuru kṣetra and NW India, but Kāśī, Prayāga, and Narmada absorbed nearly the whole attention of this Purāṇa.

The first part, however, is a Purāṇa with all the five characteristics and more. It has details of creation, dynasties, ages of Manu, but little of individual kings of dynasties.

The Kurma speaks of four kinds of dissolution, (1) the common dissolution, (2) the occasional dissolution, (3) dissolution in primordial matter, and (4) the absolute dissolution.

(1) The common dissolution is what we see every day.

(2) The occasional is at the end of a kalpa when the earth, atmosphere and heaven will be destroyed by water, fire and air. But the higher worlds will remain and the nether worlds too, will be unaffected.

(3) Dissolution in primordial matter is when the earth dissolves into water, water into fire, fire into air, air into ether, ether into egoism, egoism into intelligence, and the whole into primordial matter. This takes place at the end of parardha years.

(4) Absolute dissolution can be attained only by Yoga and by knowledge.

Narada heard this Purana from Narayana. He gave it to Gautama, Gautama to Parasara. *Traditions* Parasara told this to the Rsis at Haridvara. There is another tradition. Brahma spoke this to Sanaka and Sanatkumara, from Sanaka, Devala got it and gave it to Pañca-Sikha. From Sanatkumara Vyasa got it.

The Purana is originally an interlocution between the Kärma and the Rsis of old in the first part, for so Narada says. But what we see in the Bibliotheca Indica edition, *Constitution of the Purāna.* the first 12 chapters of Part I and the 45th and 46th chaps. of Part II are put in the mouth of Kärma. The 29th and 30th chaps. of Part I and the first 34 chaps. of part II are put in the mouth of Vyasa, the rest, in that of Sāta. This means that creation and dissolution are described on the authority of Kärma, philosophy on the authority of Vyasa, genealogy and the description of holy places on the authority of Sāta.

The holy places described are mainly Benares, Prayaga and the Narmada. In the Kali age *Place of composition* preference is given to Benares. The work seems to have been written there or in some place near to it.

This Purana has in the beginning in the interlocution between Sāta and the Rsis, an enumeration of the 18 Pūrāṇas as the orthodox ones. The place of Kärma is given as the 15th. I believe that this interlocution between Sāta and the Rsis has been added as an introduction to the interlocution between Kärma and the Rsis at the latest revision, when the number and order of the Mahā Pūrāṇas were settled.

The Kūrma-Purāṇa may be placed in the same age as the Vamana Purana, when people were anxious to name the Puranas after the names of the incarnations

This is Īśvara gita-bhāṣya by Viṣṇana-Bhīṣu who at the end of his bhāṣya says that there is no need of commenting on the Bhagavat gita, the Īśvara gita, differs from it in wording only

Devī-Sahasra-nama stotra is to be found in the 12th chap of the Pūrva-bhaga of the Kurma Purana. It also seems to be a later Tantric addition at the end of Kūrma's speech given on his high authority

XVI MATSYA PURĀṆA, Nos 3998-4007

The 16th Maha purana is named after the Fish incarnation. The Vamana purana in XII 48 says that it is the best of the Puranas

Narada gives the extent as 14 000 slokas. Other Puranas generally agree with Narada. The printed edition of the Ānanda-śrama agrees also with this statement

There is no mention of the divisions of the Matsya-purana, the printed edition also has no divisions

The Narada says that this Purana was spoken by the Fish to Manu, but actually we find that Suta and the Rsis absorb nearly two-thirds of the talk, invoking the Fish and Manu on rare occasions. The interlocutions between the Fish and Manu

occupy only 103 Chaps, and that not in one place. These are Chaps 1-4 (creation), 13 (the descendants of the Manes), 53 (table of contents of the 18 Purānas) 58 (works of Pubhe utility) 60 (Sauhagya-Śayana-vrata) 62, 66, 67, 69, 81, 82, 95 (on different vratas) 115 (story of Pururava), 146 (story of Tāraka, 164-178 (stories of Padmodbhava, Taraka, Maya and Andhaka), 195-208 (the Pravara of the descendants of Bhrgu and other Rsis), 209-214 (story of Savitri), 215-241 (Rajadharma), 242 and 243 (sacrifices to the planets) 275-290 (the great gifts of Tulā-puruṣa, Hiraṇya-garbha, etc.)

Tradition.

This Purana gives no traditions

The Purāna seems to have been revised several times

Revisions.

The real Matsya purāna consisted of 103 Chapters to which an interloction

between Suta and Śaunaka was added in two instalments. The genealogies all belong to Sūta's section of the Purana. But they are given in two instalments, the 1st ended in Chap 51. The second instalment begins in Chap 271

The age of the Purana, as given by the late Mr Justice

Age

Pargiter in his "Dynasties of the Kali Age" is the last quarter of the 3rd

century A D when the second instalment of the genealogies was added in revision coming to the last quarter of the 3rd century A D. The 1st instalment was added in another revision earlier than the 2nd. Then the real Matsya-purana, in which the interloction between Manu and the Fish occur, must be earlier still. I would not hesitate to put the original Matsya-purana to the time of the Brahmin Imperial Dominion in India in the early part of the 2nd century B C. It may go some centuries earlier.

The Matsya purana not content with giving five ordinary characteristics of the Purana, viz ,
 Characterist cs of the Purāṇa Creation, Desolation, Ages of Manu, and the biography of individual kings, adds many more characteristics. Putting the word 'adi' meaning 'et cetera' to the last of the characteristics. These are law of gifts, liturgy of Śraddha, division of society into castes and stages, sacrifices and works of public utility, the consecration of the images of gods, etc. It significantly adds, "यच्च चान्यद् विद्यते भुवि" 10, leaving no aspect of life out. These characteristics have been put in the mouth of Manu in the original part of the Purana. So, from the early 2nd century B C, the Puranas were not restricted to the narrow limits of the five characteristics, and if you do bring the Purāṇas under these restrictions, the names of almost all of them will have to be deleted.

It seems that beautiful poems on a variety of subjects have been put together in this Purana.
 Character The wars between gods and demons have been enumerated as twelve. (1) Narasimha, (2) Vamana, (3) Varaha, (4) At the churning of the ocean, (5) Tarakamaya, (6) Ādivaka, (7) Three cities, (8) Andhaka, (9) Vrtra, (10) Dhatra, (11) Halahala and (12) Kolahala. Attempt has been made, just after the enumeration of Chap XLVII to give some account of these wars, and the descriptions of the destruction of the Three Cities, the slaughter of Taraka and the war called Tarakamaya are magnificent epics, written not in the Pauranika Śloka metre, but in a variety of epic metres in kāvya style and in elevated language and thought. These are all in praise of Śiva, those devoted to Viṣṇu, e.g. Nara Simha, Vamana and Varaha are also short pieces of beautiful kāvya. The slaughter of Andhaka who tried to carry away Parvatī, and

of Ādi vaka who wanted to personate Parvati, in order to deceive and kill Śiva are two good pieces of poetry

The place of the composition seems to be Nasik, "close to the Western Ghats on the Godavari"

Place of composition

It is described as "the most charming place in the whole of earth, where there are hills called Govardhana, Mandara and Gandhamadana, where celestial trees and celestial crops were to be found for the benefit of Rama and his own wife brought down by the ṛṣi Bhṛad vāja from heaven. This is the most flowering country and therefore is the most charming"

This place has been given the greatest prominence in the geographical chapter of the Purāṇa. The tribes of Madhya desa are described first, then three verses are given to describe this place. Then come the places of northern India, then those of eastern India, then, those of southern India. Then have been described the places on the Narmada, and lastly, the places on the table land of the Vindhya. The district of Nasik should have gone either with the southern countries or with those on the Narmada, or with the Aparāntas. But it has been torn away from all these and pointed out as the most charming spot on earth.

It is also a curious fact that in this exhaustive enumeration of countries and tribes of India, the Andhras are omitted altogether. Perhaps, when Suta spoke all these things, Andhras did not come to prominence at all.

It is the northern countries,—Vahika, Pallava, Gāndhara, Abhira, Yavana, Sindha, Sauvira, Madra, Śāla Parada, Kalya,—which are inhabited by Kṣatriyas, Vaisyas and Śūdras. This must be a very old state of things, when the countries, surrounding India, had caste system of their own.

Of our MSS of this Purāṇa, 3998, and 3999 seem to be complete. The next two are incomplete MSS. No 4002 consists of some chaps on the "Rāja dharma" of the Matsya Purāṇa. The next number consists Prayaga Mahatmya complete in ten chaps (103-112). No 4004 also is an extract from the Matsya Purāṇa, on domestic architecture and *śāstā*, (chaps 252-270). The next three numbers (4005-4007) are not to be found in the Matsya purāṇa, these seem to have been affiliated to it at some period of time. Indeed, Śiva-gīta, No 4005 declares itself to be a part of the uttara bhāga of Matsya of which Narada knows nothing.

XVII GARUDA-PURĀṆA, Nos 4008-4017

The name of the 17th Maha Purāṇa is the Garuda Purāṇa. Garuda obtained a boon from Viṣṇu that he should be known as a "Purāṇa Saṁhita Karta", and so the Purāṇa is named after him although except in Part II he never appears as an interlocutor (Chap II, vs 49).

The extent is 19,000 Ślokaś given in Narada and other Purāṇas but according to Matsya it is 18,000. But the Calcutta edition (1890) does not contain more than 8,000. A verse in the beginning of this edition declares that it contains only 8,800 verses (ch I, vs 35).

It is divided into two parts—the Purva Khanda and the Uttara Khanda. The Uttara Khanda is put in the mouth of Garuda and it refers to the ceremonies after death.

Suta comes to the Rṣis at the Naimiṣarāyaṇa, they asked him some questions which, he said could only be solved by hearing

the Garuda Purāṇa, spoken by Garuḍa to Kasyapa Suta heard it from Vyasa, at the Vadarika forest along with other Rsis Vyasa told him that he heard it from Brahma Brahmā and Rudra heard it from Viṣṇu

The last set of interlocutors are of course, the Rsis and Suta in the Naimiṣa, but the most authoritative interlocutors are Brahma and Rudra on one side and Hari on the other Rudra and Brahma rarely interrupt, Hari goes on with his lecture But sometimes, Hari is lost sight of and Suta himself delivers lectures, (as in 13 chapters from chap 18th—30th) Sometimes Hari leaves it to Brahma The art of medicine is left to Dhanvantari, the ancient traditional founder of the art But one chapter at the end has been spoken by Suta, perhaps, to incorporate later experience into the Śāstra The veterinary art is also given to Dhanvantari The Nitisara is left to Suta This Purāṇa has more of speeches than of interlocutions

The work was not meant to be a Purāṇa, it meant to be an encyclopedia of all arts in which ancient India took interest The abstracts are terse, succinct, clear and, I should say, charming The Ramayana is told in one chapter Agni Purāṇa took 7 chaps for the subject The Hari vaṁsa and the Mahabharata are told each in one chapter The whole of the Kalpa Vyākaraṇa with Katyāyana's additional chapter on Kṛt is given in two chaps The author, or the compiler had an admirable power of making abridgements Our only regret is that our scholarship is not ripe enough to identify the works from which abridgements are made

The Niti sara in 8 chaps is the abstract of some larger

work of a comprehensive nature, but it is not Bṛhaspati Sūtras, nor Kauṭilya nor Kaṇvaśāstra, we simply do not know of what book is this abstract made. The art of healing horses and elephants is given in one chapter. It can not be the abstract of Śāli hotra or Pāṇi-kāya, which are huge compilations, but this must have been an abstract of some smaller treatise, e.g. Asva-cikitsā of Nakula.

The advent of Sūtra and the R̥sis has made an encyclopedia a Purāṇa and given it some Purāṇa characteristics. But the attempt has not been successful, because one can easily see that the Purāṇa is an after thought.

The Katantra grammar was written by Śiva-varma for the benefit of an Andhra king in the South in the first century A.D. It is the briefest school book of the Andhra school of grammar. Kṛts or verbal derivations were altogether omitted in the work and they were added to the book by a Kaṭyāyana about 100 years later or so. Garuḍa makes an abstract of both in two chapters, say, after another century. So we can easily place the abstract of Garuḍa two centuries after the original treatises were composed. There is another interesting fact, in this connection. The study of Pāṇini was discontinued during the early part of the Christian era. So, in the grammar tradition of Garuḍa, Pāṇini is not mentioned. But, Kumāra or Karttika, the son of Śiva,—the tail of whose conveyance, the peacock, is said to have inspired Śiva varma to write his book.

In the Garuḍa purāṇa, no mention is made of the Aluṅkāra Śāstra, for though there were no lack of books on rhetoric, it did not grow into a popular and general study till the 6th century A.D. That is a negative evidence that the Garuḍa was composed before the 5th or 6th century.

A D When the Guptas rose to power, Garuda seemed to have been a popular deity, and so, early in their empire they adopted Garuda as an insignia

The number and order of the incarnations of Viṣṇu agree with slight modification with those in the Bhagavata, and completely disagree with those of modern times for the last twelve hundred years This corroborates my assumption that the work was composed when the Guptas were in power.

The boundaries of India as given in this Purāṇa show that the Yavanas were on the West and the Andhras on the South This may be true in the 3rd century A D, but not later

In our catalogue there are five MSS of this Purāṇa Part I from 4008-4012, more or less complete
 Our Catalogue No Two MSS 4013 and 4014 of Part II are works on Preta-kalpa Yoga sara (4015) contains four chaps on a treatise of medicine in the Garuda put in the mouth of Dhanvantari Karunya-stotra, (4016) is a hymn to Viṣṇu, it is put in here on the mistaken but generally accepted supposition that Viṣṇu dharmottara is a part of the Garuda-purāṇa Nara strī lakṣaṇam (4017) is the 63rd chap of the Garuda purāṇa

XVIII BRAHMĀNDA PURĀṆA, Nos 4018—4071

The name of the 18th Mahā-purāṇa is the Brahmandapurāṇa It is also called the Vayavyīya, because, Vayu is its chief interlocutor
 The extent is said to be 12,000 in the Narada, in other Purāṇas the extent varies
 The extent from 12 000—12,200

Divisions. The Purāṇa is divided into 4 parts

- (1) Prakriyā.
- (2) Anu-śaṅga.
- (3) Upod-ghāta.
- (4) Upa-samhāra.

The Nārada says, it has another division in which the first two parts form the Ādya-bhāga, the third, the Madhya-bhāga and the fourth, the Uttara-bhāga. Our catalogue has a supplementary portion called the Brahmāndōttara which contains the Adhyātma Rāmāyana (No. 4,022).

The Vāyu Purāṇa, as edited by Rājā Rājendra-lāla Mitra in the Bibliotheca Indica, is nearly the same as the Brahmānda-purāṇa published by the Venkateśvara Press. In Rājendra-lāla's edition, there are 9 chapters added after the 10th in Part I, and 37 chaps. subtracted in the Upōdghāta part. The 9 chaps. relate to Paśupata yoga; and the 37 chaps. the story of Aurva and Sagara. It also adds a chap. on Indian archipelago which is wanting in the Bombay edition of the Brahmānda-purāṇa.

The latest interlocutors are Sūta and the ṛṣis at Kurukṣetra on the Drṣad-vatī, when Adhishṭa-kṛṣṇa was reigning, and the earliest ones are Vāyu and the Naimiṣa ṛṣis in very ancient times, when Purū-rava was reigning on earth. In the Bibliotheca Edition of the Vāyu-purāṇa, Vāyu's contributions extend from the middle of chaps. 10 to 24, chap. 32 (yuga-dharma) and chap. 54 (Nīla-kanṭha-stava) only in Vol. I, and only one chapter viz., the 39th, in Vol. II. Of these again the Bombay edition of the Brahmānda omits chaps. 11—27; so the contribution of Vāyu is only 4 chapters in the Brahmānda-purāṇa.

If there is any Purana which conforms to the 5 characteristics of a Purana, it is the Brahmanda-purana. Details of creation, dynasties, ages of Manu, biography of individual kings are all to be found here. In the Bombay Edition, Lalitopakhyaṇa is given as an appendix to this work.

The Purana seems to have undergone revisions in which the old Vayu purana has been revised out of existence. But the tradition still remains that Vayu spoke a Purana. In the early years of the 7th century A D, a Purana spoken by Vayu and dealing with ancient history and geography of India used to be recited at the house of Vana Bhatta on the Son every evening. Harṣa's relations were surprised to find that in ancient India kingdoms were so small, and so they requested Vana to write a history of his patron Harṣa whose territories extended from the Bay of Bengal to the North-West Frontier Provinces in the Punjab.

In the island of Bali, Brahmanda-purana is said to have been translated into the "Kavi" language in the 5th century A D.

The language of the work is perfectly business-like and very opposite to poetic. It is just the language which would suit sober history.

Mr Pargiter thinks that the Brahmanda borrowed the Bhaviṣṣy's accounts of the Kali Age as revised in the years 325-330 A D. It is really bold to be so precise about Indian chronology. Many would be thankful if they can form a chronology approximate within one hundred years. Mr

Pargiter may be correct in his accurate estimate, but the correctness will only relate to chapters concerning the dynasties of the Kali Age. It will not affect the chronology of the Brahmandā purāṇa itself. Because, the chapters on the Kali Age are found in that portion of the Purāṇa in which the ṛṣis and Sūta appear as interlocutors, i.e., the latest revision of the Purāṇa. The composition of the Purāṇa, spoken by Vayṇ, would go much earlier.

In our catalogue there are 4 MSS. of the Brahmandā-purāṇa, 4018—4021. In the colophons of some of these the Purāṇa is described as “loka-jñāna” or knowledge of the world. It is sometimes called the Ādi Mahā purāṇa. The Brahmandā-purāṇottara khanda, 4022, is the same as L 854. It is the Laṭṭopakhyaṇa, printed as the supplement to Brahmandā by the Venkateśvara Press. From 4023—4031 are copies of the Adhyatma Ramayana which are regarded as part of the Brahmandā and therefore not given by me in the Ramayana section of this catalogue. The Ramayana is in the form of a poem, but the Adhyatma Ramayana has 3 sets of interlocutors, Śiva to Parvati, Brahma to Narada, and Vyasa to Sūta. It is divided into 7 kandas or books. Then come commentaries —

No. 4032 — Commentary entitled Adhyatma ramayana setu by Rama Varma, son of Himmatī Varma, a powerful king.

No. 4033 — The Vala kanda of the same commentary.

No. 4034 — Kṛṣṇārdhya-kanda only of the text with the commentary entitled ‘ Dhvāni prakāśikā ’ by Viśva nātha Simha jī who is called Śrī maharajadhirāja, Śrī maharāja, Śrī rājā-bahadura, etc.

No. 4035.—*Vāla-bodhini* by Gopāla Cakravartī, son of Jñānātmaja in the family of Durgā-dāsa from the Banerjis of Gaya-ghaṭa.

Nos. 4036–4041—are MSS. of the *Rāma-gītā* from the *Adhyātma Rāmāyaṇa*.

No. 4042.—Contains text and an anonymous commentary entitled *Subodhini*.

Nos. 4043–4045.—Commentaries to the *Rāma-gītā* by Rāma Varmā son of Himmati Varmā.

No. 4047—is a commentary entitled *Dīpikā* to the same subject.

No. 4048—the text with commentary entitled *Prabhā* by Rāma-nārāyaṇa.

Nos. 4049–4051—are three anonymous commentaries with the text.

Nos. 4052–4055.—*Rāma-hṛdaya-stotra*—being the 1st chapter of the *Adhyātma Rāmāyaṇa*.

No. 4056—is a *kathā* on the *Uttara-kāṇḍa* of the *Adhyātma Rāmāyaṇa*.

Besides *Uttara-kāṇḍa*, *Brahmāṇḍa-purāṇa* seems to have had a *Kṣetra-kāṇḍa* of which *Mallārika-kṣetra-māhātmya* forms a part. No. 4057 is a commentary on this *māhātmya* by *Bhīma-kalamba-kara*. The word *Mallāri* he explains as *Maṇi-ripu* (4058).

There are works entitled *Puruṣōttama-māhātmya* in many of the *Purāṇas*; one is in the *Brahma-purāṇa*; one is in the *Vaiṣṇava-khanda* of the *Skanda-purāṇa*; one is in the *Sūta-saṁhitā* and here is one in the *Brahmāṇḍa-purāṇa* (4059).

No 1060—is the Vakresvara tirtha mahatmya Vakresvara is in the district of Bubbhun where there are several hot springs

The next number, 1061 is Ksetra samnyasa i.e., renunciation of the world and living in a particular holy area This holy area is generally that of Kasi This is given here by mistake, it has nothing to do with the Brahmanda purana It forms part of the Brahmanavarta purana which is divided into bhagas or parts and this work belongs to the third part In the colophon it is stated to be a part of the Brahmanavarta, but that is a mistake, for Brahmanavarta is never divided into parts Brahmanavarta and Brahmanavarta are often confounded

Lakṣa sahasra nama stotram (4062) and Tripura sundari hṛdayam (1063) are extracts from the Lalitapaliya the supplement to the Brahmanda purana

Devī bhāgavat (1064) Hanumat kavacam (4065), Dattatreya sahasra nama stotram (4067) Siddha samasati stotram (4068) Mokṣakāśa mahatmyam (4069) Satitilakāśa mahatmyam (4070) Amardakāśa mahatmyam (4070) and Vyatipata vrata katha (4071)—are all said to be parts of and extracts from the Brahmanda purana

The Adhyatma Rāmāyaṇa in all the colophons is said to be a part of the Brahmanā purana But the Venkaṭesvara Edition in the Pratisarga Parva chap XIX vs 32 says that Rāmananda wrote the Adhyatma Rāmāyaṇa under order of Kṛṣṇa caṭanya whose name was Yajñanātha shortly after Śrī dhara wrote his commentary on the Bhāgavata 600 years ago

UPA-PURĀṆAS, Nos 4072—4098

I — Ādi-puranam, Nos 4072—4075

The name of the first Upa purana is Ādi purana. The
 The name Brahma-purana is also called the Ādi
 purana, but that is the Ādi Mahā
 purana, and thus, the Ādi Upa purana

The I O MS has 52 chapters. Our No 4073 has 51
 Extent chapters, the No 4072 is shorter than
 No 4073 by 400 slokas. L 553 has
 25 chapters only, but yet it declares itself to be complete.
 But I suspect that it is only half the Purana, for, the 25th
 chapter of I O Catal and the same chapter of L, both
 treat of Yamalarjuna.

The Kurma-purana says that the chief interlocutor is
 Sanat kumara, but here we find
 Interlocutors. Narada and Śaunaka of the Naimiṣa
 forest as interlocutors. In L 553 the interlocutors in the
 25th chapter are Narada and Kṛṣṇa.

Wilson says, "The Ādi purana now met with cannot
 boast more than two or three centuries
 Date of antiquity if it bear even so remote
 a date." Rājendra lāla says, "Prof Wilson's guess about
 the date is not reliable, as the work was quoted as an
 authority by Vaiṣṇava writers three and a half centuries
 ago, and it was then of sufficient age to pass for an
 authority."

Wilson's remarks tend to show that it is the work of
 the followers of Caitanya who worship the infant Kṛṣṇa.
 But it has been mentioned in the Kurma as the 1st of the
 Upa puranas.

Viṣṇu-nāma-māhātmyam (4074) and Varṣnavāmṛtam (4075) both are taken from the Ādi-purāṇa, but the interlocutors here are Kṛṣṇa and Arjuna

II.—*Nṛ-siṃhōpa-purāṇa*, Nos 4076—4081.

The name of the 2nd Upa-purāṇa is the Nṛ-siṃha-purāṇa. It is also called the Nara-siṃha-purāṇa

The name

Rāja Rājendra-lāla says that in extent it is one of the smallest comprising only 3136 ślokaḥ, it is also of rare occurrence. We have

Extent

however 7 copies of the manuscript of the Nṛ-siṃha, and the extent in ślokaḥ given as 3,600 and in adhyāyas 64 (4076—4081)

The interlocutors are Sāta on one side and Bharadvāja and other ṛṣis assembled at Prayāga on the other.

Interlocutors

The age of the work seems to be pretty old as Madhava-cārya in the early 14th century quoted from this book. This has also

Age

been mentioned in several Purāṇas and Upa-purāṇas, including the Kūrma and the Matsya

From the description of the Purāṇa, as given in L 1020, it appears that this Purāṇa was recited at Prayāga some time after the Varaha-purāṇa was recited at Naimiṣa. It has all the five characteristics of a Maha-purāṇa, but strangely enough, it is not counted among them

III —(No MS in the Library)

In some lists of Upa-purāṇas, the third place is given to Skandya, in others, to Nanda, in others again, to Vayaviya. So, the name

Name

cannot be ascertained. The editor of the Venkaṭa edition says that the Ślānda with 100,000 śloka is the third Upapurāṇa. But, the reasons of my differing from him have been given under the 13th Maha-purāṇa.

IV —Śiva dharma, Nos. 4082—4085

The name of the fourth Upapurāṇa is Śiva dharma.

The name. It is sometimes called Śiva-dharma-sūtra. But, it appears with other

Saiva works under different names. Our Catal. No. 4085 which contains six works, has an extent of 8200 śloka.

Extent. It is written in the Newari character of the 12th century A.D.

It is divided into 6 different works. I Śiva dharma,

Division. II Śiva dharmottara, III Śiva dharmasamgraha, IV Uma mahēśvara samvada,

V Śivopaniṣat and VI Uttarottara tantram.

The interlocutors in (I) Śiva dharma in 12 chapters are

Interlocutors. Nandīśvara and Śaṇat kumara, and they report an interlocution between

Śiva on one hand and Parvatī and Karttīka on the other. It discards Vedic rituals as troublesome and expensive and at the same time of doubtful efficacy, and prefers the worship of Śiva which is easy and fully efficacious. That worship consists of the worship of the phallic emblem, raising temples for Śiva, offering him tridents and other objects, gifts in the name of Śiva, fasting on days sacred to Śiva and worshipping the eight phases of Śiva.

In (II) Śiva dharmottara in 12 chapters the interlocutors are Agastī and Ślānda. The subjects treated of are the doctrines of the Śivas, dissemination of the knowledge of Śiva, the effects of good and bad work,—one leading to

heaven, another to hell, and the signs by which virtuous men and sinners can be distinguished after transmigration

The interlocutors in (III) *Śiva dharma saṃgraha* in 12 chapters, are Śiva and Kṛttikā. It treats of the creation of men, their troubles on earth, their entanglement in the Samsāra, the consequences of their good and bad deeds and their only salvation is by their devotion to Śiva. It speaks of Svayambhūta Manu and the seven heavens.

In IV, *Uma mahēśvara Saṃvada* in 22 chapters the interlocution is between Uma and Śiva. It deals with the duties of the four castes, the consequences of transgressing the five vows of the Buddhists, the good works leading to longevity, meditation, the holy places, the customs of house holders, the characteristics of the Kali Age, those at the end of a Yuga, consequences of Karma of a previous birth, the use of propitiatory rites, mantras, and drugs. The 21st chapter deals with Śabda, Varṇa, Akṣara and Svara.

The interlocutors in V, the *Śivopaniṣat* in 7 chapters, are Mahā-lālā and Kṛṣṇatreya. Mahā-lālā simply reports what Rudra told Devī and his gaurī in 100 00 000 verses. It gives in a few words the doctrines of the Paśu-pata Darsana in which there are three categories: Paśu, Pāśa and Paśu pati. All sentient beings are paśus: the 24 tattvas of Sāṃkhya are pāśas. The 25th tattva is ignorance which is the root of all paśas. When there is ignorance the puruṣas are bound by the paśas and when there is none, they are liberated. According to the Śaivās the 26th tattva is puruṣa and the 27th is Śiva or Paśu pati beyond the paśus and the paśas. It deals with the dedication of the phallic emblem of Śiva of the temples of

Śiva, of propitiatory homas, of the ash-bath and of the consequences of offering fruits to Śiva

In VI, the Uttarottara-tantra in 10 chapters, the interlocutors are Śiva and the Devī. It deals with the after effects of Karma, viz, birth in wealthy families, in royal families, in poor families, as blind man, hunch backed, deaf, dumb and dwarf. It deals with the sufferings in the region of Yama. The Śaivas should not insult Viṣṇu, nor Vaiṣṇavas, Śiva

This MS consists of 9 different works, the first six of which are the same as before. The Catal No 4084 7th is Viṣṇu-sara samgraha which will be dealt with later, the 8th is Laṭṭa vistara in 23 chapters. This work was copied in the Newari year 156, i e, 1036 A D. It treats of the four castes, of various sins, of Yoga, of holy places, of the Kali Age, of various Ages, of the ends of Ages, of the Śaiva revelation, of deceiving Kala, of Citra gupta, of the ocean of hell, of the funeral cakes, of dreams, etc. The 9th work, also called Laṭṭa-vistara, seems to be a continuation of the 8th. The 8th ends in chap 23 while the 9th begins in 24 and ends in 32. These chapters deal with the three gunas, with the mention of Pitrs in propitiatory meditations, with the rule of tying beasts, with the doctrines of Sāṃkhya and Upa sāmkhya, with Vaiṣṇava Yoga, etc

This contains only the 6th chapter of the Śiva dharma, as given in No I of 4085. Catal No 4082 The MS is in Bengali character written in 1641 A D

This work contains 24 chapters and is said to be a supplement of the Mahā bhārata, spoken by Vaisampayana to Janamejaya and reporting an interlocution. Viṣṇu-sara samgraha No 4083

between Anargha-yajña and Vigata-raga who seems to be Viṣṇu in disguise. The main question is the Brahma-vidya without form and without colour like a syllable (akṣara) devoid of vowels and consonants. The reply is that it is something transcendental. The reply is couched in the same form as the mangalacarana of the Madhyama Kārikas of Nāgārjuna consisting of 8 no's. Here it is not of 8 no's but of 4 no's and 4 yea's.

The next question is, when after death the body is burnt down what do the emissaries of Yama take away to his region?

The answer is good work and bad work are two ropes, by these ropes the man is dragged to heaven or hell. They are called Kala-pasa. The 1st chapter deals of Brahmāṇḍa or Mundane Egg, the 2nd, of the Sivaite Egg, the 3rd, of non-violence, the 18th chapter, of the development of Karma, the 20th, of the 25 tattvas. This is the same as Catal No 4084, VII.

V — *Durvasah-upa purana*

(No manuscript in the Library) This has the 5th place in every list of Upa puranas, viz, in Śiva-purana, in Devī Bhāgavata, in Garuda-purana and in Kaivalya ratna (Catal No 3866)

VI — *Naradopa purana*

Often called the Brhan nārāḍīya purana. This is to be distinguished from the Narada-purana, the 6th Maha-purana.

The name

This Upa-purana was printed in the Bibliotheca Indica by the late Pundit Hṛṣīkeśa Śāstrī. Our Catal Nos 3684–3697 belong mostly to this Upa purana.

The extent of this Purāṇa appears to be 3,500 slokas
 in the printed edition See also L
 Extent 1021

VII — *Kapilôpa-purāṇa*

(No MS in the Library) We have as yet not been able to find any mention of any MS of this work anywhere

VIII — *Vamanôpa purana*

(No MS as yet found)

IX — *Usana upa purana*

Nos 4086 and 4087

No MS of the Usana-upa purana has yet been found Two copies of Vindhya mahatmya from this Upa-purana are to be found in the present catalogue with the commentary of Vaidya-natha The Vindhya-mahatmya deals with the sacred places in the Vindhya, and specially, with Vindhya vasini, the goddess, a few miles away from Mirzapore, E I Railway

X — *Brahmandôpa-purana*

This is to be distinguished from the Brahmanda maha-purana spoken by Vayu Narada, the great authority on the Maha puranas, does not speak of any Uttara khanda of the Brahmanda maha-purana I, therefore, think that all the Nos from 4022-4041, i.e., commencing from the Brahmandottara khanda, should be considered as belonging to the Upa-purana, the Adhyatma Ramayana being a part of the Upa-purana It has already been stated that the Bhavishya purana, as we find it now, attributes the Adhyatma Ramayana to Ramananda in the 14th century A D

XI — *Varuṇōpa-purana*

Nothing is known about this work

XII — *Kālikōpa-purana*, Nos 1088–1090

The name of the 12th Upa purana
is *Kālika*.

Extent. In extent it contains 5,000 slokas

The interlocutors are Markanda and the ṛsis Mr
Eggeling says that it consists of 91
Interlocutors chapters It is a local Purana and of
the nature of a tantra It gives directions for the worship
of the different forms of the Devi (1) Bhadrī-kali, (2)
Kamakliya, (3) Tripura, (4) Kubyika, and others

XIII — *Maheśvarōpa purāna*

Its name has been mentioned in the *Garuda*, *Devī-
Bhāgavata* and *Kaivalya ratna*, but no MS of this work
has yet been found out

XIV — *Samvōpa purana*, Nos 1091–1091

The name of the 14th Upa purana
is *Śamva*

Extent and
Divisions. The Purana is divided into two
parts, viz, *Śamva*, and *Juṇottara*,
and it has nearly 3 000 slokas

The chief interlocutors are Suta and the ṛsis reporting
Interlocutors. another interlocation between Narada
and Śamva, a son of Kṛṣṇa The
story of Śamva's contracting leprosy by a curse of Kṛṣṇa
and Narada, and his bringing the Scythian Brahmins for
the worship of the Sun god is given in full in this Purana

He placed these Brahm̐ns at a place called Mitra vana on the Candrabhaga. He erected a temple and made large endowments for its upkeep. An image of the Sun god came floating in the Candrabhaga and he consecrated it in the temple. The history of the colonization of the Seythian Brahm̐ns in India is given only in the Samv̐ta and the Bhaviṣṣya puranas.

History of the colonization of the Seythian Brahm̐ns in India

XV — *Saurōpa purana*, Nos 4095–4096

The name The name of the 15th Upa purana is Saura, it is named after Surya, the Sun god

Extent In extent it is about 3,400 slokas

The latest interlocutors are Suta and the rṣis, reporting what Vyasa said to the former. The real interlocutors are the Sun god and his son Manu. The Sun god speaks of the sanctity and greatness of Śiva.

Interlocutors.

and his son Manu
greatness of Śiva

XVI — *Parāsarōpa purāna*, Nos 4097 and 4098

The name The 16th Upa purana is named after Parasara

Extent The extent of this Purana is 1,000 slokas in 18 chapters

The interlocutors are Parasara and Suta. In Chap I, there is a list of 18 Upa puranas which Interlocutors talks with that given in the Garuda, except that it gives the 3rd place to Nanda, the 8th to Manava and the 13 to Vasistha laṅga.

Interlocutors

XVII.—*Māricôpa-purāna*.

(No Manuscript in the Library.) Except the mention of this Upa-purāna in the Garuda and other Purānas, we know nothing definitely about it.

XVIII.—*Bhārgavôpa-purāna*.

(No Manuscript in the Library.) It has been mentioned in the Garuda-purāna and in the Parāsarôpa-purāna. Burnell saw a copy of this Purāna in the Tanjore Palace Library. He said, the extent of it was 2,500 ślokas. It has an Uttara-khanda in 42 chapters. From Seṣa-giri Śastry's report from 1896-97, No. I, p. 151, we learn, the first set of interlocutors was Nara and Nārāyana at Vadarikāśrama and the second set was Lakṣmī and Govinda in Vaikuntha. Govinda asked Lakṣmī and all his favourites to go to earth and there preach Nyasa-yoga in Sanskrit as well as in the Dravidian languages. Burnell says, the work is posterior to Rāmānuja and is Vaiṣṇava in character.

MISCELLANEOUS PURĀNAS, Nos. 4099—4145

Viṣṇu-dharma, Nos. 4099—4104.

The name of the Purāna is Viṣṇu-dharma. Rājā
Rajendra-lala and Mr Eggeling both
The name think that Viṣṇu-dharma and Viṣṇu-

dharmottara are one and the same work. But, I have shown, while dealing with the Mahā-bharata, that the Viṣṇu-dharma was a part and parcel of that great epic, but was for some reason or other discarded from it and so became an independent Purāna; and, as such, it had a supplement called the Viṣṇu-dharmottara.

In this Catalogue, the extent of the Viṣṇu-dharma is
Extent 4600 and that of Viṣṇu-dharmottara
16000 ślokas. (See H. P. R. II, No.

190.) In a paper in the Indian Antiquary, Vol. XIX, pp. 382, Buhler says that Al-Beruni in 1030 A.D. or before used both these works.

In the present Catalogue, there are two copies of the
 Our catalogue Viṣṇu-dharma, (4099 and 4100), one
 in Newari character dated 1047 A.D.,
 and the other in Bengali character of the 16th century;
 and there are two extracts from the Viṣṇu-dharmottara,
 the second being repeated thrice.

Vāsiṣṭhopa-purāṇa, Nos. 4105 and 4106.

The work claims the 13th place in the list of the
 The name Upa-purāṇas according to the Parīṣa-
 ropa-purāṇa. It is called Vāsiṣṭha or
 Vāsiṣṭha-lainga Upa-purāṇa.

Extent. The work is 900 ślokaṣ in extent.

The interlocutors are Vāsiṣṭha on the one hand and a
 Interlocutors. phallic emblem in the form of light
 personating Śiva and Durgā on the
 other. It is a Śaiva Purāṇa extolling rudrākṣa and ashes.
 It regards Śiva as the Supreme God and considers Māyā
 or illusion as the cause of creation.

Deī-purāṇa, No. 4107.

The extent of the Purāṇa is 7,500 ślokaṣ. Rājā Rājen-
 dra-lāla says that this claims the 5th
 Extent place among the Mahā-purāṇas, but
 this claim is disallowed by the Vaiṣṇavas.

The Purāṇa is said to have proceeded from Brahmā.
 It contains the stories of the demons
 Interlocutors Ghora and his son Kāla. They con-

quered the three worlds and drove away the gods. Devī came down to the Vindhya mountains and Ghora wanted to marry her. There were other demons too, viz., Hutagni and Surala. Devī destroyed them all. The liturgy of the Durgā pūja is given in two works, Devī-purāṇa and Nandī keśvara purāṇa, but no copy of the latter purāṇa has yet reached our hands.

The story of Bala and Dundubhi, the description of Haṭakeśvara and the praise of Kalagni rudra are also given in this work.

Devī-Bhagavata, Nos 4108—4111

Devī-Bhagavata (4108—4111), claims the 5th place among the Maha-purāṇas.

The extent of the Purāṇa is 18 000 and it is also divided into 12 skandhas. The Śaktas consider this to be the real Bhagavata purāṇa, but the Vaiṣṇavas do not accept this view. In the 17th and 18th centuries the controversy about its genuineness, was very acute and produced rich polemical literature, of which Durjana-mukha capetika (a slap on the face of wicked men) by Kasi natha Bhada is our No. 4111.

Maha Bhagavata, Nos 4112—4118

Maha Bhagavata (4112—4118), is an interlocution between Śuka and the ṛṣis reporting the interlocution between Śiva and Nārada. The 1st khanda only is available in 81 chapters. It contains the

Bhagavatī gita, being an interlocution between Parvatī and Himalaya. It describes the story of Taraka and the birth

Devī kīla the
lemons.

Extent and Division

Durjana mukha
capetika

The name
Interlocutors
Bhagavat gītā

of Kartika. It treats of the thousand names of Śiva and preaches the sanctity of Gayā, the Gaṅga, Tulasī and Rudrakṣa.

Jaimini-Bhāgavata, No 4119

Jaimini-Bhagavata (4119) has an extent of 3,100 ślokas in 69 chapters. It is a Vaiṣṇava work giving the account of Kṛṣṇa. It has
 The name
 Extent
 Interlocutors
 Vyasa and Arjuna as interlocutors

Adhyatma-Bhagavata, No 4120

Adhyatma-Bhagavata (4120) It has an extent of 600 ślokas only, counting 32 syllables for a śloka. The work is written in prose. It gives a spiritual meaning to the anecdotes of Kṛṣṇa's life and his amorous sports with the milk maids.

Dharma purana, Nos 4121 and 4122

The extent of the Purana is given as 2,500 ślokas, in one MS and 2,200 in the other and both profess to be complete. The interlocutors in both are Narada and Brahma, this interlocution being again reported by Suta to the rṣis, and the work generally treats of dharma or good conduct. It has a pañcākhyāna or five stories illustrating the duties towards parents, towards husband, towards all creatures, towards friends and, above all, towards Viṣṇu. Similar stories are found in the Bhāuma khanda of the Pāṇḍava purāṇa.

Brhad dharma purana, Nos 4123—4129

It has an extent of nearly 6,000 ślokas. It is divided into 3 parts and 74 chapters, but the number of chapters varies in different manuscripts.

Extent and
 Divisions

This Purana is an interlocution between Vyasa and Javali.

Interlocutors

Gangī-stava (4128) and Rāmāyanotpatti (4129) are mere groups of chapters from the Gangā-stava Brhad-dharma-purana

Gangā-stava

This Purana has been printed in the Bibliotheca Indica Series

Nilā-mata-purāna, Nos 4130 and 4131

Nilā-mata-purana (4130 and 4131) has an extent of

Nilā mata purāna

Extent

Sacred places of

Kāśmīra

2,000 slokas edited by Babu Rama-lala Kañjilala, M A, Professor of Sanskrit, Maharaja's College, Sri-nagara, Kashmir. It generally treats of holy places

and of places of historical importance in Kashmir

Parananda-purana, Nos 4132 and 4133

This Purana has an extent of nearly 4,000 slokas

Parānanda purāna

Extent

Interlocution

It is an interlocution between Śruti and Utanka. It is a Śaiva work. Śiva existed even before creation. It gives many incidents of the life of Akvat-

thamā. It also gives the account of how Śilada's son became Nandikeśvara, the chief of the ganas of Śiva. At the end it expounds the śaiva system of philosophy, and describes the slaughter of the three demons named Andhaka, Jambha and Kujambha.

Svarnadri-mahodaya, No 4134

Svarnadri-mahodaya (4134), is the name of a supplementary chapter of the Ekamra candrika (Catalogue III, No 2425 A). Ekamra candrika in two recensions has been described in L 1560 and L 2437. In

Svarnadri mahodaya

and

Ekamra candrikā

the latter, the colophon says,—“iti śrī-matī Ekamra candrikāyam catuh-prakāśa samaptau Svarnadri mahodayo-

nāmā pāñcā-dāśakā adhyāyāḥ. From this it is apparent that the *Ekāmra-čandrikā* has 4 prakāśas, the last of which contains 15 chapters, the last chapter being *Svarnādri-mahodaya*. This name by mistake has been attributed to the whole of *Ēkāmra-candrikā* in L. 2,437. In L. 1,560, however, the prakāśas are all distinctly shown, but there is no mention of *Svarnādri-mahodaya*. Under the circumstances, the name *Svarnādri-mahodaya* must be taken as a misreading of *Ekanīra-čandrikā* which, it seems, has two recensions. *Ekāmra-čandrikā* is simply a guide-book to the temple at *Bhuvaneśvara*.

This work has three sets of interlocutors, (1) the latest are *Vyāsa* and the ṛṣis (2) *Sanat-kumāra* and *Asita* and others, and (3) *Brahmā* and *Dēvi*.

Ekāmra-purāna, Nos. 4135 and 4136.

Its extent is 6,000 ślokas. Like the *Viṣṇu-purāna*, it is divided into amśas; there are five amśas and seventy chapters in this work. But, Dr. *Rājendralāla Mitra*, having acquired two parts in different sizes, numbered them separately as 775 and 776.

The interlocutors are *Gauri* and *Samkara*, and later, perhaps, *Sūta* and the ṛṣis. It describes all the local holy places and pools at *Bhuvaneśvara*.

Our catalogue has no MS. of the *Ganeśa-purāna* which is to be found in the Bishop's College Library, Calcutta. But, there are two extracts from it, (1) *Ganeśa-gītā* (4137), and *Ganeśa-sahasra-nāma-stotra* (4139) and their commentaries (4138, and 4140).

Ekāmra purāṇa
Extent and
Divisions.

Interlocutors

Ganeśa purāṇa.
Ganeśa gītā
Ganeśa sahasra
nāma stotra

Vikhyāda-purāna, Nos 4141—4143

The *Vikhyāda-purāna* in this catalogue seems to be a fragment, it has 1,100 ślokas, the interlocutors are Kartika and Mahā-dova, and the subject treated of is the journey of a Śaiva devotee from the earth to the region of Śiva. Proceed-

ing from India towards the north, he meets the Himalaya, the golden emblem and its temple. Passing through rivers, hermitages and cities, he comes to a mountain named Aprasada. Then he goes to the river Canda-voga, and the temples of Kedara, Nandikesvara and Hema-stambha. Passing through all these he reaches the Mandakini at the foot of Kailasa. From this point the road branches off in three directions;—Brahmā's region, Viṣṇu's region and Śiva's region which means Kailasa.

Kedāra-kalpa, No 4142

Kedara kalpa (4142), with the same interlocutors, is said to be an extract from the *Vikhyāda-purāna*. The same journey to Kailasa is given in greater detail. Both

these works partake the nature of Tantras, both are divided into pañčalas. But the *Kedara-kalpa* (4143) seems to be a Tantrika expansion of the previous number. Its character has been fully set forth in the catalogue.

Bṛhat-Parasara, No 4144

Bṛhat-Parasara (4144), is really an expanded form of the *Parasara saṃhita*, a work on Smṛti of great authority. But, it is put in the form of interlocutions. Suvrata

is the real speaker here. He comes in as Bhṛgu comes in *Manu saṃhita*.

Kalāgni, No 4145

Kalāgni (4145) is said to be an extract from the Nāndi-

*Kālāgni an extract
from Nāndi Kēśava
purāṇa.*

*keśava purāṇa It treats of the wor-
ship of Kalāgni rudra and the putting
of the three horizontal marks on the
forehead*

*SAMHITĀS NOT AFFILIATED TO ANY PURĀṆA,
Nos 4146-4162*

Śiva-saṃhitā Nos 4146-4147

Śiva saṃhitā (4146-4147) has an extent of 2500 slokas

Śiva Saṃh itā

Extent

Interlocutors.

Ṣaṭ-cakra

*and is an interlocution between Śiva
and Nandi The subject of the work
is the creation of the world according to
the Sāṃkhya system, the description
of the 6 discs of Tantra is then given,
they are Māṇḍhara, Śaṅkha, Śaṅkha,*

*Mamī-purā, Anahata, Viśuddhi, Ajña and Svāsthara,
arranged in order from the anus to the skull Then come
Yoni siddhi, Kama siddhi and Jñāna siddhi The first is
mysterious and obscene It says that the Śūdra is entitled
to Bala gopāla and Bhairava mantras*

Garga saṃhitā, Nos 4148-4151

*This work is to be differentiated from a work of
astronomy of the same name The*

Garga Saṃh itā

Interlocutors

D v s o n e

Extent.

*Geography of India
of the 10th Century*

*interlocutors are Garga and Śaunaka
reporting what Valhala, the king of
Mithila heard from Narada, reporting
also several sub interlocutions In the
present Catalogue it has 8 khāndas,
but in H P R II, 50, there is one more
khānda named the Dvāraka khānda
and the extent there is 5000 slokas
The conquest of the nine varas of*

Jambu-dvīpa by Pradyumna gives a geographical description of India which is true only in the 10th century A.D. (see H.P.R. II, 50). The Garga-saṃhitā is a Vaiṣṇava work. Our collection has only three khandaś independent of the Saṃhitā; (1) Dvāraka-khanda (4149), (2) Vṛndāvana-khanda (4150) and (3) Gṛi-rajā-khanda (4151).

Brahma-saṃhitā Nos. 4152—4154

	This is one of the two Vaiṣṇava works brought by Caitanya from Southern India. It proves the divinity of Kṛṣṇa by the same process as in the 10th skandha of the Bhagavata. The 5th Chapter, called the Mūla sūtra, is the most important and it has a commentary by Rūpa, the immediate follower of Caitanya. The work is said to contain 100 adhyāyas. The work is not in the form of an interlocution which led Eggeling to put it in the section of philosophy.
<i>Brahma-saṃhitā</i>	
A Vaiṣṇava work	
Mūla sūtra and its commentary by Rūpa.	
Divis one	
No interlocutors	

Vaśiṣṭha-saṃhitā, No. 4155

	Our MS contains the Yoga-kanda only and treats of the 8 phases of Yoga. It is an interlocution between Śakti and his father Vaśiṣṭha, reporting what Vaśiṣṭha previously heard from Brahma.
<i>Vaśiṣṭha-saṃhitā</i>	
Interlocutors	

Vama-deva-saṃhitā, No. 4156.

	Vama-deva-saṃhitā (4156), is an interlocution between Vama-deva and Sukā. The work is a huge one divided in 104 chapters, though it appears to be the second bhāga of the work. In the uttaramśa, the Rudrādhyāya is treated of anuvāka by anuvāka. It
<i>Vama-deva-saṃhitā</i>	
Interlocutors	
Divis one	

deals with *Sāṃkhya-jñāna* and *Veda-vedānta-tattva*. It speaks of the *Saiva* and *Śaktā* mantras,—specially, the five-syllable and six-syllable mantras.

Kapila-saṃhitā, No. 4157—4158.

Kapila-saṃhitā	(4157 and 4158) is an interlocution between Satya-jit and Kapila reporting another between Bharadvāja and the ṛṣis assembled at Pūṣkara. It has an extent of 1200 ślokas. It deals of the holy places in Orissa, Puri, Bhuvāneśvara and Virajā-kṣetra and is a Vaiṣṇava work. Dr. Rājendra-lāla places this between 1100–1200 A.D.
Interlocutors	
Date	

Saubhari-saṃhitā, No. 4159.

Saubhari saṃhitā.	The extent is 2100 ślokas and the work is an interlocution between Saubhari and Yudhiṣṭhira, complete in 18 chapters. It gives some legends which are already well-known from other Purāṇas, e.g., the story of Śiva Sarmā and the emancipation of a Vaiśya through the merits of Indra-prastha. It also speaks of such holy places as Vadarikāśrama, Hari-dvāra, Madhu-vana and Prayāga.
Extent.	
Interlocutors	
Division.	
Description of holy places	

Bharadvāja-saṃhitā, No. 4160.

Bharadvāja saṃhitā	is represented in this Catalogue by a small work of six chapters entitled <i>Dhanur-māsa mātmya</i> (4160). Bharadvāja-saṃhitā is said to be a "Pāñca-rātra" work and is an interlocution between Brahmā and Hamsa, reported by Sūta to Śaunaka. Dhanur-
A Vaiṣṇava work	
Interlocutors.	
Dhanur-māsa mātmya	

māsa-mahātmya means the merits of the month of Pauṣa, December-January; but the work says that it is the month of Aṅgā-hāyana

Agastya-saṃhita, No 4161

Agastya-saṃhita (4161) is represented in this Catalogue

Agastya saṃh itā

Jānakī stava rāja.

Interlocutors

by a short work named Janakī-stava-raja which is its 26th chapter The chapter is an interlocution between Śiva and Sītā who gave Śiva a boon

being pleased by a stava uttered by him

Paraśara saṃhita, No 4162

Paraśara-saṃhita is represented in this Catalogue by a

Parāśara saṃh itā

Hanuman mātmya
varṇana or Vānara gītā

Interlocutors

short treatise called Hanuman mahātmya-varṇana or the Vānara gītā (4162) being the 25th chapter of the Saṃhita. The interlocutors are Paraśara and Maitreya

WORKS OF THE NATURE OF PURĀṆAS, NOS 4163-4180

Dharmarāyaṇa, Nos 4163 and 4164

The works described in this section are of a non-descript

Dharmārāyaṇa (4163)

character of the nature of Purāṇas, i e , written in the form of interlocutions,

e g , Raja Rajendra-lāla Mitra in describing the MS of Dharmarāyaṇa Catal No 4163 registers it as Skanda-purāṇa-pātala-khanda (Notices vol II, No 707) But finding that there exists no Pātala-khanda in the Skanda purāṇa he declares it to be "spurious, or an episode of one of the Upa purāṇas, the contents of which are not on record" But it seems that the description of Dharmarāyaṇa has now been embodied in the Skanda-purāṇa and in the Bhāviṣya-purāṇa in the Venkaṭeśvara edition L 707 agrees with L 2289

Dharmāranya (4164) is still more mysterious. It does not agree with No 4163 That begins with an invocation of Rama and this, with that of Maba-deva. That begins as an interlocation between Suta and the rsis and this, as that between Mahā deva and Skandā That has 32 chapters, while this has $(23 + 15) = 38$ chapters, and more

There is another MS of Dharmaranya described in Nep Cat vol II, pp 227 which is a much larger one running through 19,000 Ślokas, but it is difficult to say whether it is a Smṛti work or a Purāṇa

Pandava-gītā, Nos 4165—4167.

Pandava-gītā (4165—4167) also called Prapanna gītā
It is not known to what Purāṇa it is affiliated

Prapanna gītā

Dattā-gītā, No 4168

Dattā-gītā (4168) is attributed to Dattātreyā, the son of Atri and the first of the avadhūtas or yogins The work is sometimes called Ava-dhūta-gītā It is not known to what Purāṇa this is affiliated

Dattā gītā
or
Avadhūta-gītā

Somotpattī, Nos 4169—4170

Somotpattī (4169 and 4170) is in the form of a Purāṇa but not known what Purāṇa it is affiliated to

Somotpattī

The fast on the 11th day of the moon is described in Catā No 4175—4178 All the 24 Ekādasis of the 12 months of the year with two of the intercalary months are enumerated here in an interlocation between Śrī-kṛṣṇa and Yudhiṣṭhira

is another *Samhitā* called the *Jayākhyā-samhitā*, which does not seem to be a work of the *Pāñca-rātra* class, as the author, *Candra-datta*, was a human being.

The *Mahā-kāla-samhitā*, though called a *Samhitā* (4199 A.) is really a *Tāntrika* work. It is an interlocution between *Doyī* and *Śiva*. It commences after the destruction of the three cities and deals with *Trailokya-vijaya-mantra*, i.e., knowledge to gain victory over the three worlds. It treats of terrible and cruel mantras and fierce weapons of war.

The spurious character of the *Nārada-pāñca-rātra* as published under the A.S. Bengal has been clearly established by Mr. Schroeder in his introduction to the *Ahiryu-dhna-samhitā*. But in this Catalogue we have another *Nārada-pāñca-rātra* (4201) which appears to be genuine.

Haya-śirsa-pāñca-rātra (4200) is an interlocution between *Bhṛgu* and *Mārkaṇḍeya* and is a genuine *Pāñca-rātra* work found in the list of Mr. Schroeder.

Bṛhan-nārada-pāñca-rātra (4202) is a misnomer. It should be *Padma-tantra*, one of the six parts of the *Nārada-pāñca-rātra*.

The *Kalpas* are mere liturgies; and we have *Nṛ-simha* (4203), *Annadā* (4204), *Nāma-traya* (4205 I) and *Tryam-vaṇa* (4205 III) *Kalpas* in the present Catalogue.

WORKS ON PURĀṆAS, Nos 4206—4212

Todalānanda, No 4206

Todara malla, the Finance Minister of Akbar, planned an Encyclopedia of Sanskrit literature. He called an assembly of Pundits and asked them to prepare such an Ency-

Todara malla's
Encyclopedia

clopedia under his patronage. The books of this Encyclopedia end with the word "Saulkhyā". The first part which gives the plan and contents of the Encyclopedia, and also describes the creation, is found in our No 4206. The works of this Encyclopedia are —

Books of the Ency-
clopedia are

(1) Creation and the incarnations (B)

- (2) Calculation of time (B)
- (3) Calendar (B)
- (4) Countries
- (5) Sacraments (B m)
- (6) Rules of conduct (B)
- (7) Purification (B)
- (8) Śradhs
- (9) Annual festivals (B)
- (10) Rules of Vratas (B)
- (11) Consecration of temples (B)
- (12) Worship of deities (B)
- (13) Gifts (B)
- (14) Propitiation of Planets and others (B m)
- (15) Rules of conduct in holy places (B m)
- (16) Causes of quarrels
- (17) Law suits (B)
- (18) Politics
- (19) Atonement (B)
- (20) Consequences of works in previous births (B)
- (21) Medical Science (B m)

(22) Tantras, Omens and Astrology. (B. only one leaf.)

[List given in the MS. compared with the books preserved in the State Library, Bikāner. B.=Bikāner. B.m.=missing from the B. S. Library.]

The Bikaner list is taken from my notes dated 1911 A.D.

Genealogy of
Toḍara malla.

Toḍara-malla belonged to the Tān-
dana family of the Rajputs.

Tāṇḍana Family.

1. Kāla.
2. Āntali.
3. Dāmā.
4. Dvārakā-dāsa.
5. Dviṇa-malla.
6. Bhagavatī-dāsa.
7. Toḍara-malla.

Purāṇa samhitā
or
Siddhānta sāra
Purāṇa samuccaya.

Purāṇa-samhitā or *Siddhānta-sāra* (4207), a fragment, treats of the childhood of Kṛṣṇa. *Purāṇa-samuccaya* (4208), has two chapters only dealing with fasts, Ekādaśīs and Janmāṣṭamī.

Purāṇa-sāra (4209) by a Rājā of Nadia of the 17th century extends to over 14,000 ślokas.

Purāṇa sara It is an important summary of Hindu religious and secular literature. It commences from the first creation, speaks of the measures of time, creation of the Universe and

Contents

of gods, the 14 Manus, their genealogies and their ages. The earth and in it India, is specially described. The courts of gods like Indra, Yama, Kuvera, etc., are described. The duties of castes in different stages of life, the worship of Viṣṇu and Śiva and Devī and places holy to them, the phallic emblems of Śiva and Śaṅga-grāma stones are given in full.

The following holy places are given —The Gaṅga, Kāśī, Puri, Prayāga, Gaya, Kana-khala, Mathura, Vārāṇasī, Narmada, Dvārakā, Ayodhyā, Kuru-kṣetra, Puṣkara, Naimiṣa forest, Gaṅga sāgara and Gaṅga dvāra.

Tests are given for examining various precious stones. The names of all the Purāṇas and minor Purāṇas are given. The importance of the lotus flower in Hindu worship is a new feature in this book. Augury and divination from the crowing and cawing of birds and from the throbbing of different limbs are also given.

Kuru-kṣetra-mahātmya (4210) is attributed to Śaṅkarācārya, but he can not be the great Śaṅkarācārya who has always been called as "Parāma haṁsa Parivrajācārya." It is something like a guide to pilgrims at Kuru-kṣetra, giving the names of modern villages and directing the pilgrims to the ancient holy places from these places. The work is divided into 25 Prabhavaṣ.

Rāma-gaṅga-māhatmya (4211) by Yadu-pati. The Rāma-gaṅga is the westernmost tributary of the Ganges from the left. It was written in 1785 A D.

The Preface to the Purana volume of the Catalogue of Sanskrit Manuscripts of the Asiatic Society of Bengal has expanded to great length. This seems, however, justified by the great body of literature described. The Asiatic Society of Bengal has afforded me every facility to draw up this Preface so fully, for which I am very grateful.

I am especially indebted to the General Secretary, Mr Johan van Manen who has been of considerable help in giving proper shape to the material. His extensive acquaintance with European systems of cataloguing has been most useful to me and I thank him heartily for all what I owe him for his cordial co operation whilst associated with me in my work on the present volume as well as the previous volumes of this series.

My present Assistant, Pandit Aghore Nath Kavayathirtha, has spared no pains in contributing his share towards making the work accurate in detail and reliable for reference.

The primo materials for the Catalogue were drawn up long ago by Pandit Nanigopal Banerji who has left this service and is now flourishing in the Dacca University. I acknowledge his valuable labours.

I greatly regret the loss of my other Assistant, the late lamented Pandit Ashutosh Tarkatirtha, whose devotion to the work was admirable. He worked with me for thirty years and had every detail of the work at his fingers' ends. His sudden death greatly hampered my progress but Pandit Aghore Nath is doing his best to re-establish smooth continuation.

My cordial acknowledgments are also due to Dr W A K Christie and Dr U N Brahmachari, last and

present years' Presidents of the Asiatic Society of Bengal.
Both have greatly encouraged me in my work.

HARABRASHAD SHĀSTRĪ.

26, PATALDANGA STREET,
Calcutta, the 6th October, 1925.

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DESCRIPTIVE CATALOGUE OF SANSKRIT MANUSCRIPTS.

ASIATIC SOCIETY OF BENGAL, GOVERNMENT COLLECTION

VOLUME V. THE PURĀNAS

I RĀMĀYANA

3133.

5613 रामायणम् *The Ramayana of Vālmiki*
(बालकाण्डः) ।

Substance, palm leaf 14½ x 1½ inches Folia 100 Lines, 4 5 on a
page Character, Uḍiyā about one hundred fifty years old Appearance
old and worm eaten Complete

Colophon —

इत्यार्षे श्रीरामायणे श्रीमद्बालकाण्डे सप्तसप्ततितमं सर्गं ।

समाप्तोऽयं बालकाण्डः ।

3134

5614 *The Same* (अयोध्याकाण्डः) ।

Substance, palm leaf 15½ x 1½ inches Folia 143 Lines, 4 5 on a
page Character, Uḍiyā of the eighteenth century Appearance, worm-
eaten Complete

Last Colophon —

+ + + + + अयोध्याकाण्डे समाप्तः ।

3135.

5616 *The Same.* (*आरण्यकाण्डः*) ।

Substance, palm-leaf 16½ × 1½ inches Folia, 59. Lines, 5, 7 on a page. Character, Udiyā of the nineteenth century Appearance, fresh. Incomplete at the end

Last Colophon in the incomplete manuscript:—

59B, इत्यारण्यके काण्डे सौतोदयसम्वादः ।

3136.

5615. *The Same.* (*किष्किन्ध्याकाण्डः*) ।

Substance, palm leaf 18 × 1 inches Folia, 82 Lines, 4, 5 on a page Character, Udiyā of the eighteenth century Appearance, worm-eaten. Complete

Last Colophon:—

इत्यार्षे श्रीरामायणे किष्किन्ध्याकाण्डे सम्पातिपक्षोदयः ।
किष्किन्ध्याकाण्डः समाप्तः । श्रीरामाय नमः ।

3137.

5617. *The Same.* (*सुन्दराकाण्डः*) ।

Substance, palm-leaf. 15½ × 1½ inches. Folia, 163 Lines, 4 on a page Character, Udiyā of the early nineteenth century Appearance, good. Complete

Last Colophon:—

इत्यार्षे रामायणे सुन्दराकाण्डः समाप्तः । श्रीरामः प्रणमः,
etc

3138.

5618. *The Same* (*खड्गाकाण्डः*) ।

Substance, palm leaf. 15½ × 1½ inches Folia, 194 Lines, 5 on a page. Character, Udiyā of the early nineteenth century Appearance, old and worm eaten Complete

Last Colophon:—

इत्यर्थे श्रीमद्वामाचारे लङ्काकाण्डे वाच्योक्तौ च राममाहात्म्याय
कीर्तने लङ्काकाण्डे समाप्त ।

Post Colophon.—

करुणतमपराधं क्षन्तुमर्हन्ति सन्त ।

लङ्काकाण्डपुस्तकोऽयं सामन्तगोविन्दमहापात्रस्य ।

3139.

5620 *The Same*

Substance, palm leaf 16×1½ inches Folia 222 Lines, 4, 6 on a
page Character, Udiya about two hundred years old Appearance, good
Complete

Last Colophon:—

इत्यर्थे श्रीरामायणे लङ्काकाण्डे समाप्तम् ।

3140.

5619 *The Same* (उत्तराकाण्डः only) ।

Substance, palm leaf 15½×1½ inches Folia, 168 Lines, 4, 6 on a
page Character, Udiya about one hundred fifty years old Appearance,
good Complete

Last Colophon —

इत्यर्थे श्रीरामायणे उत्तराकाण्डे सुग्रीधरोद्दयो नाम ।

समाप्तोऽयं ग्रन्थः ।

Post Colophon —

नमोऽस्तु रामाय सलङ्काय, etc , etc

रामाय राममहाय, etc , etc

अथ (?) पुस्तकं हविर्बन्धुना लिखितम् ।

3141.

395 *The Same* (*आदिकाण्डम्*) ।

Substance country made paper 19×4½ inches Folia 139 Lines
7 on a page Extent 2500 Slokas Character Bengal Date circa
1754 Appearance fresh Complete

Post Colophon Statement —

शकाब्दा १७५४ ।

The three MSS of the Ramayana are in the same hand They complete the work At the obverse side of the first leaf of this number the extents of the different Kandas are given thus —

आ० २८५० ।

अयो० ४१७० ।

आर० ४१५० ।

कि० २६२५ ।

सु० २२२५ ।

ल० ४५०० ।

उ० ३७६० ।

२४२०० ।

3142

393 *The Same*(*सुन्दर-लङ्का-उत्तरकाण्डाः*) ।

Substance country made paper 10×6½ inches Folia 343 (Sundara
Kāṇḍa coming to an end in 83 leaves Iālā Kāṇḍa in 17 leaves and
Uttara in 83 leaves) Lines 10 to 16 on a page Extent 1000
Character Bengal Appearance tolerable

3143.

. 394 *The Same*

(অঘোধ্যায়-কিকিন্ধ্যাকাণ্ডঃ) ।

Substance, country made paper 19×6½ inches Folia, 378 (Aṣṭodhyā coming to an end in leaf 194, Aranya in 104 and Kiskindhyā in 80) Lines, 11 on a page Extent in ślokaś 11,000 Character, Bengali Date, Śaka 1755 Appearance, fresh

Post Colophon Statement :—

শকম্ ১৭৫৫ ।

After the date there are several verses on Phalaśruti, at the end of which the Rāmāyana is described as Satasāhasrī Samhitā.

3144.

4518. *The Same*

(আদি, অঘোধ্যা, অরুণ্য, কিকিন্ধ্যা) ।

Substance, country made yellow paper 16×4½ inches Folia, Ādi Kāṇḍa is complete in 87 leaves Ayodhyā in 138 leaves, Aranya in 112 leaves, Kiskindhyā in 81 leaves Character, Bengali of the early nineteenth century Appearance, soiled

Post Colophon Statement to the Kiskindhyā Kāṇḍa —

শ্রীদুর্গাদাসশর্ককৌলিপিখ্য সাহস্রং ।

3145.

4499 *The Same*

(আদিকাণ্ডঃ, and অঘোধ্যাকাণ্ডঃ) ।

Substance, country made paper 19×3½ inches. Lines, 6 on a page Ādi Kāṇḍa is complete in 93 leaves and Ayodhyā in 145. Each separately paged Character Bengali of the early nineteenth century Appearance, old and discoloured

3146.

4453 *The Same.*(**आदि-अयोध्या-अरण्य-किष्किन्ध्याकाण्डः**) ।

Substance, country made yellow paper 16×5½ inches *Ādi Kāṇḍa* is complete in 97 leaves, *Ayodhyā* in 125, *Aranya* in 86 leaves and one page and *Kiṣkindhyā* in 77 leaves

Post Colophon Statement to the Ayodhya Kanda :—

समाप्तचेदमयोध्याकाण्डम् ।

दद्यात् काण्डक्रमेण काण्डेषु सप्तत अङ्गपान्विता ।

श्रीपीताम्बरदेवशर्मण पुस्तकमिदं खाद्यरक्ष ।

3147.

4430 *The Same.*(**आदि, अयोध्या, अरण्य, किष्किन्ध्या**)

Substance, country made paper 18½×5½ inches *Ādi* is complete in 85 leaves, *Ayodhyā* in 149, *Aranya* in 102, *Kiṣkindhyā* in 84 Lines 8 on a page Character, Bengali of the eighteenth century Appearance, old and worn out

3148.

10825 *The Same*

Substance, country made yellow paper

The first three Kāṇḍas *Ādi*, *Ayodhya* and *Aranya*

I *Ādi*

Folia, 82 15×5 inches Lines, 11 on a page Character, Bengali of the nineteenth century Appearance fresh Complete

Colophon :—

इत्यार्षे श्रीरामायणे चतुर्विंशतिभाष्यस्य संहितायां वाल्मीकि
प्रोक्ताया आदिकाण्डे बालचरिते रामाभिषेकव्यवसाये आदि-
काण्ड समाप्त ।

II. Ayodhyā

Folia, 131 Lines, 10 on a page Character, Bengali of the eighteenth century Appearance, fresh Complete

Colophon :—

इत्यार्षे नन्दियामनिवास । इत्ययोध्याकाण्ड समाप्तम् ।

Post Colophon :—

लिखितं श्रीश्रीगिरामगोस्वामी । अम्यानन्तरमाखण्डकाण्ड ।

III. आरण्यकाण्ड ।

Folia, 41 Lines, 10 on a page Character, Bengali of the nineteenth century Appearance fresh Incomplete Up to the 34th sloka of the 35th Adhaya

3149.

4828 *The Same* (आरण्य) ।

Substance, palm leaf 16×2 inches Folia, 1 to 144 of which the following leaves are missing —5, 6, 9 11, 17, 22, 24 28, 33, 39 43 44, 56, 61, 83, 84, 99, 104, 105, 106 111, 117, 121, 125 to 127, 133 143 After the 144th leaf there is one marked 161 Character, Newari of the seventeenth century Appearance, old and worn out

The last colophon, we have in the defective manuscript is in 144A

आरण्यके सीतावाचनम् ।

3150.

4827 *The Same.*

Substance, palm leaf 12½×2½ inches Folia, 124 to 173 of which the following leaves are missing —125 to 130, 133, 169 and 169 Lines, 5 on a page Character, Bengali Date, L S 248=1368 A D Appearance old and discoloured

135B, आरण्यके रावणप्रवादेशो नाम , 173B, इत्यार्षे रामायणे वाञ्छीकिरचिते आरण्यक समाप्तम् ।

श्रीवने पूर्वदेशे—

वर्षे लक्ष्मणसम्भते सुजिनके चैत्या कपेर्वामरे

श्रीमदीरनरेश्वराश्रमपदे श्रीवृद्धबालेश्वरा ।

श्रीविश्वेश्वरकेन सज्जनमुदे श्रीविश्वनाथेन च

श्रीरामायण सम्भव वि + + + + अरण्यकम् ।

परमभट्टारकेत्यादि राजादलोपूर्वक मतलक्षणसेनदेवीय वर्ष २४८ चन
सदि १५ श्रीवृद्धबाल ब्रह्मपुरे उपस्थाय श्री + + + + + थाय श्रीविश्व
नाथाभ्या लिखितमिदमारण्यक पाशुन + + +

3151

4395 *The Same*

(*अरण्य, सुन्दर, किष्किन्ध्या*) ।

Substance country made paper 18½ x 4½ inches Fols 237 Lines
10 on a page Character, Bengali of the early eighteenth century
Appearance old and worn out

The Aranya Kanda ends in leaf 75, Kiskindhya in 141
and Sundara in 237

The Colophon to the Aranya Kanda —

इत्यार्षे रामायणे अरण्यकाण्डे प्रमदावर्धने रामपरिदेवनम् ।

अरण्यकाण्ड समाप्तम् ।

Post Colophon Statement —

एवमेतद् यथाहृतमनुतिष्ठन समाहित ।

समख्यातिश्च कीर्तिश्च धर्माथर्षे च समस्तुते ।

शक १६५२ श्रीरामदशमर्मेण साक्षर पुस्तकमिदम् ।

Post Colophon Statement to the Kiskindhya Kanda —

शकाब्दा १६५३ श्रीरामरामदेवसाक्षर पुस्तकमिदम् ।

पाप श्रीराम श्रीराम etc , etc

3152.

2189. *The Same.*

(सुन्दरकाण्डः) ।

Substance, country made paper $9\frac{1}{2} \times 4$ inches 1 oia, 176 Lines, 9 on a page. Character, Nāgara Date, Samvat 1693 Appearance, fresh Complete

Colophon.—

इति श्रीसुन्दरकाण्ड समाप्त ।

लिखितं महादेव टीकाया राममन्दिरमध्ये पद्ममुखीहनुमान्
पोक्रे ॥ शक्र १७ मवत् पाण्युन कण १० गुप्तवानरे । शु०

3153.

4422 *The Same*

(सुन्दरकाण्डः, लङ्काकाण्डः, उत्तरकाण्डः) ।

Substance, country made yellow paper $16\frac{1}{2} \times 5\frac{1}{2}$ inches 1 oia, 98+106+113 Lines, 10 on a page Character, Bengali Date, Saka 1750 Appearance, fresh

Last Colophon.—

इत्यर्थे रामायणे मरुर्धिवाल्मीकिये आदिकाव्ये षट्पुत्रिंशति-
बाह्वीये उत्तरकाण्डं समाप्तम् ।

Post Colophon —

शुभमस्तु शक्रान्दा १७५० । ६ श्रीपीताम्बरदेवशर्मा पुस्तक-
मिद खात्तरय ।

3154.

4390. *The Same*

(सुन्दरकाण्डः and लङ्काकाण्डः) ।

Substance, country made yellow paper $16 \times 4\frac{1}{2}$ inches 1 oia, 316 *Sunderā Kānda* is complete in 125 leaves and *Lankā Kānda* in 191 leaves Lines 7 on a page Character, Bengali Date, Saka 1761 Appearance fresh

Post Colophon Statement to the Lañka Kanda :—

सुभसन्तु शकाब्दा १७६१ । लिखित श्रीदुर्गादामशर्मणा ।

रामाय रामचन्द्राय रामभद्राय वेधमे ।

मृगनाथाय नाथाय सीतायाः पतये नमः ।

3155.

4826. *The Same.*

(लङ्काकाण्डः) ।

Substance, palm leaf 12x2 inches Folia, 58 to 150 of which the following leaves are missing —56 to 70, 72, 77, 75, 76, 78, 80, 87, 91, 97, 100, 102, 103, 106, 112, 113, 122, 123, 124, 127, 131, 142, 143 145, 147
Lines, 5 on a page Character, Bengali of the eighteenth century
Appearance, old and discoloured

108B, इति श्रीरामायणे लङ्काकाण्डे गवतमङ्गोनाम सर्गः ।

3156.

3648 *The Same.*

Substance, country made paper 13½x4 inches Folia, 235 Lines, 8, 9 on a page Character, Bengali Date Saka, 1675 Appearance, discoloured Complete

Colophon .—

इत्यार्षे रामायणे वाल्मीकीये आदिकाण्ये चतुर्विंशतिमाहस्य
संहितायां पुद्गलाख्यान्ये लङ्काकाण्डे आभ्युदयिककाण्ड ममाप्तम् ।

Post Colophon :—

वाल्मसप्तमसुचन्द्र सम्मन्य(?) शाकके
कन्याराशि-लक्ष्मण-चन्द्रवार-सम्भवे ।
राघवस्य पादपद्म सम्मन्य चेतसा
लङ्काकाण्ड मममाप्तिरघ रामशर्मणा ॥

(Below the word राम there is the word Candia)

१६७५ श्रीरामलक्ष्मणदेवशर्मण पुस्तकमिदम् । लिखित
श्रीरक्षाकरदेवशर्मणा ।

3167.

4484 The Same.

(लक्ष्मीकाण्डः and उत्तराकाण्डः) ।

Substance, country made paper 21 x 3 inches. Folio. Lakṣmī Kāṇḍa is complete in 125 leaves and Uttara Kāṇḍa in 97 leaves. Lines 11 on a page. Character Bengali. Appearance discoloured.

Post Colophon Statement to the Uttara Kāṇḍa:—

शके रमेन्दुपुनरिन्दुनवान्वितेऽमौ(?)

रामायणोत्तरमिदं प्रलिखेय काव्यम् ।

विप्रो हर्षिर्हर्षिदास्यदशप्रचेता-

प्राप्तुं हरेचरणभक्तिमती प्रसादम् ।

हरये नमः ।

माकिस काउसाहि ।

The date may be interpreted as Saka 1619, with some difficulty.

On the reverse of the last leaf the following appears with a new Post Colophon Statement

प्रत्युवाच शुभं वाक्यं दुःखार्तिं राजसम्मतः ।

न सत्तापक्षय्या काव्यं काहेन्देय महाद्युते ।

यत्नमूलाश्रितो भूत्वा समाश्रयप्रदे वन-

मवतरोदितस्याह कथयिष्ये शुभं तव ।

प्राग् ममेष्ट्यसि भवान् सर्वमष्टयजनेन च ।

तस्य तदपन श्रुत्वा बुधस्यागिष्टरमेव ।

वामाद्य निदधे बुद्धिं यथोक्तं ब्रह्मवादिना ।

साम न स्त्री तदा भूत्वा रमयामास तं यत्नः ।

सामश्च पुनर्यो भूत्वा धर्मबुद्धिं यकां च ।

ततः न नवमे मासि दश्यात् सोमसुतात् मम ।

जनयामास मन्त्रोक्तो पुनरवसमात्मज-

जातमात्रश्च तं वानं पितुर्हस्ते न्यवेष्टयत् ।

बुधस्य समवगाभ इलापुत्र महाबल ।

बुधोऽपि एतथैभूत नमाश्वास्त्य गगाधिप ।

कथाभीष्मयामास धर्मयुक्ताभिमतवान् ।

Colophon —

इत्यार्ये श्रीरामायणे उत्तरकाण्डे पठ[र]वसो जन्म ।

Post Colophon —

शाक्त रमेन्दुः ५५५ शशाङ्कमन्त्रिते रामायणस्याप्तकाण्डमञ्जित ।

श्रीरामचन्द्राद्विस्तरेणवाक्येण लिखेत् विप्रोद्धमिगमसत्कृ ।

+ + + तित । निवृत्तं यावदन्तोर्ये चार्यं रामायणं शुभ ।

एतदेव तदाख्यान सोत्तर ब्रह्माभक्ति

रामायण तथा इलोक पादमर्द्धन्तु य पठेत् ।

पापस्यापि मदा कुर्वन् स पापेन न लिप्यते ।

अयोध्यानगरी रम्या मूल्या वर्धमानानि तु

कथम प्राप्य गगन निवेशं प्रतिपद्यति ।

दैवमाशानमायुष्य मोभाग्य मोक्षा शुभ ।

एतवान् भार्गवो धीमान् ब्रह्मा जैवान्यमोदन ।

+ + उत्तरकाण्डेति साङ्ग ।

Both the dates in the main post colophon and in this are curiously worded and I read both as Śaka 1610. Why should the Story of Purāṇa come at the end of the Rāmāyana is not apparent

3158

4821 The Same

(उत्तरकाण्ड) ।

186, 192, 197 200, 201, 203 211, 214, 218, 220 221 226, 229, 231. After the 245th leaf, there are 19 leaves, all broken. But they belong to the Uttara Kāṇḍa of the Rāmāyana and all in the same hand with the rest. Character, Bengali

3159.

4528. *The Same.*

Substance, country made yellow paper. $17\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 122. Lines, 7 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Post Colophon:—

শ্রীদামস্বামীঃ লিপিবদ্ধং পুস্তকং জ্ঞাতব্যং ।

3160.

2210 *The Same*

Substance, country made paper. $12 \times 4\frac{1}{2}$ inches. Folia, 2 to 125. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Incomplete at both ends.

The Colophon in leaf 125 —

ঈশ্বরী রামায়ণে উল্লিখিত মহাভারতীয় নাম সর্গ ।

3161.

3636 III. *The Same.*

A.

Substance, country made paper. 10×4 inches. Folia, 18 to 33. Lines 8 on a page. Character, Bengali of the nineteenth century. Worm eaten and badly damaged.

A fragment of the Ayodhyā Kāṇḍa of the Rāmāyana

B

Another fragment of the Ayodhyā Kāṇḍa.

Substance, country made paper. $20\frac{1}{2} \times 4$ inches. Folia, 187 to 203. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

3162.

4824. *The Same.*

(अयोध्याकाण्डः) ।

Substance, palm leaf 15×3 inches Folia, 132 to 149, of which the following leaves are missing —134, 135, 138, 139, 146. Character, Bengali Date, L S 507. Appearance, old and mouse eaten A fragment

Colophon :—

इत्यर्थे रामायणे अयोध्याकाण्डे नन्दिग्रामनिवासः । समाप्त-
चेदमयोध्याकाण्डमिति ।

Post Colophon Statement :—

सुभमस्तु । श्रीरस्तु । लसं ५०० कार्तिक सुदि ८ बुधे
लिखितान्येतानि तालौषवाणि धर्मपतिना सार्यमिति ।

3163.

3649. *The Same.*

Substance, country-made paper 19×3½ inches Folia, 34 to 180 of which 148 to 167 are missing Character, Bengali of the early eighteenth century. Appearance, decayed A mere fragment

3164.

5170 *The Same.*

Substance, palm leaf 13×2½ inches Stray leaves of the Mahābhārata numbering 127, with the last leaf of the Ayodhyā Kānda of the Rāmāyana of Vālmiki, dated, L S 323=1438 A D Character, old Bengali Appearance, very old and damaged

It was only for the palæographic value of the last leaf of the Ayodhyā Kānda of a copy of the Rāmāyana, that the manuscript was acquired.

इत्यर्थे रामायणे वाल्मीकीये अयोध्याकाण्डं समाप्तम् ।

Post Colophon Statement :—

ॐ नमो नारायणाय भगवते वासुदेवाय ।

लसं ३२३ भाद्र वदि ३ कुजे सितापुरग्रामावस्थितेन तिलयि-

ग्रामोष्णोपाधायतः] औधुवनेन सदुपाधाय-औसुदेन्द्राय
त्वरया लिखित्वा दत्तमिति ।

भयं यद्बलुरीश्वरस्य शिशुना यदनामदमो जितः
लज्जा यत् पितुराश्रया वसुमतो यजो यदम्भोनिधिः ।
एकैकं दशकान्धस्तु यज्ञतो रामस्य किं वक्ष्यताम्
देवं वर्णय येन सोऽपि सङ्गमा गीतः कथाशेषताम् ।
या माता ममता माया मायामेव लभोयमा ।
भावो गो गमनो वेति

The verse was left incomplete. It appears that both the Mahābhārata and the Rāmāyana were written by one and the same hand.

3165.

1812. *The Same.*

With a commentary by Govinda Rāja.

Substance, country-made paper 16x8 inches In the Tripāṭha form. Character, Nāgara. Date, Samvat 1840 Appearance tolerable

The date of the manuscript :-

संवत् १८८० कार्तिक शुक्लपक्ष द्वितीया बुधतयुता कृत्तिका ।

The present manuscript contains (1) Vāla Kānda in 120 leaves, (2) Ayodhyā Kānda (in two parts) in 110 + 115 leaves, (3) Aranya Kānda in 138 leaves, (4) and Kiṣkindhyā Kānda in 121 leaves. Each of the Kāndas is separately paged

The Mañgalācarana of the commentary :-

नारायणं नमस्कृत्येवादि ।

आचार्ये श्रुतकोपदेशिकमथ आचार्येपारयरी
श्रीमन्नारायणयोगिवर्ययमुतावास्तव्यनापादिकान् ।
वाल्मीकि सङ्ग नारदेन मुनिना वागदेवतावक्षभम्
मोतालप्यलवामुत्तुमुत्तुमहित श्रीरामचन्द्र भजे । १ ।

The occasion and scope of the work —

श्रीमद्वज्रनभूधरस्य शिखरे श्रीमहास्ते सन्निधा-
वग्रे वेङ्कटनाथकस्य सदनदारे यतिष्माभृत ।
नानादेशसमागतैर्बुधगणै रामायणव्याक्रिया
विस्तीर्णे रचयेति सादरमहं स्वप्नेऽस्मि सचोदित ॥ २ ॥
पूर्वाचार्यैकनप्रबन्धजलधेस्तात्पर्यरत्नावली
याहं याहमहं शठारितरुणा सदृशितेनाध्वना ।
अन्यथाकृतिजातरूपशकलैरायोज्य सज्जोहते
श्रीरामायणभूषण विरचये पश्यन्तु निर्भ्रमरा ॥ ५ ॥
क्वचित् पदाय क्वचिदन्वयार्थं क्वचित् पदच्छेदसमर्थनानि ।
क्वचित् क्वचित् गाठनिगूढभाव वक्ष्ये यथापेक्षमपेक्षनीयम् ॥ ७ ॥

Colophons of the commentary —

इति श्रीमदरामायणभूषणे बालकाण्डव्याख्याने मणिमञ्जौराख्याने
सप्तसप्ततितम सर्गः ॥ ७७ ॥

Post Colophon —

संवत् १८८० चैत्र छत्था ॥

• श्रीमहाचार्यगोविन्दराजविरचिते पीताम्बरे पञ्चाश सर्गः ।

५० । अयोध्याकाण्डे पूर्वार्धं ॥

इत्यार्षे श्रीमदरामायणभूषणे पीताम्बरे एकोऽविंशतिशततम
सर्गः ॥ ११८ ॥

Post Colophon —

इत्थं श्रीमच्छठारेखराजसरतिजदन्दनिर्दन्दसेवा

निर्घूताशेषमोहो निरुपमधिषण कौशिकानां कुलन्दु ।

गोविन्दार्यो निवार्य प्रतिपद्यकगजस्तोमपञ्चास्यरूप

टीका पीताम्बराख्यामतनुत विपुला साधु साकेतकाण्डे ॥ १ ॥

इति श्रीकौशिकगोविन्दराजविरचिते श्रीरामायणव्याख्याने
श्रीरामायणभूषणव्याख्ये पीताम्बराख्या अयोध्याकाण्डव्याख्या
समाप्ता ॥ २ ॥

देवतामाञ्जोमाय भुजे शोषमात्रने ।

गुणयामाभिगमाय नमो रामाय निश्चय ॥ १ ॥

मंगल माशोति पौष द्वादश्या नन्दनाम पञ्चमोतिथि ।

Colophon of the Aranya Kanda Tika :—

इति श्रीरामायणभूषणे व्याख्यानकारे व्याख्यानं मणिमेखनाभि-
धेयं पञ्चमप्रतितम सर्ग ॥ ७ ॥

Post Colophon :—

इत्थं कौशिकदिश्वरंशकलश्रीनागशिराकाशशो

पादाभोजनमरदभोगमनिकं श्रीमच्छठारेगुंगे ।

बालोक्ताखिलदेशकोत्तमलता व्याख्यानचौलोचिगम्

व्याख्यानौ सदस्यकाग्रमखिलं गोविन्दगजाभिध ॥ १ ॥

मयत् १८८० याशुन सुदि प्रतिपदा ।

Colophon of the Kiskindhya Kanda —

इति श्रीरामायणभूषणे मुक्ताहारे मण्यद्वितम सर्ग ॥ ६७ ॥

इत्थं शठांगिगुह्यव्यपदारविन्द

मेवारसाधिगतसर्व्वंश्चखकोध ।

गोविन्दगजविबुध प्रमुदे नुपानाम्

कैवल्याकाशविषयं विततां टोकाम् ॥ १ ॥

लिखित भगोरयोपाध्याय श्रीकाशोमध्ये गङ्गातटे

This is a commentary written in the interest of the Rāmañuja sect. The whole commentary is named Rāmañjana-Bhāṣana, but the commentaries of different parts are differently named, that of Bāla Kanda is Manu māñjira, that of Ayodhyā Kānda, Pītambara and so on all the decorations of Kṛṣṇa.

3166.

1813 The Same

Substance, country made paper 16½ x 8 inches. In the Tripāṭha form. Character, Nāgara. Date, Samvat 1991. Appearance, fresh.

The present manuscript contains commentaries on the last three Kāndas, Sundarā Kānda in 119 leaves, Laṅkā Kānda, Part I, in 154, Part II, in 117 and Uttarā Kānda in 135.

Colophon of Sundarā Kānda :—

इति श्रीरामायणभूषणे शृङ्गारतिलके व्यष्टयष्टितमः सर्गः ।
इत्थं कौशिकवंशमौक्तिकमणिर्गोविन्दराजाभिधो
वात्स-श्रीशठकोपदेशिकपदद्वन्द्वैकसेवागतः ।
पूर्वाचार्यैकतां विलोक्य विविधां व्याख्यां मुञ्जर्जनकौ-
कान्तस्याप्रतिमाद्यैव तिलकं सौन्दर्यकाण्डे व्यधात् ॥

Colophon of Yuddha Kānda, Part I :—

इति श्रीरामायणे युद्धकाण्डे व्याख्याने रत्नकिरीटे सप्तयष्टि-
तमः सर्गः ।

Colophon of Yuddha Kānda :—

युद्धकाण्डः समाप्तः ।

Post Colophon :—

संवत् १८२२ आषाढशुक्ल एकादशि अत्रा रामायण पुण्यं,
eto , etc.

Colophon of Uttarā Kānda :—

इति श्रीमज्जानकौरसमण्यपदपङ्कजपरिचरमपरायण-शिवलाल-
पाठकपादानुयायि भट्टदेवराजसमृद्धीते श्रीमदरामायणीय विषम-
पदव्याख्याने उत्तरकाण्डः समाप्तिमगमत् ॥

ॐ नमः सत् ॥ श्री ॥

At the end of the commentary there is a short dis-
quisition on Rāmāyana-śravaṇa-vidhī and Rāmāyana-
dana-prayoga Then the date of the MS.

संवत् १८१७ वैशाख शुक्ल १६ गुरुवासरे समाप्तः । इत्यादि
श्रीगोविन्दप्रसाद शुभ भूषात् ।

The commentary on the last book of the Rāmāyana is certainly not by Govindarāja, but by Bhaṭṭa Deva Rāma, who follows Śivalala Paṭhaka

3167.

4444 *The Same*

With the commentary called Rāmāyana-tīlaka

By Rāmāvarman or Rāma-varman

Silstance country made yellow paper 16½ x 5½ inches Folia 180+167 In Tupāḥa firm Character Bengali in a modern hand Spicatum & fresh

This contains the commentary on the Ādi Kanda and the Ayodhya Kanda, together in 389 leaves, and that on the Uttara Kanda in a different hand in 167 leaves

The Ādi Kanda is complete in 143 leaves

Last Colophon of the commentary —

इति श्रीरामाभिरामे श्रीरामोद्ये रामायणतिलके वाल्मीकीये
बालकाण्डे सप्तसप्ततितम सर्ग । ७७ ।

Post Colophon Statement —

बालकाण्डे तु सर्गाणि कथिता सप्तसप्तति ।
श्लोकानां द्वे सप्तसे च पञ्चाशच्च प्रतदयम् ।
समाप्तश्चाय वालकाण्ड ।

The author and the commentary —

गत्वा रामं श्रुत्वा श्रान्तं रामो रामप्रवर्त्तित ।
रामायणस्य तिलकं कुरुते रामतुष्टयम् ।

Ayodhya Kanda is complete in 245 leaves

Last Colophon of the commentary —

* रामायणतिलकं आदिकाण्ये अयोध्याकाण्डे एकोनविंश्याधिक
प्रततमं सर्ग । १११ । समाप्ता चैव टीका ।

Last Colophon to the commentary of the Uttara Kanda runs thus —

• रामायणतिलके उत्तरकाण्डे एकादशाधिकशततमः सर्गः ॥

Post Colophon —

रामायण सम्पूर्णम् व्याख्या । रामाय रामभट्टाय ॥

The leaf 167 contains a short phalasruti. See IO Cat. Nos 3312-3318. The commentary is well known. Eggeling says that there is a Calcutta edition of it dated 1879. It belongs to Bengal recension, Hema Chandra Bhattacharyya published in commentary in Śaka 1791-1806. The commentator's name is given as Ramanuja.

3168.

4495 *The Same Text*

With the same commentary

(*अरण्यकाण्डः and Sundara Kanda*)

Substance country made yellow paper 17×5½ inches. Folio 80. Aranya Kanda is complete in 12, leaves and Sundara Kanda 11, 153 leaves. Each separately page 1. In Tripaṭha form. Character Nāgari of the early nineteenth century. Appearance fresh. Complete.

Colophon of Aranya Kanda —

Text —

इत्यार्षे श्रीरामायण मङ्गलवाङ्मोक्षीये चतुर्विंशतिसाहस्रार्ण
संहिताया अरण्यकाण्डे पञ्चसप्ततितमः सर्गः । समाप्तोऽयं
मरण्यकाण्ड इति ।

Commentary —

इति श्रीरामायणस्य श्रीरामाय रामायणतिलके अरण्यकाण्डे
पञ्चसप्ततितमः सर्गः । श्रीगणेशाय नमः ।

Colophon of Sundara Kanda —

Text —

इत्यार्षे • आदिकाव्ये सुन्दराकाण्डे अष्टपद्यितमः सर्गः । ६८
समाप्तोऽयं सुन्दराकाण्ड इति

Commentary —

इति रामा० व्यादिक्खे सुन्दराकाण्डे अष्टवष्टितमः सर्गः ।
समाप्तञ्चाय सुन्दराकाण्ड इति ।

3169.

4497 *The Same*

(किष्किन्ध्याकाण्डः) ।

With the same commentary

Substance country made yellow paper 17 x 1 inches. Folia 131
Character Bengali of the early nineteenth century Appearance of an
damaged Complete.

Last Colophon of the commentary —

इति श्रीरामाभिरामे श्रीरामोद्ये रामायणतिलक किष्किन्ध्या
काण्डे सप्तवष्टितमः सर्गः । समाप्तञ्चाय किष्किन्ध्याकाण्ड इति ।

3170.

4424 *The Same*

(लङ्काकाण्डः and उत्तरकाण्डः) ।

With the same commentary

Substance country made paper 16 x 1 inches. Folia 357 + 31 In
Tripaṭha form Character Bengali Date B.S. 1788 Appearance cor-
rected on the left side

1

Lanka Kanda is complete in 357 leaves

The Last Colophon of the commentary —

इति श्रीरामाभिरामे श्रीरामोद्ये रामायणतिलके पुद्गकाण्ड
त्रिंशदधिकशततमः सर्गः ।

निर्मल कतकच्छादादयि रामाय [लाम्बुधिम]

[अथान्त निर्मल चक्रे राम स्तमति वामसा]

भट्टनागन सेतु श्रीरामशर्मणा

कृत सर्वापहतय श्रीमदामायणाम्बुधौ । (?)

युद्धे हतो दशरथौव सगर्वो वीतकल्मष ।

+ + + मात्मक विश्वं स्वयं रामो बभूव ह ।

In I O Catal Nos 3312-3318 we find a commentary entitled *Tilaka*, by Rama Sarman, but no extracts are given there

It begins thus —

श्रीरामाय नम ।

युद्धे रघोगलान् हत्वा पुष्यकेन निजो पुरी ।

सीतया सह चागत्य रेजे रामोऽभिषेचित ।

एव हनूमत सकाशात् सीतावृत्तान्तं श्रुत्वा कृतकार्ये भृत्ये
स्वामिन उचिता वृत्ति लोकेभ्य उपदेष्टुं हनूमन्तमस्त्रीषीदित्वाह
श्रुतेति ।

Post Colophon to the Text —

पुस्तका श्रियुक्तवाव काशीगायचौतुपुरी सन १२५८ साल ।

II

The beginning of the commentary on the Uttara Kanda —

ॐ नमो गणेशाय ।

उत्तरे तूत्तर कार्यं कृत्वाऽपोध्यां निजे पदे ।

स्थापयित्वा स्वयं रेजे स राम शरणं मम ।

This is only a fragment containing 50 leaves It goes up to XX, 18 only

3171.

808 *The Same with a commentary entitled Manohara*

By Lokanatha Cakravartti

Substance country made paper 16½ x 5½ inches 104a 261 Lines
15 on a page Extent in Slokas 13000 Character Bengali Date Saka
1688 Appearance old

It contains *Adi*, *Ayodhya*, *Aranya*, and *Kiskindhya* with a commentary by Lokanatha Cakravartti, entitled *Manohara* This is a commentary on the Bengal recension

For the commentary see L 1259 to 1262

The Colophon of the Ādi Kāṇḍa 52B, (first pagination) :—

इति श्रीलोकनाथचक्रवर्त्तिहतायामयोध्याकाण्डे मनोहराया
रामाभिषेकवृत्तमायादिकाण्डमनोहरा समाप्ता ।

Post Colophon :—

लिखितमिदं रामनाथदेवशर्मेणा इति स्वार्थमिति ।

The Colophon of the commentary of the Ayodhyā Kāṇḍa
in 89B of the second pagination :—

इति श्रीलोकनाथचक्रवर्त्तिहतायोध्याकाण्डमनोहरा समाप्ता ।

Post Colophon :—

प्रकाब्दा १५८८ भादस्य पक्षमेऽहनि लिखितमिदं श्रीरामनाथ-
देवशर्मेणा स्वार्थमिति । श्रीराम प्रसीदतु मान् ।

The Colophon of the commentary on the Aranya Kāṇḍa
in 61B (of the third pagination) :—

इति श्रीलोकनाथचक्रवर्त्तिहतारण्यकाण्डमनोहरा समाप्ता ।

Post Colophon :—

श्रीरक्षु मयि लेखके श्रीरामनाथदेवशर्मेण प्रकाब्दा १५८८
व्याश्विनस्य तृतीयदिनसे बुधवामरे ।

यथादृष्टं तथा लिखितं लेखके नास्ति दूषक ।

भीमस्यापि राजे मङ्गो मुनीना च मतिधमः ।

The Kiskindhyā Kāṇḍa abruptly ends at Canto 63

3172.

4037 रामायणटीका ।

A commentary on the Ramāyana entitled Manoharā.

By Lokanātha Cakravartī.

Substance, country made paper 17 x 3½ inches Folia, 28 Lines, 9
on a page Extent in slokas, 1,000 Character, Bengali of the eighteenth
century Appearance, fresh

This contains the commentary by Lokanātha Cakravartī on the Ādi-kāṇḍa.

Beginning :—

नत्वा रघूत्तममयं परमं महत्त-
ल्लङ्घ्यश्वन्मुनिचयान्धुतमोनुनोदम् ।
श्रीलोकनाथबुध-रघु मनोहराख्या
रामायणस्य विदुषा धमुदे तनोति ॥
आस्ते यदा विमलबोधसुबोधटीका
सर्वज्ञसंवरचिता च मनोज्ञरूपा ।
तत्रापि सारपरमस्य विमलरस्य
श्रीलोकनाथरचितैव मनो विद्यते ॥

Colophon :—

श्रीलोकनाथचक्रवर्तिहताया रामायणमनोहरायामादिकाण
ममता ।

3173.

3792. *The Same commentary*

(*Kiṣkindhyā Kāṇḍa only.*)

Substance, country made paper 13×5 inches Folia, 13 to 28
Lines, 16, 17 on a page Character, Bengali Date, Saka 1701 Appearance,
fresh but pasted in one leaf

Colophon :—

इति रामायणपुराणभारतमहामहोपाध्यायश्रीलोकनाथ-
चक्रवर्तिहता किष्किन्ध्यामनोहरा ममता ।

Post Colophon :—

श्रीश्यामसुन्दरशर्मा पुस्तकमिदमक्षरं शकाब्दा १७०५ ।

The MS. begins from the commentary, on the third
verse of what is called *Sugrīvākrośa Sarga*

3174.

1036 रामायणार्थसन्दर्भबोधिनौ ।

*Ramayanaartha-sandarbha-bodhinī.**By the son of Guṇānara Kṛṣṇatīrtha.*

Substance country made paper 18 x 3½ inches Folia, 45 Lines,
7 to 10 on a page Extent in Slokas 1800 Character, Bengali Date,
Saka 1689 Appearance, discoloured Complete

This attempts an analysis of the Ramayana in all its seven kandas

It begins thus —

अथ निश्चितं हेतुस्ति दशविजेतुं शान्तम्याको ।

अत्रैकधूमकेतुं हतसेतुर्ललाया रघुसत्तम ।

श्रीमद्गुणार्णवाचार्यपुत्रस्याय परित्यज

श्रीरामभक्तानां विदुषां चाक्षसम्बिदे ।

पिता यथोपदिष्ट क्षणतीर्थेन कुचपित् ।

सर्वज्ञविमलाभ्याश्च यथाख्यात तथा ब्रुवे ॥

इह सप्तस्रवि काण्डेष्वनुवृत्त्या श्रीरामकथैव कथनीयेति मुख्यो वाक्यार्थः । तदनुस्मरणन्यादृष्टविशेषोत्पत्तिदारात्मशुद्धिदारापवर्गं प्रयोजनं तथाचिन्त्य-महिम्नोऽपि भगवता वासुदेवस्य देहदृष्ट्यात् तादृशदुःखानुवृत्तं इति सर्वेषामवर्गघटनोच इत्यादयोऽर्थः तात्पर्यविशेषा एव । तत्रादिकाण्डमादिकाल-वृत्तान्तप्रतिपादक राज्यवृत्तान्तो हि भूतार्थप्रतिपादकतयैवोच्यते । एवंमुत्तरकाण्ड-मुत्तरार्थप्रकाशकत्वात् । अथोपार्णवाकाण्डादिषु च तद्वृत्तान्तप्रतिपादकतया नाम निश्चिन्ति स्मृतेः । सुन्दरकाण्डस्वलौकिकतया दनुमत्समुत्पन्न-पुष्पकदर्शनं राघवं लक्ष्मणकथनादेव तत्प्रकाशकतयोच्यते । अथातीतजन्मनि श्रीरामस्मरणानुभावं एवास्मिन् निष्कृतिसवधार्थं अहर्निश तद्गुणममवायमेव हृदि पराभावयत्तत् लक्ष्येवामृतस्य नारदस्योपदेशत आराममुखबलेन प्रधानं रामायणस्य प्रारिष्टं रविन्नेन यस्यासमाख्यं तत्प्रतिपाद्येष्टदेवतास्मरणलक्षणमङ्गलमाचरति जयतीति ।

Adi Kanda is complete in six leaves, Ayodhya in 8 leaves, Aranya Kānda in 5 leaves, Kiṣkindhya in 6 leaves, Sundara in 6, and Uttara in 7

Colophon :—

इति रामायणार्थमन्दर्भबोधनी टीका समाप्ता ।

Post Colophon :—

व्यङ्गदन्तिरसत्तौली गुणिते शकवत्सरे ।

शेषे शुक्रदिनेऽलेखि श्योय कन्दर्पशर्मणा ॥

3175

4047. *The Same.*

Substance, country made paper 18x3½ inches 1 oia, 50 of which
the first is missing Lines, 9 on a page Extent in Slokas, 1,800 Charac-
ter, Bengali of the eighteenth century Appearance, discoloured

It ends thus —

चतुर्विंशत्यष्ट्याणि श्लोकानामुक्तवाङ्मयिः ।

तथा सर्वांशतश्चैव घटसर्गेण तथोत्तरम् ॥

इत्युपक्रमशिकाया कथितम् ।

राजसूयवेद चरितं प्रोक्त वाङ्मयीकिना शुभम् ।

आदि प्रभृति राजेन्द्र पञ्चमर्षणानि च ॥

निबद्धानि सद्यस्त्राणि श्लोकानां पञ्चविंशति ।

उपाख्यानशतञ्चात्र भार्गवेण तपस्विना ।

इत्युत्तरकाण्डे श्रीराम प्रति लवकुशाभ्यां गानप्रसङ्गे कथित ।

अस्य पूर्वापरानुसङ्गतिश्चिन्त्या ।

Colophon —

इत्युत्तरकाण्डप्रकाश ॥

In the previous number the following after the colophon is wanting :—

लिखितात्यन्तदु खेन श्रीलक्ष्मीकान्तशर्मणा ।

रामायणार्थमन्दर्भबोधनी विदुषां प्रिया ।

प्रायः सर्वज्ञवचन विमलोक्त कश्चित् कश्चित् ।

सम्प्रदायानुरोधेन लिखित शिष्टसम्मतम् ॥

अत्र पाठविशुद्धये निगदार्षोऽपि धौमताम् ।
 श्लोकानुक्रमविज्ञप्ति व्याख्यातः पाठविस्तरात् ॥
 वाल्मीकिवंदनामलेन्दुगलितं हृद्य परं पावनं
 पुण्यं वागमृतं पिवन्त्यनुदिनं ये ओजपात्रैर्नराः ।
 विष्णोः सच्चरितं चराचम्युरो रामायणं सादरा-
 स्तेषां श्रीर्भवने वमन्त्यविषमा नश्यन्ति चाभातयः ॥
 इति रामायणार्थसन्दर्भबोधनी टीका समाप्ता ।

Post Colophon :—

श्रीश्यामसुन्दरशर्म्मा स्वत्तरं पुस्तकञ्च ।

3176.

5689. *The Same.*

Text and Devarāma Bhatta's commentary

(*Ādi, Ayodhyā, Aranya, Kiskindhyā, Sundarā, Lāṅkā*
and Uttara)

I. Ādi Kānda

Substance, country made paper 14×7 inches Folia, 163 In
 Tripāṭha form Character, Nāgara of the nineteenth century Appear-
 ance, fresh Complete

Beginning of the commentary —

श्रीमते रामानुजाय नमः । श्रीमौतारसगच्छगमरोनेभ्यो नमः ।
 श्रीराघव दशरथात्मजमप्रमेय
 मोतापति रघुकुलान्वयरत्नदीपम् ।
 आत्रानुवाञ्जमरविन्ददलायवाह
 रामं निशाचरविनाशकरं नमामि ॥
 कुत्रन्त रामरामेति मधुरं मधुराक्षम् ।
 आरूढकविताशाखं वन्दे वाल्मीकिकोकिलम् ।
 वाल्मीके मुनिमिच्छस्य कविता-वनचारिणः ।
 प्रसन्नं गमकयानाद को न याति परा गतिम् ॥

तस्य च तद्वैद्यस्य प्रथमद्वयस्य दशाः पाश्चात्तस्य लघुतं परान्त-
 पक्षे गति सुलभत्वं गच्छेद्विद्यमानम् । तत्र प्रथमकाण्डे वचनो
 दत्तभाष्येदेत्यादिना दिव्यकल्याणगुणकथनेन तद्योशप्रचण्डधनु-
 गणनातिप्रोक्तप्रवाचनम् + + + + वैष्णवपापवि-
 यञ्चाभिधानेन अधिकां मेदिने विष्णुमितीश्वराधिक्यप्रतिपादनेन
 पराशरिहिरिदानन्दरूपायाः श्रीनारदया परित्यक्तवर्गनेन च परात-
 परान्तं स्पष्टमभिहितम् । अथ तदुक्तकाण्डे विष्टवचनपरिपालन-
 मुनिगतमभ्यस्त-रामभ्यादिसत्काण्डा देवदशुजादिप्रचलतस्सत्काप-
 संशयान-सुकण्ठविभीषणादिसंशयानभाजितवासिनाम्नातिक्रियामनघ-
 नादि-सुललितचरितनिरूपणेन सुलभत्वं निरूप्यते । तत्रादौ
 तदुपोद्घाततया भगवत्पञ्चमो मातृलक्षणगमनमाह

Colophon:—

इति श्रीमन्नारकीरामपदपट्टनपरिचरकपरामयणशिवलाल
 पाठकपादानुयायि-भट्टदेवनाभभट्टजीते श्रीमन्नारामायणीयविषय
 प्रवक्ष्याम्यनेऽपोध्याकाश समाम्भम् ।

Post Colophon —

शुभमस्तु मन्वत् १८८०

IV. Kiskindhya Kānda

Substance, country-made paper 14×7 inches Folia, 150. Charac-
 ter, Nāgara In Tripāṭha form Date, Samvat 1909 Appearance, fresh
 Complete

Beginning:—

श्रीमते रामानुजाय नमः ।

रामप्रेमनिकेतनं कविवरालङ्कारपूठामलि ।

सौमा वीरसरस्वतो दिवसमेर्विद्यार्थिनामयजो । (?)

+ + + + +

+ + + + पाशात् स नो मारुतिः ।

नीलनीलजमुदगंमुन्दगौ त्रिभक्तौ दक्षिणपसायकौ

नारकीविम्वलिहमानसौ मानसेऽतिवसती प्रियौ ।

Colophon —

इति श्रीमज्झिमकोरमण्यपद किञ्चिन्त्या-
काण्ड समाप्तिसमाप्तम् ।

Post Colophon Statement —

संवत् १६०८ ।

VI Lanka Kāṇḍa

Substance country made paper 14×7 inches Folia, 378 In
Tripāṭha form Date Samvat 1908 Appearance fresh Complete

Colophon —

इति श्रीमत्तज्जालकोरमण्यपद, etc सुद्धकाण्ड
समाप्तिसमाप्तम् ।

Post Colophon Statement —

संवत् १६०८ ।

III Aranya Kāṇḍa

Substance country made paper 14×7½ inches Folia 100 In
Tripāṭha form Character Nagari Date Samvat 1908 Appearance
fresh Complete

Commentary begins —

श्रीरामचन्द्राय नमः ।

इहाम [सु]न्दरविषय करलसदाग रुद्धत कामुक
सासि वृक्षधर + + धरणिना सौमित्रि[त्रे] [स] सेवित ।
पुष्पावद्भजत सुवल्कले भट त्रैलोक्यमोहिच्छट
समारक भट[] + + + + + दशमे भट ।

Colophon —

इति श्रीमज्झिमकोरमण्यपदयद्भज, etc . etc , आरण्यकाण्ड
समाप्तिसमाप्तम् । ७५ ।

Post Colophon Statement —

शुभमस्तु संवत् १६०६ ।

श्रीराम । संवत् १६०६ ।

V. *Sundara Kanda*

Substance country made paper 14x7 inches Folia, 208 In
Tripāṭha form Character Nāgara Date Samvat 1891 Appearance,
fresh Complete

Beginning —

श्रीमते रामाजुपाय नमः ।

प्राप्त पाथोधिपार एषुपयएयिवीपुत्रिकापत्प्रपन्न
पोनस्यप्राप्तपोडाप्रणयनपटिमापाम्पाण्डियपात्र ।
प्रोद्रेमेमास्वपूर प्रणतपभ्यदप्रापको राम + +
+ + + + + पावमानि पुनातु ।

Colophon —

श्रीमज्जानकोरमण्यपद, etc . etc , सुन्दरकाण्ड समाप्ति-
मगमत् ।

Then follows a sloka in honour of Hanūmat

Then comes the date —

संवत् १८८० ।

VII उत्तरकाण्डः ।

Substance country made paper 14x7 inches Folia 203 In
Tripāṭha form Character Nāgara Date Samvat 1909 Appearance
fresh Complete

Beginning —

श्रीसीतारामचरणकरोनेभ्यो नमः ।

वाने भूमिसुता पुरस्तु दनुमान् पश्चात् सुमित्रासुत
अक्षप्रो भरतश्च पार्श्वदलयो वायव्यकोणेऽपि च ।
सुयोधश्च विभीषणश्च युवराट् सीतासुतो जाम्बवान्
मध्ये नीलमरोजकोमलवपि राम भजे श्यामलम् ।

Colophon —

इति श्रीमज्जानकोरमण्यपदपञ्च, etc , etc , उत्तरकाण्ड
समाप्तिमगमत् ।

Then there is a leaf, with the colophon :—

इति श्रीमदामायणसाराविधि

Then the date:—

संवत् १८०८ ।

3177.

1127. **रामायणसारः ।** *Ramayana-sarah.*

By Agnivesa Mun.

Substance, country made paper 10x4½ inches Folia, 16 Lines, 8
on a page Extent in slokas, 250 Character, Nāgara Date, Samvat
1897. Appearance, fresh Complete

For a full description of the work, see L. 2288.

There is a verse at the end which is not given in
Rājendralāla's manuscript :—

पूर्वं रामतपोवदादिगमनं इत्वा मम काचनम् ।
वैदेहीहृदयं तटापुमरयं सुयोवतम्भाषणम् ।
बालीनियहयं समुन्नतरयं तत्रापुरोदायनम् ।
पद्मादावणकुम्भकण्ठहननं इतदि रामायणम् ।

Colophon :—

इति श्रीबसि (श्रीच) वेङ्कटनिविरचितं रामायणसार सम्पूर्णम् ।

Post Colophon :—

लिलित हरिवंशनिंद महराजप्रणले कविशायामकोपिलो
संवत् १८२७ सावन सुदी ११ रविवारे । राम । राम ।
राम । राम । राम । राम ।

3178.

7940. *The Same.*

*Being an epitome of the story of the Rāmāyana in 102 slokas,
hence called Sata-sloki Rāmāyana.*

By Agnivesa.

Substance, country made paper. 8x3 inches Folia, 10 Lines, 8
on a page Extent in slokas, 200 Character, Nāgara of the eighteenth
century Appearance, off and discoloured Complete

Colophon :—

इति श्रीअग्निवेशेन मुनिना कृतं रामायणं समाप्तम् ।

For the work see L. 2288.

3179.

2407. रामायणरहस्यम् । *Rāmāyana-rahasyam.*

By Agniveśa

For the MS and the work see L. No 2663.

Rājendralāla describes the MS as containing 5 leaves but Rāma Rahasya ends in leaf 4. The verses are 59 and 64 including phalaśruti. The other leaf is not connected with this work, though it also deals with Rāmāyana in Prose, and is written in a different hand.

Rāmāyana-sāra in 102 Śārdūlavikāṣita verses, noticed in L. No 2288, is also attributed to Agniveśa, for which see also L. Z. No 464

But Rāmāyanarahasya seems to be the genuine work of Agniveśa and Rāmāyanasāra an imitation, as in the second verse, Agniveśa mentions his disciples Carāyana and others.

After the colophon the following verse in a different, beautiful and bold hand occurs :—

एकेनार्द्धगते चतुर्दशगते शाके गते भूपते
यातो विक्रमसेनतुल्यव्रतौ स्वेष्टान्तकारौ भवेत् ।
याज्ञारौ यदि माळतोमरकुले यद्गमनामाभिध
पद्माश्रितिसमन्विते कुपतिधास्त भोजराज इन्दु (?) ।

3180.

1631 रामायणकथासारः । *Rāmāyana-kathā-sārah*

By Kṣemendra

Substance, country made paper 10 × 6½ inches Folia, 198 Bound in book form in full leather. Worm eaten Character, modern Kāśmīrī Appearance, old Complete, but omits 8½ verses in the beginning

Printed in the Kavyamālī series in 1903 under the name of 'Ramayana manjari'

3181

1153 *The Same*

Substance birch bark 7×7½ inches Folia 157 many of which have been seriously damaged Lines 16 on a page Character, Kāśmiri of the fifteenth century Appearance old and damaged Incomplete at the end

See the previous number

3182.

5761 सारांशरामायणम् । *Saransa-Ramayanam*

By Sridhara Suri

Substance country made paper 10×4½ inches Folia 50 Lines 10 on a page Extent in folios 100 Character Nagari Date, Saptat 1905 Appearance soiled Complete

A useful abstract of the Ramayana

Beginning —

श्रीमणेशाय नमः ।

मन्त्रावाम शिरोभिस्त्रिधुवनमद्वितैरौर्ध्वते य अतोभा
नुभा धातुर्ध्वष्टा दशवदनमुखै पूर्ववत् ता विधातु ।
दन्तु तान धातुमेतान प्रकृतिजनगणान दन्दमुद्धर्तुमाधं
कृत्वा मूर्त्तिसतस्रो दशरथमदने प्रादुरासीत् प्रपूर्णः ।
कौशल्याया प्रजातो दशरथनृपते खिग्धनीलाम्बुदशो
राम खेनैव सुल्यो भरत इति तत कैकेयोतो बभूव ।
अज्ञाते द्यौ सुमित्रोदरस्युचिनिजयात् लक्ष्मणो दिव्यमूर्त्तिं
शत्रुघ्नो बभूव हय इव महाशैलदर्श्या नृसिद्धा ।

3A. इति श्रीश्रीधरसूरिविरचिते श्रीनारायणरामायणे बालकाण्ड
समाप्त , 19B. • अयोध्याकाण्ड समाप्त , 26A. • आरण्यकाण्ड , 33A,
किष्किन्ध्याकाण्ड समाप्त , 40B. • सुन्दरकाण्ड समाप्तिमगमत , 51A, इति

रामायणे युद्धकाण्डे समाप्त , 59A, इति श्रीश्रीधरस्मृतिविरचिते श्रीमाराष्ट्र
रामायणे उत्तरकाण्डे समाप्त , समाप्तस्यायं श्रव्यः ।

The work ends thus —

एतत् (एतावत्) श्रीधरशर्मणा विरचितं साराष्ट्ररामायणं
पापालौ तिमिरावलौ दिनकरं सन्तापशान्तौ शशी ।
प्राणैर्षं सुरपादय युक्तिविधौ गङ्गादितौर्षो महान्
आरोहे त्रिदिवादिलोकनिवसे भोगानभुत यः ।

Post (colophon) Statement —

संवत् १८०५ । राम । संख्या १५२४ । मग १२ साल ।

3183

8642 रामायणसारः । *Ramayana sarah*

By Appaya Dīśita

Substance country made paper 10 x 7 inches Fols 26 Lines 11
on a page Extent in sheets 2400 Character Nagara Old Com-
plete

Complete in 26 leaves

The Last Colophon —

इति श्रीमद्भगवान्महाकृष्णजलधिःकोस्तुम-श्रीमदद्वैतविद्याचार्य-
श्रीविश्वविद्यालि श्रीरङ्गराजार्धस्वित्स्वमोक्षप्रदीपितस्य कृतो
श्रीमद् रामायणसारः समाप्तः ।

प्राचितस्य कमलसम्भवसूनुत्तमा
रामायणं महितकाव्यमिदं विलेखे ।
प्राधान्यतः पशुपतः परमात्मनः
व्यक्त्या निरूपितं इति प्रविचारः एव ॥

In leaf 26 and line 3—

तथापि रामायणे सन्तुष्टं प्रविलितं शिवधारम्यरूपो वस्तुध्वनि
प्राधान्यमश्रुते इत्यत्र नास्ति विमत्यवकाशः । अतो रामायणं
प्राथम्यमिदमप्रख्यापनप्रधानं मन्यते इति निश्चयः ।

There are altogether 25 ślokas in praise of Śiva, pointing out that Rāmāyana was written principally in honour of Śiva. This is substantiated in the form of a commentary.

3184.

6004 संग्रहरामायणम् । *Samgraha-Rāmāyanam.*

Substance, country made paper $9\frac{1}{2} \times 3\frac{1}{2}$ inches Folia, 15 to 48
Lines, 13 on a page Character, Nāgara of the eighteenth century Ap-
pearance, old, discoloured and worm eaten Incomplete at both ends

An abstract of the Rāmāyana

17B, इति श्रीसंग्रहरामायणे अयोध्याकाण्डे. 42B, इति संग्रह-
रामायणे अयोध्याकाण्डे द्वादश सर्ग—अयोध्याकाण्ड समाप्तम्; 45A, इति
संग्रहरामायणे अरण्यकाण्डे प्रथमः सर्गः ; 47A, and so on.

3185.

3787. रामायणकथा-संग्रहः ।

Ramayana-latha-samgrahah.

To the end of Sundara Kanda.

Substance, country made paper $14\frac{1}{2} \times 2\frac{1}{2}$ inches Folia, 297+57.
Lines 4 on a page Extent in ślokas 3,600 Character, Bengali Date,
Saka 1739 Appearance, fresh

Last Colophon :—

इति सुन्दरकाण्डकथासंग्रहः ।

Post Colophon :—

लिपिरिय श्रीरामानन्ददेवशर्मणः पुस्तकमिदं समैव । ॐ

रामचन्द्राय नमः ।

शुभमस्तु शकाब्दा १७३६ सौरषाल्युत्तरस्य पञ्चदशदिवसे समा(मे)[श्लोऽ]यं
पश्य' ।

Ādi Kānda is complete in 77 leaves, Ayodhyā in 100,
Aranya in 67, Kiṣkindhyā in 52 and Sundarā in 57

Beginning —

रामरामेति रामेति कुञ्जम् मधुम् मधुमाद्यम् ।

आरुढकविनाशाय वन्दे वाङ्मौक्तिकोक्तम् ।

रामायणवृत्तस्य शाखामारुढ रामरामेति कुञ्जम् मुनि
कोक्तम् वन्दे ।

यस्माज्जाताद्यनुवर्णा यस्यान्वितादयो गुणा ।

न राम पातु व मेधाया यस्मिन् लघ्वीरनघना ।

वृत्तमाह—

जात श्लोकाभावां मधुस्त्रिमुत्तमू भूमाभारपित मताद्य

भक्त्या समुच्चैर्द्विज सज्जनो नारदेनापि वन्द्यः (?) ।

सप्तम्यैकमूलो नवरसफलक रामबाणप्रशस्त

पञ्चो रामचतुर्विंशतिशतपञ्चाऽभिभातीश वृत्तः ।

अस्यार्थ—

शिवो जातस्तारकीर्ण मधुस्त्रिमुत्तमू भूमाभारपित मताद्य

भक्त्या अचाराऽऽर जपदा ब्रह्मा निश्चित नारदन वालिनः

एकमूलसप्तम्यैकमूलो नवरसफलक राम बाण प्रशस्त एव ५६० मता

उपमाया एव चतुर्विंशति २४ मद्यमन्त्रोवा पञ्चाति अभिभाति

वैश वृत्त नवरसफलक एव विवतः ।

These Kathasamgrahas are really note books of those who expound the epics and Puranas before a Hindu audience. The notes follow the stream of narration of the work to be expounded. But they often take good verses from various sources and dilate upon them. They often add descriptions in the vernacular and their expositions are often in the vernacular.

3186

1791 *The Same*

Substance folio cap 1 per 13 1/2 inches F 1 a 1 + 8 Lines 40 1
a page Extent in sl lines 22, Character D call of the nineteenth
century Appearance fresh

It contains Ādi Kānda Kathā in 15 leaves and the Ayodhyā Kānda Katha in 8 leaves. The latter is incomplete. The notes in this are much shorter than in No 3787.

3187.

2510 उत्तरकाण्डकथा । *Uttara Kanda Katha*

Substance country made paper 14½ x 5 inches Folia, 23 Lines 13 to 16 on a page Extent in slokas 1400 Character Bengali Appearance, old and worn out The first leaf is torn off and corroded

Colophon —

इति उत्तरकाण्डकथा समाप्ता ।

श्रीरामपति + + शर्मणो लिपिरिय पुस्तक च ।

In ancient India celebrated Buddhist monks used to sit on a raised platform, called Vēḍi, and expound their doctrines to the assembled laymen, embellishing their expositions with pithy stories, recitations, gesticulations and so forth. From the Buddhists the Brahmans got this system of exposition. But they applied it not to philosophical doctrines, not to moral sermons, but to the Ramayana, Mahabharata and the Purāṇas. This sort of exposition was known as Katha and it is said that Śivaji, the founder of the greatness of the Marathas, was very fond of these Kathas.

After the pacification of Bengal under the British rule in the middle of the 18th century, there arose in that country a school of Kathas, which is still holding its ground. The expounders are called Kathakas and their performance Kathakata. It is extremely difficult for the Kathakas to have to select from big manuscripts of Epics and Puranas, while expounding. So they make a selection of the best verses and often embellish them with songs, narratives and glowing descriptions from their own imagination.

It ends :—

एष एव विशेषोऽस्य न समो मूढमुद्दिभिः ।
 मन्वंजाम्बापटित्यायागौरागममर्ण मनः । २१ ।
 एतावदेव खनु लिङ्गमलिङ्गमूर्तो
 मंशान्तमंशतिचिरभ्रमनिर्दंतस्य ।
 तन्मूषस्य यन्मदनकोपविषादमोह-
 लोभापदामनुदिनं निपुण तनुल ॥ २२ ॥

Colophon :—

१A, इति वैराग्यप्रकरणम् (27 slokas), 5A, इति जगन्निष्ठात्व-
 प्रकरणम् (29 slokas), 6B, भोक्त्रुक्तिप्रकरणम् (25 slokas); 8B,
 इति समोलपप्रकरणम् (27 slokas), 9B, वानगोपशमप्रकरणम् (15
 verses), 10B, आत्ममननप्रकरणम् (15 verses), 11B, इति शुद्ध-
 निरूपणम् (16 verses); 12A, इत्यात्मार्चाप्रकरणम् (12 verses); 14B,
 इत्यात्मनिरूपणम् (33 verses), 16B, इति वृष्यदर्शनप्रकरणम् (34
 verses); (here there is a date शके १५१६ शुभश्रद्धे माघे मासि
 नितपक्षे दशम्यां तिथौ श्रीमद्विरकरतमयवासरे श्रीमद्गङ्गोत्तरे तीरे वाराणसी
 म्यातगोवर्द्धनेनाक्षेपि) ।

The 17th leaf begins —

आकाशमयभावादि-निरूपणमुक्तादिष्ट ।
 चित्तस्थोपशमप्राप्तिरूपसंक्रियते स्फुटम् ।

This is the last chapter, consisting of 22 verses, of
 which the colophon is given above

3191.

8141. *The Same*

Substance, country made paper 17x4½ inches. Folia, 37 112.
 Lines, 16 on a page Character, Bengali of the eighteenth century.
 Appearance, discoloured

The first and the last colophons in the fragment.—

10A, इति वान्गोकोचे मोक्षोपाये उत्पत्तिप्रकरणं द्वादश सर्ग . ११B,
 इति निर्व्यासप्रकरणे शिविध्वजसंज्ञिते किरातो(टी)पाठ्यान् ।

एकदा वाल्मीकिर्नारदं पप्रच्छ मर्त्तलोके को धर्मज्ञः सत्यवाक्
सर्वप्राणिहितकारी वीर्यवान् वदान्यः जितक्रोधो धृतिमान् ।
इत्यादि ।

It ends thus :—

स गजवर्थात्मजमात्मवन्तं
गुणाभिरामं नरलोककान्तम् ।
गमं नृदेवार्हसि लोकनाथ-
मिष्टाभिषेक्तुं युवराजमूर्ध्वगम् ॥

Colophon :—

इत्यादिकागदकथा समाप्ता ।

3190.

2655 योगवाशिष्ठरामायणम् ।

Yogarāṣiṣṭha-Rāmāyanam.

Substance country made paper 9½ x 5 inches Folia, 18 Lines, 10
on a page Extent in Slokas, 272 Character, Nāgara of the eighteenth
century Appearance, discoloured Complete

In other Catalogues this work is included in the
Vedant Section, but I think this is its proper place because
it is Rāmāyana.

Colophon —

इति श्रीवाल्मीकीये रामायणे निर्वाणस्थितिः संपूर्णा ।

Beginning :—

दिक्कालाद्यनवच्छिन्नानन्तपिन्मात्रमूर्त्तये ।
स्वानुभूत्येकमानाय नमः शान्ताय तेजसे ॥
अहं बद्धो विमुक्तः स्थासिति यस्यास्ति निश्चयः ।
नात्यन्तमञ्जो न तज्ज्ञः सोऽस्मिन् शास्त्रेऽधिकारवान् ॥
यावद्भानुमयः साक्षाज्जायते परमेश्वरात् ।
तावत् स गुह्यतः कश्चित् सप्रेक्षास्त्रमपि नो लभेत् ॥ १ ॥
मद्भानुभावसम्पर्कात् संसारार्थवल्ग्वने ।
युक्तिः संप्राप्यते गम दृष्टा नौरिव नाविकात् ॥ ४ ॥

It ends —

एष एव विशेषोऽस्य न समो मूढमुद्धिभि ।
 तत्त्वज्ञास्यापहिरागाग्नौरागममर्लं मन । २१ ।
 एताश्चदेव खलु लिङ्गमलिङ्गमूर्ते
 नशान्तमंलतिचिदभ्रमनिर्हंतस्य ।
 तज्ज्ञस्य यन्मदनकोपविषादमोह-
 ओभापदानमुदिनं विपुलं तनुत ॥ २२ ॥

Colophon:—

3A, इति वैराग्यप्रकरणम् (27 slokas), 5A, इति जगन्निष्ठाव-
 प्रकरणम् (29 slokas), 6B, भोवन्मुक्तिप्रकरणम् (25 slokas); 8B,
 इति मनोलयप्रकरणम् (27 slokas), 9B, वास्तवोपग्रमप्रकरणम् (15
 verses), 10B, आत्ममग्नप्रकरणम् (15 verses), 11B, इति यज-
 निरूपणम् (15 verses); 12A, इत्यात्मार्चाप्रकरणम् (12 verses); 14B,
 इत्यात्मनिरूपणम् (33 verses), 16B, इति दृश्यदर्शनप्रकरणम् (34
 verses); (here there is a date शके १७१६ शुभकदम्बे माघे मासि
 नितपक्षे दशम्या तिथौ श्रीमद्दिनकरतनयवासदे श्रीमद्गङ्गोत्तरे तीरे वाग्मजसौ-
 म्यतगोवर्द्धनेनालेख) ।

The 17th leaf begins —

आकाशगत्यभावादि-निरूपणमुखादिह
 चित्तस्योपग्रमप्रानिरूपणक्रियते स्फुटम् ।

This is the last chapter, consisting of 22 verses, of
 which the colophon is given above

3191.

8141. *The Same*

Substance, country made paper 17x4½ inches. Folia, 33 112.
 Lines, 10 on a page Character Bengali of the eighteenth century.
 Appearance, discoloured

The first and the last colophons in the fragment.—

40A, इति वाल्मीकीये मोक्षोपाये उत्पत्तिप्रकरणं द्वादशं सर्गं , 97B,
 इति निर्व्याधिप्रकरणे शिविध्वजचरिते किरातो(टी)पाठ्यान् ।

3192.

5821. *The Same.*

Substance, country made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 2 to 16. Lines, 10 on a page. Character, Nāgara of the nineteenth century. Appearance, old and discoloured

A mere fragment.

The first colophon in the fragment (7A) is marked 51, it should be 47th. Then we have 48th (11B), 49th (13B) and 50th (15B).

Then there are 21 verses more of the next chapter, at the end of which we have the following statement:—

राम सम्भत् सीतासहितराम । गौरधारो ब्राह्मण सुनरातो
लोखीतं समां ।

3193.

3471. *The Same (Uttara Kāṇḍa).*

Substance, country made paper $12\frac{1}{2} \times 3\frac{1}{2}$ inches Folia, 55 Lines 8 on a page. Character, Bengali Appearance, discoloured. Complete. Date, Saka 1748

Post Colophon :—

शक्रनरपतेरतीताब्दाः १७५८ ।

२६ भाद ओकालीशङ्करशर्मणा दीर्घसूत्रनिवासिना श्रीशशि-
शेखरशर्मैगयस्य पाठाय लिखितम् । ॐ ।

3194

241. योगविवरणम् । *Yoga-vivaraṇam.*

Substance, foolscap paper 18×5 inches Folia, 8 Lines, 7 on a page Extent in slokas, 210 Character Bengali Appearance, tolerable Complete

A treatise on Yoga attributed to Vasistha. Is it a section of Yoga-Vasista ?

Beginning :—

अथ वशिष्ठयोगकण्डं लिख्यते ।

वशिष्ट उवाच ।

जातस्य द्विविधो योगो यस्यागौ वेदबोधितौ ।
 कर्मोद्योगावभावेतौ प्रवर्त्तकनिवर्त्तकौ ।
 वर्णाश्रमोक्तं कर्मैव काममन्यपूज्यकम् ।
 प्रवर्त्तकं भवेदेतत् सर्वकारेषु प्रवर्त्तनात् ।
 तदेव ज्ञानभंग्युक्तं सर्वकामविवर्जितं ।
 निवर्त्तकं भवेदेतत् जन्ममृत्युनिर्गमनात् ।
 निवर्त्तकं भवेदेव द्विविधं सूक्तयो विदः ।
 ब्राह्ममभ्यन्तरश्चेति प्रत्येकं मुक्तिसाधनम् ।

End :—

आते तेन समस्ततीर्थमलिते दत्ता च पृथो द्विजे
 यस्यानाद्य कृतं महत्समपुतं देवाद्य सम्पूजिता ।
 नित्यं तेन सुतयिताद्य दिनहः समंश्च नीता पुन-
 र्यस्य ब्रह्मविचारको क्षणमपि प्राप्नोति धैर्यं मनः ।

Colophon :—

इति वशिष्टयोगशास्त्रे योगविवरणं समाप्तम् ।

3195

2393. **विस्तृचिकामन्त्रः ।** *Visṭūcīkā-mantra*

Substance, country made paper. 9½ x 4½ inches. Lines 8+10 in all
 Extent in slokas, 20 Character Nāgari of the nineteenth century
 Appearance, fresh Complete

Colophon :—

इति श्रीवाशिष्ठरामायणे उत्पत्तिप्रकरणे सूक्तपात्र्याने
 विस्तृचिकामन्त्ररूपेण नामैकौदसस्ततितमं सर्गम् ।

Post Colophon :—

बाहृश्रमित्यादि । इदं पुस्तकं चित्ते इत्युपनामसामचन्द्रसूनु-
 काश्रीनाथेन लिखितम् ।

It begins :—

पुत्ति कर्काटिके रक्ष कुग्रशेलाभमालिके ।

उत्तिष्ठ त्वं नु तुष्टोऽस्मि गृह्णाणाभिमतं वरम् ।

कर्काट्युवाच ।

भगवन् भूतभयेश स्यामर्घं जीवस्त्वयिका ।

अनायसो नायसो च विधेऽर्घयमि चेद्वरम् ।

वशिष्ठ उवाच ।

यवमस्त्विति तामुक्त्वा पुनराह पितामह ।

स्त्वयिका सोपसर्गा त्वं भविष्यसि विसृष्टिका ।

सूक्ष्मया मायया सर्वलोकहिंसा करिष्यसि ।

दुर्भोजनदुरारम्भा मूर्खा दुःस्थितयश्च ये ।

दुर्देशवासिनो दुष्टाक्तेषां हिंसा करिष्यसि ।

प्रविश हृदयं प्राणैः पद्मप्रीष्टादिबाधनैः ।

This contains an incantation for the cure of cholera.

3196.

10613.

Substance, country made paper 13½ x 7½ inches Folia, 17 Lines, 10 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh

Extracts from Vāsiṣṭha Rāmāyana and Padma Purāna

The first and the last colophon :—

I

2A, इति श्रीवासिष्ठे रामायणे उत्तरखण्डे भैरवणवधे हनुमदिजये प्रथमोऽध्यायः ; 12B, • सौताविजयो त्रयोदशोऽध्यायः ।

II

13B, इति श्रीपद्मपुराणे उमामहेश्वरसवादे श्रीरामविजये प्रथमोऽध्यायः ।

Last Colophon :—

• पद्ममोऽध्यायः ।

3197.

5901.

Substance, country made paper 10x41 inches Folia 29 the first of which is missing Lines 16 on a page Character, Nigra Date, Sarpat 1866 Appearance fresh

Two extracts, one from the Yogavasytha Ramāyana, and the other from Padma Purāna

I

2A, इति श्रीवाशिष्ठे रामायणे उत्तरकाण्डे द्वाविंशोऽध्यायः .

13B, प्रतापवधो नाम द्वादशोऽध्यायः . 14B, त्रयोदशोऽध्यायः .

II

Then begins Rāmavijaya, said to belong to the Padma Purāna.

14B, सूतउवाच ।

कैलासशिखरे रणे कल्पवृक्षोपशोभिते ।

मन्थर्व्वगणसम्पूर्णे गजतैः शिखरैर्यतैः ।

पार्वत्युवाच ।

भगवन् सर्वधर्मज्ञ रामस्य चरितं शुभम् ।

श्रीरामविजय नाम ब्रह्म मे करुणाकरः ।

15B, इति श्रीपद्मपुराणे उमामहेश्वरसंवादे श्रीरामविजये प्रथमोऽध्यायः , 17A, इति श्रीपद्मपुराणे श्रीरामविजये सहस्रमुखसेनायोधन नाम द्वितीयोऽध्यायः , 18A, • सहस्रमुखपुङ्गे त्रयोयोऽध्यायः , 19A, • सहस्रमुखवधो नाम चतुर्थोऽध्यायः , 20B, (last colophon) इति श्री • पद्मोऽध्यायः ।

Post Colophon Statement —

संवत् १८६६ कार्तिकशुक्ले १३ रवौ लि० भट्टराजनाथेन ।

3198

11008 योगवाशिष्ठरामायणम् ।

*Yoga Vāṣiṣṭha Rāmāyaṇam**With a commentary, entitled Vāṣiṣṭha tatparya prakāśa**By Ānandabodendra Sarasvatī*

Substance country made paper 16×9 inches Folia 49 (Vairagya prakarana and Mumuksu vyavahara prakarana) In Tripatha form
Character modern Nigara Appearance fresh

Beginning —

ॐ नमो ब्रह्मणे etc

अजमजरमनाद्यतमत

निजसुखबोधसद्वितीयपूर्ण ।

शिवमखिलहृदिस्फुरतस्व माया

विकसितविश्वविलासमानता स्म ११ ।

..

यदा ह्यपलेशमन्त्रेण तौर्लोक्य भवसागरम् ।

ओमद् गङ्गाधरेन्द्रमन्थान् ओगुहस्तान् मदा भजेत् ।

आनन्दबोधयतिना ओमद्गुहवचोमृतै ।

वासिष्ठार्थप्रकाशोऽय यथामति वितन्यते ।

The colophon of the Vairagya Prakarana —

इति ओमत् परमहंसपरिव्राजकाचार्ये श्रीरामचन्द्रेन्द्रसरस्वती
पूज्यपादप्रशिष्येण श्रीगङ्गाधरेन्द्रसरस्वतीपूज्यपादप्रशिष्येण (१)
ओमदानन्दबोधेन्द्रसरस्वत्याख्य [भिन्नया] विरचिते श्रीवासिष्ठ
तात्पर्यप्रकाशे वैराग्यप्रकरणे त्रयस्त्रिंशत्तम सर्ग । यथ
मख्या ३३०० ।

The colophon of the Mumuksu vyavahara Prakarana —

इति श्रीपरम • श्रीरामचन्द्रसरस्वतीपूज्यपादप्रशिष्येण श्रीमद् गङ्गाधरेन्द्र
सरस्वतीप्रशिष्येण (१) श्रीमदानन्द • मुमुक्षुखवहाप्रकरणे विप्रतितम सर्ग ।

अस्य प्रकरणस्य श्लोकमख्या २४०० ।

3199.

8751 *The Same.*

Substance, country made paper 12½ x 7½ inches Folia, 800 Lines, 13 on a page Extent in Ślokas, 23,600 Character, Nāgara Fresh. Worm eaten. Incomplete.

Out of the six prakaranas in which the book is divided, four are to be found in this manuscript, namely :

II.

सुमुक्षयवचनप्रकरणं complete in 65 leaves and 20 chapters

III

अत्यन्तिप्रकरणं complete in 311 leaves and 122 chapters and in Ślokas 13,650.

IV

स्मृतिप्रकरण complete in 133 leaves and 62 chapters and 6,100 verses.

V

उपशमप्रकरण complete in 268 leaves and in 93 chapters and in 10,000 verses

“ लिखितं श्रीप्रवृत्तकामोदेन जयसामाख्येन ”

I.

वैराग्यप्रकरण a fragment from leaf 83 to leaf 103

The colophon says that this Prakarana is complete in 33 sargas.

“ इदं प्रकरणं मया कामोदप्रवृत्तलोमहृदयानुकेन सम्पूर्णं कृतं ”

3200.

11003. *The Same*

(निर्व्यायप्रकरणम्) ।

(With Vāṣiṣṭha-Tātparya prakāśikā

Substance, country made paper 12½ x 6½ inches Folia, 28 In Tripāṭha form Character, modern Nagara Appearance, fresh

26B, इति श्रीवामनयत्याय्यप्रकाशे निर्व्याप्ते द्वादश सर्ग , 28B,
निर्व्यापप्रकरणे चतुर्दश सर्ग ।

Of the next chapter there are only three slokas

3201

९७७३ The Same

With the same commentary

The Nirvāṇa prakaraṇa of the same commentary

Substance country made paper 12×8 inches Folia 962 Lines
14 on a page Extent in slokas 51000 Character Nāgara Fresh
Complete

For the commentary see L. 2019

3202

९७८४ मटीक योगवाशिष्ठसारः ।

Yogasistha sarah with commentary, by Mahidhara

Substance country made paper 11×6 inches Folia 41, the first and
second leaves are missing Lines 7 5 on a page. Extent in slokas 460
Character Nāgara Appearance tolerable Nearly complete

A collection of select verses from the Yogavaśiṣṭha
arranged in ten chapters, accompanied by a gloss most
likely by Mahidhara himself who selected and arranged
those verses

The end of the Text —

यथा न पुत्रिकाशून्यं क्षम्योनुत्कीर्णपुत्रिक ।

तथा मातुः शमदग्नेश्च तेन शून्यपदं गत ॥

सौम्याम्भसि यथावीचिर्विचालति न च दालि च ।

तथा शमदं ब्रह्मणीदं शून्याशून्यपदं गत ॥

The Colophon —

इति श्रीयोगवाशिष्ठसारे भट्टीधरकृते दशम प्रकरण ।

The end of the commentary —

सौम्येति सौम्ये स्थिते जले यथा वीक्ष्यन्ति नास्ति च यद्येद
जगत् ब्रह्मणि अस्ति नास्ति चेति कथं व्यञ्जानदशायामस्ति ज्ञान-
दशायामास्तौत्थर्य ।

तेनेदं ब्रह्मपदं जगता ह्येनं महिषश्चेत्यर्थं व्यञ्जानदशायामास्तौ-
दशायामितिभावः ।

Colophon —

इति श्रीयोगवासिष्ठसारे विवरणे दशम प्रकरणम् । २० ।

यस्य दृष्ट्या न विद्यान्ता दारिद्र्यं तस्य वै ध्रुवः ।

यस्य दृष्ट्या हि विद्यान्ता म सुखो प्राप्तिता प्रभुः ।

ममारे विषयामहं ब्रह्मज्ञोऽस्मोतिवादिनः ।

कस्मैश्चन्द्रोभयभ्यष्ट त त्वजेदन्धज यथा । २१ ।

माता रामो मतयिषा रामचन्द्र

स्वामी रामो मत (सु)[म]खा रामचन्द्र

नर्त्तक मे रामचन्द्रो दयानु

नान्य जाने नैव जाने न जाने ॥

श्लोकः । २२ । शुभमस्तु ।

3203.

470 योगवासिष्ठसारः । *Yogavasistha-sarah*

By Madhavaribusa

Substance country made paper 9½ x 4½ inches Fols 158 Lines
10 11 on a page Date Saka 1618 Complete

A Marhatti manuscript with separate pagination for each prakarana I in 21 leaves, II in 17, III in 19, IV in 18, V in 12, VI in 6, VII in 12, VIII in 8, IX in 19 and X in 26

The Last Colophon —

इति श्रीयोगवासिष्ठसारे माधवदासकृतटीकाया निर्व्याख्यानम्
दशमप्रकरणं सम्पूर्णम् ।

श्रीसारसङ्घ ममूखश्लोक ३६ वटीका मध्याय २६८ चैकन्दर
श्लोकसख्या ३२३ शके १६१८ वर्ष मन्मथनाम सवहरे पौषमासिर
शुक्लपक्षे भोमवामरे दादग्यायां तदीगगात्रौ प्रथमप्रहरे समाप्त ।
शुभमस्तु ।

3204.

239 योगवासिष्ठसारः सटीकः ।

Yoga Vasistha sarah with a commentary

Substance, foolscap paper 4½ x 18 inches Folia 5 Lines 10 on a
page Extent in Slokas 198 Character, Bengali Appearance, old
Complete

An abridgment of Yoga-Vasistha It goes also under
the names of Jñāna-sara and Nirvanasthiti

Fragmentary See L. 340 and 3208

No name of the commentator is to be found in this
fragment which contains only the first two prakaranas, and
the 20 Slokas of the third prakarana

The Tika begins —

अन्यार्थः । एतादृशाय तेन स्वरूपितो ह्यज्ञाय नमस्करोमि
दिक्कालादिभानवच्छिन्ना अतिव्याप्ता अनन्ता चिन्मात्रा मूर्तिर्यस्य
स तस्मै पुन किम्विशिष्टाय स्वातुभूत्येकमानाय स्वस्यानुभूतिरैश्वर्ये
तस्यामेक एव भान चित्तमनुभवतिर्यस्य तस्मै पुन शान्ताय
निर्मलताय । १ ।

3205.

4714 अद्भुतरामायणम् । *Adbhuta Ramayanam*

Substance, palm leaf 19 x 2½ inches Folia 106 Lines 4 on a
page The first leaf is missing Character Nagara Date Saka 1643
Appearance, discoloured

पुष्पिका ।

इत्यार्षे श्रीरामायणे वाल्मीकीये आदिकाव्ये अद्भुतोत्तरकाण्डे
श्रीसौतारामायोऽध्यायमनं नाम सप्तविंशोऽध्यायः । इति
समाप्तः ।

श्रीगङ्गाममिदम्य पुस्तकमिद । शकाब्दः २६४४ कर्तिकशुक्ल
 सप्तमी । शुभमस्तु ।
 श्रीगणेशाय नमः ।

3206.

4638 *The Same (Adbhuta).*

Substance country made paper 18x4½ inches Folio 47 Lines
 9 on a page Extent in slokas 1309 Character Bengali of the
 eighteenth century Apparances des Jour et Date Sans 1808 Com-
 plete

Last Colophon —

इत्यार्षे रामायणे मध्विनाम्नोक्तोये आदिकाथे अद्भुतोत्तर
 काण्डे सीतारामयोरेयोध्यात्मन नाम षड्विंशतितम सर्गः ।

This is regarded as the eighth Kanda of the Rama-
 yana, attributed to Valmiki but doubtless it is of very
 modern origin. It gives a recapitulation of the story of
 the Ramayana in seven Kandas. It generally goes under
 the name of Adbhuta Ramayana. For an analysis of the
 work see Weber's Berlin Catalogue No. 440, in which the
 last chapter is numbered 27th, because it counts Hanu-
 mathkṛta stavarajah as a separate sarga whereas in the
 present manuscript *Hanumathkṛta stavarajah* and Rama-
 rajyopalambla (the 16th sarga in Weber's manuscript)
 form together the 15th sarga.

Post Colophon Statement —

समाप्तश्चाय अद्भुतोत्तरकाण्डमिति ।
 श्रीरामचन्द्रशर्मण साक्षर पुस्तकचेति । श्रीदुर्गा ।
 श्रीमन्महेशमहिषी मच्छिषामुत्तरो-
 मानस्य शम्भुसुरवैरिनिगिञ्चिवन्धाम ।
 शक करियहरसत्त्विति सुपुण्या
 पुस्तक लिखे कुतुकार्द्विरामचन्द्र ।

3207.

11027 *The Same*

Substance country made paper 12½ x 5 inches Folia 46 Lines
12 on a page Character modern Nāgarī Appearance fresh Complete
Date Sarpvatī 1859

Last Colophon —

इत्यर्थे रामायणे वाल्मीकीयादिकाव्ये षड्विंशत्यध्याये मोता
रामायणोद्ध्यायसमाप्तं नाम सप्तविंशतिसर्गः ।

Post Colophon —

सन् १८५० पोषे मासि कृष्णपक्षे एकादश्यां भृगुवासे
लिखितमिदं पुस्तकं अष्टाद्विंशत्या श्रीरामायणे खण्डनाय ।
यादृशं पुस्तकं दृष्ट्वा, etc etc

3208.

5692 चित्रकूटमाहात्म्यम् । *Citrakuta mahatmyam**Being an extract from the Ādi Ramayana*

Substance country made paper 14 x 7½ inches Folia 30 Lines
12 on a page Character Nāgarī Date Sarpvatī 1890 Appearance
fresh Complete

Beginning —

श्रीरामाय नमः ।

यत सर्व्वणि भूतानि प्रतिभान्ति स्थितानि च ।

यत्रैवोपश्रम यान्ति तस्मै सत्त्वात्मने नमः ॥

ज्ञाता ज्ञानं तथा ज्ञेयं दृष्ट्वा दर्शनदृश्यभू ।

कर्त्ता हेतु क्रिया यस्मात्तस्मै ज्ञानात्मने नमः ॥

Colophon —

इत्यर्थे श्रीमदादिरामायणे श्रीमदाल्मौकिकविरचिते शतकोटि-
सहिताया श्रीमचित्रकूटमाहात्म्ये श्रीमद्भरताचेयसंवादे तथा
पार्व्वतीशिवसंवादे श्रीविष्णुमुनिमुमुक्षुसुतौत्पलसंवादे
षोडशाध्याय समाप्तः ।

इदं श्रीगणेशाय नमः ।

ये पठन्ति नमः भगवते तेषां रामः प्रसीदतु ।

Post Colophon Statement —

श्रीगणेशाय नमः । अथ रामः ३ अक्षरान्तरं ३५० ।

3209.

10720. वैष्णवोपनिषद्ः । *Vaiṣṇavopaniṣad*

Said to be an extract from Mahā Rāmāyaṇa

Substance country make paper ११ x १० inches. Folio 2 Lines 18 on a page. Character Nagari of the nineteenth century. Appearance discoloured.

Colophon —

इति श्रीगणेशाय नमः । काक्युपनिषदश्चैव नमः ।

वैष्णवोपनिषद् गम्यते ।

After the colophon there are five lines and a half.

Beginning —

ॐ श्रीगणेशाय नमः ।

नारायणाय नमः । नमो नमो नमः ।

नारायणाय नमः । नमो नमो नमः ।

नारायणाय नमः । नमो नमो नमः ।

नमो नमो नमः । नमो नमो नमः ।

नमो नमो नमः । नमो नमो नमः ।

नमो नमो नमः । नमो नमो नमः ।

॥ ३ ॥

रामः प्राह स सागरः मम चतुर्धा नमः ।

मित्रः प्राह समाकृतं पश्यन् पश्यन् पश्यन् । ५ ।

Rama promised to marry the ocean's daughter after killing Ravana, which however, he did not do, promising again that he would marry his daughter in Kalki avatara

This girl of Samudra is Vaiṣṇavī In the 29th śloka begins a description of images, in different places, of Vaiṣṇavī, which continues to the end.

3210.

9359. **आदित्यहृदयं ।** *Ādityahridayam.*

Substance, country made paper 10×4 inches Folia, 3 Lines, 7, 8 on a page Extent in ślokas, 33 Character, Nāgara Appearance, tolerable Complete

A hymn in praise of Surya, taken from the Rāmāyana, said to have been imparted by Agastya to Rāma, when engaged in war with Ravana, as a means to his triumph in war.

Beginning:—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्तये नमः ।
ततो युद्धपरिश्रान्त समये चिन्तया स्थितम्
रावणं चाप्यतो वृद्धा युद्धाय समुपस्थितम् । १ ।
देवतैश्च समागत्य द्रष्टुमभ्यागतो रक्षम्
उपगन्दावबोधामसंगम्यो भगवान्क्षया । २ ।
रामराम सहावाहो शूरा गुह्यं गगानतनम्
येन सर्वानरीन् वत्स समरे विजयिष्यति । ३ ।
आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम्
जयावह जयेश्वर्यम् अक्षय परमं शिवम् । ४ ।

End:—

अथ रविरवदग्निरौघं रामम्
मुदितहृद परमं प्रहृद्यमाणं
निश्चिरपतिसंक्षयं विदित्वा
सुरगणमध्यगतो वचस्त्वरेति । ५ ।

Colophon —

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये युद्धकाण्डे आदित्यहृदयं
सम्पूर्णम् ।

शुभं भूयात् । शुभमस्तु । राम । राम । राम । राम । राम ।

MAHABHARATA

3211.

10770 महाभारतम् । *Mahabharatam*

(आदिपर्व) ।

Substance, palm leaf 18½ x 1½ inches Folia 40 Lines 6 on a page
Character, Bengali of the nineteenth century Appearance discoloured
Left incomplete

3212.

7990. *The Same*

(आदिपर्व) ।

Substance country made paper 18½ x 4 inches Folia, 217 Lines,
8-10 on a page Character Bengali Date, Saka 1604 Appearance, old
and discoloured Complete

The scribe's note —

सप्ततमादिपर्वः च ।

अस्यानन्तरं सभापर्वः भविष्यति । अस्याद्यमाद्यः श्लोकः ।

तैश्चम्पायन उवाच

...

शकाब्दा १६६४ ।

3213.

3842 *The Same*

(आदिपर्व) ।

Substance, palm leaf 36 x 2 inches Folia 289 of which leaf 21 is
repeated twice, and leaves 287 and 288 missing Lines 4 to 5 on a page
Character, Bengali Appearance, discoloured and worm eaten Incom-
plete

3214.

4803. *The Same.*

(आदिपर्व) ।

Substance, Nepalese paper 9½×4 inches Folia, 200. Lines, 9 on a page Character, Newari of the eighteenth century. Appearance, fresh Incomplete at the end

3215.

4515 *The Same*

(आदिपर्व) ।

With the commentary entitled Bhārata-bhāvariha-dīpikā

Substance, country made paper 19½×5 inches Folia, 101. In Tripāṭha form Character, Bengali of the nineteenth century Appearance, fresh. Incomplete at the end To the end of chapter 80

Arjuna Miśra's commentary is only a fragment, going up to the 13th śloka of the Parva-samgraha The rest is without commentary.

Arjuna Miśra's commentary begins thus:—

यस्यैकैरेषुपरमाखुरपि क्षणेन
ध्यातुर्दधाति विपुलं समभौक्षितेषु ।
तन्नो हरे हरतु पादयुगं (म्) + + +
प्रारिक्षितप्रतिहतोरभितस्त्रिराय ॥

वेदव्यास-वैशम्पायन-देवबोध विमलबोध-मन्त्रचन्द्रनारायणभट्टशास्त्रिल्ल-पिल-पादेभ्यो नम ।

श्रीदेवबोधपादादिमतमाश्रित्य यत्नतः ।
क्रियतेऽर्जुनमित्रेण भारतायप्रदीपिका ॥

3216.

4462 *The Same*

(आदिपर्व and सभापर्व) ।

Substance, country made paper 21½×5 inches Folia, 247. Ad: Parva is complete in 199 leaves, of which the first is missing, and Sabhā

Parvan is complete in 49 leaves Character, Bengali Date, Saka 1736
Appearance, fresh

Post Colophon Statement to the Adi Parvan runs :—

খো জাতো ধরণীতলেঃমলকুলে শাখিত্যসন্দীপনঃ
 পুষ্পঃ পুষ্পপতি স্মিতঃ দ্বিতীয়তঃ পুষ্পো মহামানবঃ ।
 বিশো বৈষ্ণবপ্রিয়োঃসদনৌ श्रीरामचन्द्रो द्विजः
 শাকি ষষ্ণবান্ধুপিত্তিতিমিত্তে ঙ্লেখোদিদ পুস্তকম্ ।
 ১৭৩৬ শাকি श्रीरामचन्द्रन्यायवागीशशोधিতश्च ।

3217.

4412. *The Same.*

(সমাপৰ্ব) ।

Substance, country made paper 14×3½ inches Folia, 110 Lines,
 7 on a page Character, Bengali of the eighteenth century Appearance,
 old, effaced and discoloured Complete

3218.

4813. *The Same.*

(সমাপৰ্ব) ।

Substance, palm leaf 12×2½ inches Folia, 7 to 181, of which the
 following leaves are missing —9 to 16, 18, 20, 22, 24, 32 to 35, 37, 39, 41, 43,
 46, 47, 49, 50, 52 to 57, 60, 61, 64 to 77, 81, 83 to 87, 90, 96, 98 to 101, 103,
 105 to 107, 111 to 113, 119, 120, 125 to 133, 136, 139, 143, 147, 149, 151 to
 155, 158 to 160, 163, 164, 166 to 170, 174, 179, 180 Lines, 5 on a page.
 Character, Bengali of the seventeenth century. Appearance, old and dis-
 coloured Incomplete

There are 18 leaves, kept at the beginning of the
 manuscript, which apparently belong to the Sabbā-parvan.
 They are very much damaged, most of them having lost
 about three-fourths of their length

3219.

3841. *The Same.*(*सभापर्व*) ।

Substance, palm leaf 25½ x 2 inches. Folia, 118 Lines, 4 on a page.
 Character, Bengali. Date, Saka 1637. Appearance, discoloured and
 worm eaten. Complete

Post Colophon Statement :—

शकाब्दाः १६३७ यथादृष्टमिति ।

3220.

4546. *The Same.*(*सभा and विराट्*) ।

Substance, country made paper 15½ x 4 inches Lines, 10 on a page
 Sabhā parva is complete in 60 and Virāt in 46 leaves Character, Bengali
 of the eighteenth century Appearance, old and discoloured Both
 complete

3221.

4811. *The Same.*(*सभा and विराट् Mere fragments.*)

Substance, palm leaf 13 x 2½ inches Character, Bengali of the
 eighteenth century Appearance, discoloured

Leaves 1 to 48, of which the 3rd, 4th, 9th, 22nd,
 30th, 31st, 40th, 44th, 45th and 47th are missing, belong
 to the Virāta-parvan.

The leaves marked 20, 37, 41, 43, 90, 103, 143, 147,
 149, 150, 151, 155, 170, 174 and 179 belong to the Sabhā-
 parvan

3222.

3844. *The Same.*(*वनपर्व*) ।

Substance, palm leaf 30 x 2½ inches Folia, 337 Lines 5 on a page
 Character, Bengali of the eighteenth century Date gone in a lacuna
 Appearance, worm eaten

It contains the Āranya-parvan of the Mahābhārata.

3223.

1491 *The Same*

(वनपर्व) ।

Substance country made yellow paper 11 x 5½ inches Folia 372
 Lines 10 on a page Character Bengali of the nineteenth century
 Appearance fresh Complete

3224

8096 *The Same*

(वनपर्व) ।

Substance palm leaf 15½ x 1½ inches Folia 183 Lines 5 on a
 page Character, Nāgara written in a Udiya hand with a style Appearance
 fresh Incomplete at the end up to the story of Vala

3225

5281 *The Same*

(विराटपर्व) ।

Substance, country made paper 16 x 6½ inches Folia 38 Lines
 8 on a page Character, Bengali of the nineteenth century Appearance
 fresh Incomplete at the end

3226

10776 *The Same*

Substance palm leaf 21 x 2 inches Folia 78 Lines 3-5 on a page
 Character Bengali Date Saka 1064 Appearance discoloured Com-
 plete

Last Colophon —

इति महाभागते प्रतसाहस्र्या, etc, विराटपर्वस्यमिमन्तु
 विवाह । समाप्त चेद विराटपर्वति ।

Post Colophon —

शुभमस्तु प्रकाश्या १८६४ । श्रीरामचन्द्राय नमः ।

After Phalaśruti we have :—

श्रीवैकुण्ठरामदेवशर्मा(भैरव) साक्षरमिदं पाठार्थं श्रीजगन्नाथ-
देवशर्मा २५ पौर्णे विराटपर्व समाप्तं श्री मङ्गपुरनिवासो
सोमवारे द्वितीयप्रहरे लिखितं ।

In the Phalaśruti we have the following quotation :—

भविष्ये ।

अत्वा विराटपाठं य उत्सृजेद्दृषमुत्तमम् ।
पितृणामन्यथो भूत्वा प्राप्नोति स्वर्गंति परां ।
विराटं पाठयित्वा य उत्सृजेद्दृषमुत्तमम् ।
त गच्छेत् परमं देवं नारायणमसंशयम् ।
विराटपाठं यस्तार्थे कारयेद्दान्धवः कश्चित् ।
तस्य स्वर्गे स्थितिस्तावद्यावदिन्द्रास्तुर्दश ।

3227.

3848 *The Same.*

(उद्योगपर्व) ।

Substance, palm leaf 31½ x 2½ inches Folia, 257 of which 244-47 and 249-52 are missing Lines, 4 on a page Character, Bengali of the early eighteenth century. Appearance, old and worm eaten Incomplete at the end

3228.

4373 *The Same*

Substance, country made yellow paper 18½ x 4½ inches Folia, 231 Lines, 8 on a page. Character, Bengali of the early nineteenth century Appearance, fresh Complete

3229.

4545 *The Same*

Substance, country made paper 19 x 6 inches Folia, 120 Lines, 8 on a page. Character, Bengali Date, Saka 1671 Appearance, fresh Complete

Post Colophon :—

शाकेन्दुमुनिषट्चन्द्रमाने प्रौष्ठपदस्य च ।
 सितपक्षे नवम्यान्तु समाप्तमिति पुस्तकम् ।
 लिखिता पुस्तकं श्रीमान् देवीचरणशर्मणा ।
 यस्यार्थे लिखितं यत्प्रकृतवमाहात्म्यमुत्तमम् ।
 तस्यैव सिद्धिरेवान्तु मास्माकन्तु मङ्गदश ।
 यो हरेत् पुस्तकमिमं पण्डितो वाप्यपण्डित ।
 माता च शूकरो तेषां मिता तेषां गङ्गा ।
 षड्वर्गेकादशाष्टावा वाङ्माला भन लिखिद्गुणः ।

3230.

4668 *The Same*

Substance, country made paper 14 x 5 inches Lines 8 on a page

The manuscript is too badly damaged to bear handling. The number of leaves cannot be given

3231.

2654. *सनत्सुजातीयप्रकरणम्*

Sanatsujātīya Prakāśanam.

From the Udyoga-parvan of the Mahābhārata.

Substance, country made paper 11 x 5½ inches Folia, 10 Lines, 11 on a page Character, Nāgara of the nineteenth century Appearance, fresh Complete

The Sanat Sujata-parvan in the Udyoga-parvan of the Mahābhārata consists of six chapters, 41–46, in the Bombay edition of Śaka 1785. But the first chapter, namely the 41st, deals with the preliminaries and the fifth, 45th, with moral precepts. These two chapters are not taken notice of by commentators. So it is generally considered to consist of 4 chapters, 42, 43, 44 and 46, numbered 1–4, and Śaṅkara comments on these four chapters only.

See 10 Catal 3289 and the Bibliotheca Sanskrita
No 19, pp 129 to 245

3232.

600 सनत्सुजातीयविवरणम्, मूलसहितम् ।

Sanatsujatiya-utarnnam (with the text)

For the manuscript see L. 1494

The text commented upon is a well-known episode in the Udyogaparvan of the Mahabbhārata. In it a sage of the name of Sanatsujāta teaches Dhṛtarāṣṭra on the subject of death and futurity.

Colophon —

इति श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य परमहंसपरिव्राजका-
चार्यस्य श्रीमच्छंकरभगवत्पूज्यपादशिष्यस्य (?) कृतौ सनत्-
सुजातीयविवरणे चतुर्थोऽध्याय समाप्त ।

3233.

9369 *The Same*

By a disciple of Saṅkaracārya (?)

Substance, country made paper 9×4½ inches (22 leaves) 10×4½
(leaves from 23 to the end) Folia 77 Lines, 7, 8, 9 on a page Extent
in slokas, 1540 Character Nagara Appearance tolerable Complete

See L. Vol IV, p 90, No 1494

Colophon —

इति श्रीमत् गोविन्दभगवत्पूज्यपादशिष्यस्य श्रीमच्छंकरभगवत
कृतौ महाभारते उद्योगपर्वणि सनत्सुजातभाष्ये चतुर्थोऽध्याय ।

Colophon of the MS noticed by R. Mitter runs —

श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य परमहंसपरिव्राजकाचार्यस्य
श्रीमच्छंकरभगवत्पूज्यपादशिष्यस्य कृतौ सनत्सुजातीयविवरणे
चतुर्थोऽध्याय समाप्त ।

So the colophon in the present MS gives the name of Samkarācārya himself as the commentator; and that in L gives no name of the commentator, but simply says he was a disciple of Saṅkaracārya, and of Saṅkar's preceptor Govinda Bhagavat, which is absurd. Both the MSS. contain the same commentary.

3234.

1150 सनत्सुजातीयप्रकरणटीका ।

A commentary on Sanatsujātīya entitled Gūḍha-pada-bhaṅgikā

Substance, country made paper 10½ x 6 inches Folia, 13 Lines, 14 on a page. Extent in slokas, 459 Character, Nāgara Date, Samvat 1027 Appearance, old Complete

Colophon :—

इति सनत्सुजातोये उद्योगपर्वणि गूढपदभङ्गिका समाप्ता ।

Post Colophon :—

औरस्त । सवत् १६२७ ममये मार्गसुदि ५ गुरौ देवभट्टेन
लिखितमिद ।

In a different hand :—

चिन्तामणिभट्टस्येदम् ।

3235.

4483. *The Same*

(भौषपर्व) ।

Substance, country made paper 18½ x 4½ inches Folia, 167 Lines, 9 on a page Character, Bengali of the nineteenth century Appearance, fresh Complete

3236.

7984 *The Same*

Substance, country made paper 18½ x 4½ inches Folia, 153 Lines, 6 9 on a page Character, Bengali Date, Saka 1738 Appearance, old, soiled and damaged Complete

Last Colophon :—

इति श्रीमहाभारते शतसाहस्रसंहितायां वैयासिक्या भोष्ण-
पर्वणि + + + समाप्तं वेदं भोष्णपर्वं ।

Post Colophon :—

अतःपरं श्लोकपर्वं । तस्यायं प्रतिसन्धितः जगमेजय उवाच ।
etc , etc

Date :—

शकाब्दा १७३८ । ता + + + + ।

3237.

3836. *The Same*

Substance, palm leaf 28½ x 2 inches Folia, 231 Lines, 4 on a page
Character, Bengali Date, Saka 1637 Appearance, worm eaten and
dilapidated Complete

Post Colophon Statement :—

श्रीहरिः । शकाब्दाः १६२७ लिखितं श्रीध्यानारामदेवशर्मणा
साकिम सातनैका धितपुर ।

3238.

3636 II. *The Same*

Substance, country made paper 20½ x 4½ inches Folia, 29 to 57
Lines, 8 on a page Character, Bengali of the nineteenth century
Appearance, old and discoloured

A fragment of the Bhīṣma-parvan of the Mahā-
bhārata.

3239.

2464. श्रीमद्भगवद्गीता । *Śrīmad-Bhagavad-Gītā*

Substance, country made paper 10 x 4½ inches Folia, 30 Lines,
11 on a page Character, Nāgara of the eighteenth century Appearance,
discoloured Complete

3240

2108 *The Same**With some of the accessories*

Substance, foolscap paper 6x4 inches Folia 88 Lines, 8 on a page
 Character, Nāgara Date, Saka 1769 Appearance fresh Complete

Often printed

Post Colophon —

शके १७६९ अवतारनाममयसरे कार्तिककृष्णचतुर्थी गुरौ सन्ध्या
 काले लेखनपूर्तिमगमत ।

इह पुस्तक पारेक इत्युपनामकवागीसुनु केशवाख्येन लिखित ।
 सायं परार्थश्च । तैलपदच्छेदित्वादि । शुभपट्ट इति ।

श्रीमत्सिद्धराजश्रीहरणकमलेभ्यो नमः ।

3241.

1859 *The Same*

Substance country made paper 6x4½ inches Folia 7ⁿ Lines 10
 on a page Character Nāgara Date Saka 1764 Appearance fresh Complete

Post Colophon —

वेदांगशैलेन्दुमिते शालिवाहयत शके ।

वाङ्मले सावि कृष्णख्ये पक्षे मातृतिथौ शुभे ।

शोभेऽहनि परार्थश्च लिखित पुस्तक शुभम् ।

मूलवाटाकाले ग्रामे भारदाजकुलोद्भव ।

रामचन्द्रो विष्णुभक्तस्तत्सुनुदिग्गजेवक ।

वामनो मुरिपुण्याधी लिखित्वा दत्तवान् स्वयम् ।

मार्गेश्वरपुनाथोऽभूत् महादेवस्तदात्मज ।

गौताया पुस्तक तस्य शोधनोय सनुदिभिः ।

3242

5124 *The Same*

Substance country made paper $16\frac{1}{2} \times 5$ inches. Folia 55 Lines 6
on a page Character Bengali of the eighteenth century Appearance
old and discoloured Complete

Colophon —

इति श्रीमहाभारते शतसाहस्रं संहिताया वैयासिक्या
भोग्यपर्वणि श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्याया योगशास्त्रे
श्रीकृष्णार्जुनसम्वादे सम्राटसयोगो नामाष्टादशोऽध्यायः ।

3243

4798 *The Same*

Substance Nepalese paper $11\frac{1}{2} \times 3\frac{1}{2}$ inches Folia 47 Lines 7
on a page Character Newari of the seventeenth century Appearance
old and discoloured Complete

3244

9035 *The Same*

Substance country made paper 9×4 inches Folia 141 Lines 5
on a page Extent 8 slokas 750 Character Nāgara Dated Samvat
1913 Fresh Complete

Complete in 141 leaves Dated, Samvat 1913

लिखित काशीमध्ये गङ्गाविश्वेश्वरसन्निधौ बाबा + पारनाथ
जीकोमठे । खन १८९३ ।

3245

10980 *The Same*

Substance country made paper $11 \times 4\frac{1}{2}$ inches Folia 35 Lines 7
on a page Character modern Nāgara Appearance discoloured

Ends abruptly in the 23rd sloka of the 11th Adhyaya

3246

10691 *The Same*(*Adhaya A only*)

Substance country made paper 12½ x 3½ inches Folia 5 Lines 5
on a page Character Bengali of the nineteenth century Appearance
discoloured

Colophon —

इति श्रीमहाभारते, etc , गीताग्रपनिषत्सु विभूति-
योगो नाम दशमोऽध्यायः ।

3247.

9585 *The Same*

Substance country made paper 5½ x 4 inches Folia 110 Lines 9
on a page Extent in Slokas 430 Character Nāgara Appearance
old Incomplete

The first thirteen leaves are missing

3248.

9739 *The Same*

Substance country made paper 3 x 5½ inches Folia 20 Lines 7
on a page Extent in Slokas 100 Character Nāgara Appearance
old

A fragment comprising the first two chapters

3249

2656 *गीतामाहाव्यम् । Gita mahatmyam*

Substance Kashmiri paper 9 x 5 inches Folia 8 Lines 8 on a
page Character Kashmiri Date Samvat 1915 Appearance fresh
Complete.

Often printed along with the Gita as one of its
subsidiary treatises

3250.

9135 श्रीमद्भगवद्गीतासारः ।

Srīmad Bhagavadgītā Sārah.

Substance country made paper 11x5 inches Folia 5 Lines 12
on a page Extent in slokas 120 Character Nagara Date Sampat
1896 Appearance, old Complete

This is an interlocution between Kṛṣṇa and Arjuna,
under the name of गीतासार Kṛṣṇa teaching Arjuna the
principles of Yoga

It begins —

श्रीगणेशाय नमः ॥ श्रीभगवानुवाच ॥

ॐकारमध्ये गायत्रीमन्त्रस्य ब्रह्मविष्णुमहेश्वरकृपय । सूर्यो-
देवता जगतोच्छन्दः ॥ गार्हपत्याग्निं अहं वध्वाग्निं [व्याहवणीयामि]
दक्षिणाग्निं वैश्वानानि ॥ ॐ भूभुव स्वर्गैर्लोक्यमितित्तत्र । व्यकार
मिति बीजः ॥ ॐकारशक्तिः । मकारमिति कौलकः । मुक्तिद्वार
गीतासारमन्त्रस्य जपमद्य करिष्ये । ॐ । ॐ । ॐ । इति
मूलमन्त्रः ।

अर्जुन उवाच ॥

ॐकारस्य महात्मानं रूपस्यानं परन्तप ।

तत्सर्वं त्र्योतुमिच्छामि ब्रूहि मे पुरुषोत्तम ॥ १ ॥ इत्यादि ।

End —

५

पठन्ति चतुरो वेदा धर्मशास्त्रमनेकधा ।

ब्रह्मज्ञानं न जानामि + + पाकारं स यथा ॥ १०३ ॥

ॐकारस्य त्रिरूपं ब्रह्मविष्णुमहेश्वर[ः] ।

परब्रह्मनिराकारं प्रणवश्च तथा सत्यः ॥ १०४ ॥

Colophon —

इति श्रीभगवद्गीतायोगशास्त्रे श्रीकृष्णार्जुनसंवादे ब्रह्मसाधन-
योगोनाम गीतासार समाप्तः ।

संवत् १८८६ । श्रीगणेशाय नमः ।

After the colophon Śivastakā in Bhaṣya

3251.

9607. गीताभाष्यम् । *Gita bhasyam**By Samkaracarya*

Substance country made paper 9×4½ in hes Folia 156 Lines 6
 on a page Extent in ślokas 1800 Character Nāgara Date Samvat
 1799 Appearance old Complete

The note of the scribe —

पञ्चतवारिप्रदब्दात् त्रिशत् सवत्सरावधि ।
 काशी वनन विश्वनाथचतुःसप्ततिवत्सर १२ ।

Colophon —

इति श्रीशङ्कराचार्यगीताभाष्यादलीलिखत्
 स्वोपयुक्तपदस्यार्थे त्रिषडष्टिमिते श्लोके (?)
 नवग्रहसिंहाब्दा गता विजयनराज्यत
 शुक्लशुक्लतिथावाद्ये चन्द्रे पूर्णा लिपि शुभा

3252.

8988 *The Same*

Substance country made paper 10×4½ inches Folia 297 Lines
 8 on a page Extent in ślokas 4750 Character Nāgara Dated Samvat
 1822 Worm eaten Complete

3253

10947

Substance country made paper 10×4½ inches Character Nāgara
 of the nineteenth century Appearance fresh

There are four batches of leaves

I

Folia 34-39, containing Samkara's Bhasya on the
 Bhagavadgita III, 1-39 (with the text)

II.

Toll 71-113, containing Śamkara's Bhāṣya on the Bhagavadgītā, V-VIII, 13 (with the text)

III

Toll 160-278, containing Śamkara's Bhāṣya on the Bhagavadgītā (the last leaf of the 12th Adhyaya and Adhyayas XIII-XVIII) With the text

The fourth batch of leaves

It contains the concluding part of Ānandajñāna's commentary on Śamkara's Bhāṣya on the Bhagavadgītā

Colophon —

इति श्रीमत्परमहंसपरिव्राजकाचार्य श्रीमच्छुद्धानन्दपूज्यपाद-
शिष्यश्रीमदानन्दज्ञानविम्विताया श्रीमच्छङ्करोपभगवद्गीताभाष्य
टीकाया अष्टादशोऽध्याय समाप्त ।

3254.

9179 *The Same*

With its commentary, entitled गीताभाष्यविवेचन ।

By Ānandatīrtha (with the text)

Substance country made paper 13½ x 8 inches Folia 305 Lines
14 on a page Extent in Slokas 1 to 260 Date Sarpvat 1910 Character
Nagara. Appearance fresh Complete

The Bhusyavivecana begins thus —

श्रीगणेशाय नमः । ॐ नमः ।
दृष्टिं मयि विशिष्टार्थां लभापौभूयवविंशी
हेरम्ब देहि प्रत्यक्षस्वेङ्ग्युदनिवारिणी । १ ।
यद्वक्त्रपद्मेरुदसप्रसूत गीतामृत विश्वविभागनिष्ठ
साध्येतराभ्या परिनिष्ठितान्त त वासुदेव सतत नतोऽस्मि । २ ।
प्रत्यक्षमच्युत गत्वा गुरुनमि गरीयस
क्रियते शिष्यशिष्याये गीताभाष्यविवेचन । ३ ।

कस्मैनिष्ठाज्ञाननिष्ठेषुपायोपेयभूत निष्ठादयमधिष्ठत्य प्रहृत
गौताशास्त्र व्याप्तिव्यासुभंगवान्भाष्यकारो विप्रोपमवोपशमनादि
प्रयोगप्रसिद्धये प्रामाणिक्यवहारप्रमाणकमिष्टदेवतां गत्वानु
स्मरन् मङ्गलाचरण सम्पादयन् अवशेषेणेतिहासपुराणयो
र्व्याप्तिव्यासितगौताशान्वेगैकवाक्यतामभिप्रेत्य पौराणिकमेव श्लोक
मेकमन्तर्यामिविषयमुदाहरति नारायण इति ॥ इत्यादि ॥

It ends —

काण्डजयात्मक शास्त्र पदवाक्यार्थगोचर ।
आदिमध्यान्तषट्केषु व्याख्यया गोचरौहृत । १ ।
सत्त्वोपविस्तराभ्यां यो लक्ष्यगैरुपपादितः ।
सोऽर्थोन्तिमेन सस्तिष्ठ लक्षणेन विवक्षित ॥ २ ॥
गौताशास्त्रमध्यार्णवोत्थममृत वैकुण्ठकण्ठोद्भव
श्लोकण्डापरनामवन्निष्ठ निष्ठादय द्योतित ।
निष्ठा यत्र सतिप्रसादजननी साक्षात्कृति कुर्वन्ती
मोक्षो[क्षे] पर्यवसास्यति प्रतिदिन निबध्मेतद्गुहा ३ ।
प्राप्तमाचार्यपादाभां पदधीमनुगच्छता
गौताभाष्यज्ञता टीका टीकता पुत्रधोक्तमम ॥ ४ ॥

The Colophon —

इति श्रीमत्परमहंसपरिव्राजकाचार्यमुद्गानन्दपूज्यपादशिष्यभग
वदानन्दज्ञानविरचित श्रीगौताभाष्यविवेचने अष्टादशोऽध्यायः ।

The note of the scribe —

१८ मिति सावन वदो १ क समत १८१० कालीघट वृना
पूजारी श्रीलक्ष्मोनायजीका फतेपुर सध ।

3255

10971 *The Same*

With Ānanda's commentary upon it

Substance country made paper 12x7 inches Folio 138. In Tri
pāṭha form Character Nigara Date Samvat 1896 Appearance fresh
Complete

Ananda Giri's commentary begins:—

दृष्टिं मयि विशिष्टार्थी ज्ञपापौयूषवर्धनी ।
 हेरम्भ देहि प्रत्यक्षस्तेङ्गयुद्ध निवारिणी ।
 यदन्तपद्मेरुदममासूतं निष्ठासूत विश्वविभागनिष्ठं ।
 माध्येतराभ्यां परिनिष्ठितान्नां सं वासुदेव भक्तं नतोऽस्मि ।
 प्रत्यक्षमच्युतं गत्वा गुरुनपि गरीयसः ।
 क्रियते शिष्यशिष्यायै गौताभाष्यविवेचनम् ॥

The last colophon of the commentary:—

इति श्री(म)[म]दानन्दगिरिश्रीचरणे(१)विमर्शितायां श्रीभग
 वच्छंकराचार्यैकतथ्यीभगवद्गौताभाष्यटीकायां अष्टादशोऽध्यायाः ॥

Post Colophon:—

संवत् १८८६ मीः माघ शु च० ६० वार शनी ।

It ends:—

प्राचामाचार्यपादानां पदबोमनुमच्छता
 गौताभाष्ये कृता टीका टीकता प्रथोत्तमं ।

3256.

9180. *The Same with the same commentary and the text*

Substance, country-made paper 15×8 inches Folia, 25. Lines, 18
 on a page Extent in ślokās, 1800. Appearance, tolerable A fragment.

The Tikā is the same as noticed above. The MS.
 breaks off abruptly at the 9th śloka of the third chapter

3257.

8989. गौताभाष्यटीका ।

A commentary on the same by Ananda Giri

Substance 148 leaves in foolscap and the rest is country made paper
 12×4½ inches Folia, 273 Lines, 9 on a page Extent in ślokās, 7650
 Character, Nāgara Worm eaten New Complete

3258.

4558 *The Same**(With the Bhasya)*

Substance, country made paper 12x6 inches Folia, 98+132.
 Lines, 20 on a page Character, Bengali in a very modern hand Appearance, fresh. Complete Bound in Pothi form

The Bhasya is complete in 98 leaves

Post Colophon —

ॐ नमो नारायणाय, etc , etc

काशिशिवनिवासोऽस्य शिवस्य चरयोदक ।

अद्रपूर्वाप्रसादेन लिखेत् श्रीराममोहन ।

ॐ नारायण मम दोष भक्त्यति ।

काशीक्षेत्रनिवासश्रीशिवस्य चरयोदक ।

पीताम्बदाप्रसादेन लिखेत् राममोहन ।

Anandagiri's commentary is complete in 132 leaves

Post Colophon —

साक्षरश्रीराममोहनशर्मा । भा वाराणसीक्षेत्र ।

Along with this there is in a different handwriting,
 Gurugita-stotra from the Visvasara Tantra, in 9 leaves

इति विश्वसारस्तोत्रे देवोद्योगमवाद श्रीगुरुगीतास्तोत्र समाप्तम् ।

3259.

8652 *A commentary on the same*

By Anandajana

Substance country made paper 13x6½ 14x~ inches Folia 36~
 Lines, 19 16 on a page Extent in Slokas 20 000 Old and new Good
 Incomplete

1st chapter in 13 leaves

2nd „ „ 60 „

3rd „ „ 23 „

4th „ 30 „

5th chapter in 20 leaves.

6th " " 22 "

7th " " 11 "

8th " " 14 " (the 13th leaf missing).

9th " " 12 "

10th " " 10 "

11th " " 17 "

12th " " 8 "

An older MS begins with the 13th chapter, p 242

The 13th (1-34) comes to an end on leaf 275th.

The 14th (1-10, comes to an end on leaf 285.

The 15th (1-9) comes to an end on leaf 294.

The 16th (1-8) comes to an end on leaf 302.

The 17th (1-7) comes to an end on leaf 309.

The 18th (1-58) comes to an end on leaf 367.

The last leaf is in a new hand

3260.

10938 *The Same.*

By Ānandajñāna.

Substance, country made paper 11×5 inches Folia, 336 of which the first nine are missing Lines, 10 on a page Character, modern Nagara. Appearance, fresh Incomplete at both ends

310A, इति श्रीमत्परमहंसपरिभाषकाचार्यश्रीमच्छुद्धानन्दभगवत्पूज्यपाद-
शिष्यश्रीमदानन्दचानविरचिताया गोताभाष्यटीकाया समदशोऽध्यायः ।

It ends abruptly in the 18th Adhyāya

3261.

9121. *The Same*

Substance, country made paper 14½×6 inches Folia, 66 Lines, 9 on a page Extent in slokas 1,650 Character, Nāgara Appearance, re h

It begins —

ॐ श्रीगणेशाय नमः ।

विशिष्टार्थान् विशिष्टो विशेषो घट्यसमाप्तिरूपोऽयं जल
यस्या सा ता हेरन्व हे गणेश देहि घापण कुद छेड विष
'छेडस्तु गरल विष' इति कोषात् । १ । सर्वंघट्यसाधारण
देवतारूप गणेश नत्वा गौताशास्त्रसाधारणदेवता श्रीवासुदेव
नमस्करोति यद्वक्तोति । कुत्रचित् पुस्तके निष्ठासूतमित्यस्य स्थाने
गौतासूतमिति पाठोऽस्ति । स एव माधुर्बोध्यः विश्वविभागेनित्त ।
सर्वविषयनतात्यर्थक इदं हि गौतासूतस्य विशेषण । माध्येतरार्था
परिनिष्ठितान्त । ज्ञानकर्मेनिष्ठाभ्या परिनिष्ठितो निश्चितोऽन्त
समाप्ति र्थस्य गौतासूतस्य तमित्यादि ।

It ends —

सुधा एतत् प्रतिदिन मेवध्व तत कि यत्र निष्ठाद्वय द्योतित
कथम्भूत निष्ठाद्वय आसूतमसूतसाधन श्रीकण्ठापरनामवान मुनि
श्रारक्षेन ज्ञत प्रादुर्भूत यत्र यस्मिन्निष्ठा कर्मेनिष्ठा मोक्षे
पर्यवस्यति पर्यवसानवती भवति । साक्षात्कृत साक्षात्कार
अथवा एतद्गौतासूत मेवध्व कथम्भूत गौतासूत शास्त्रमहावैद्य
वैकुण्ठकण्ठोद्वादीनयस्मिन् पक्षे गौतासूतस्यैव विशेषणानि ज्ञत
विवरणोक्त । निष्ठाद्वय द्योतित येन गौतासूतन तत्तथा । यत्र
यस्मिन् गौतासूते इत्यर्थः । २ । पादानां ॥ पूज्यानां

3262

4125 *A commentary on the Bhagavad gita entitled*
Subodhina

By Srīdhara

S balance country made paper 12x2½ inches Fols 134 Lines
67 on a page Character Bengali of the 19th century Appearance
oil and ink at the ends Copy to

Often printed

Last Colophon :—

इति श्रीधरस्वामिविरचितायां भगवद्गीताटीकायां सुबोधिन्यां

+ + + + +

3263.

5248 *The Same (with the text).*

Substance, country made paper. 14½ x 3½ inches Folia, 89 In Tripāṭha form Character, Bengali Date, Saka 1530 Appearance, old and effaced Complete

Post Colophon Statement :—

श्रीकेशरामाङ्गसुधासुमंखे

गीताभिधानाखिलयोगशास्त्रम् ।

श्रीलक्ष्मणपादाम्बुजलिषुनान्ते

श्रीरामपुष्पेण मुदा खलेखि ।

समाप्तश्चायं ग्रन्थः । श्रीरस्तु भवि लेखके, etc , etc.

3264.

8772 *The Same.*

Substance, country made paper 10½ x 5½ inches Folia, 144 But * folio No. 1, missing Lines, 12, 13 on a page. Extent in Slokas, 3,400 Character, Nāgarī New Incomplete

Complete in 144 leaves

End of the commentary .—

तेनैव दत्तयामया तद्गीताविवृतिं कृता ।

न एव परमानन्दकृत्या प्रोक्तातु माधवः ।

परमानन्दपादाक्षरत श्रीधारिबाधुना ।

श्रीधरस्वामियतिना कृता गीतासुबोधिनौ ॥

सप्रगल्भ्यवशाद्विज्ञोऽस्य भगवद्गीता तदन्तर्गतं

तत्त्व प्रेष्युष्येति किं गुरुकृपापौष्ट्यवृष्टिं विना ।

अम्बुखाङ्गलिना विरस्य जलधेरदितुस्तरन्तर्मङ्गो

नावर्त्तेषु न किं निमज्जति जन सत् कार्यधार विना ।

Colophon :—

इति श्रीभगवद्गीताटीकायां सुबोधिन्या श्रीधरस्वामि-
विरचिताया अष्टादशोऽध्यायः । १८ ।

3265.

9780. *The Same (with the text).*

Substance, country made paper 13×6 inches Folia 322 Lines, 8, 8 on a page Extent 10 ślokas, 8,050 Character, Nāgara Date, Śaivvat, 1717 Appearance, old Complete

Beautifully written in a large hand.

3266.

9033 *The Same (with the text).*

Substance, English paper 9½×4 inches Folia, 240 Lines, 10 on a page Extent in ślokas, 4,800 Character, Nāgara Date, Śaivvat 1859 Fresh Complete

3267

10809 *The Same.*

By Śrīdhara Śaṁṁi

* Substance, country made paper 15×3½ inches Folia, 58 Lines, 8 on a page Character, Bengali Appearance, old and discoloured Complete Date, Śaka, 1720

Colophon .—

इति श्रीभगवद्गीताटीकायां सुबोधिन्या श्रीश्रीधरस्वामि-
विरचिताया परमार्थनिर्णयो नामाष्टादशोऽध्यायः ।

Post Colophon —

शकान्दाः १७२० । श्रीधरये नमः ।

3268.

6594B *The Same.*

Substance, country made paper 17½×3½ inches Folia 38 Lines, 12 on a page Character, Bengali of the early nineteenth century Appearance, discoloured Complete

Last Colophon:—

इति श्रीभगवद्गीतासुबोधिन्यां श्रीमत्श्रीधरस्वामिद्वयाय
परमार्थनिर्णयो नामाष्टादशोऽध्याय । ० । १८ ।

6594C.

As a Supplement the MSS has a portion of a grammatical work.

This contains the Sandhu section of Saṃkṣipta-sāra in 27 leaves ($15 \times 3\frac{1}{2}$ inches), together with a compendium on Sandhi, called Sandhi Kadacā in 6 leaves ($14\frac{1}{2} \times 3\frac{1}{2}$ inches) Written in modern Bengali.

3269.

3886 *The Same*

By Śrīdhara Svāmī.

Substance, palm leaf $13 \times 1\frac{1}{2}$ inches Folia, 131 Lines, 3 on a page Character, Bengali of the eighteenth century Appearance, discoloured Incomplete at the end and without Mangalācarana Up to the beginning of the 16th

It has five leaves more of another MS. of Subodhīnī, marked 1 to 5, containing the colophon of the 15th, Adhyāya and the beginning of the 16th

3270.

9595 *The Same*

Substance, country made paper $14 \times 6\frac{1}{2}$ inches, Folia, 11 Lines, 11 on a page Extent in slokas, 270 Character, Nāgara Appearance, fresh

A fragment of the Bhagavadgītā accompanied by Śrīdhara's commentary.

3271.

4417. *The Same (with the text).*

(Up to IV 28, and a Bengali translation in verse, from beginning to end)

Substance, country made paper 13×6 inches Folia, 73 In Tri-pāṭha form Character, Bengali of the eighteenth century Appearance, old and discoloured

3272.

454 श्रीमद्भगवद्गीता-गुडार्थदीपिका ।

*Bhagavadgita Gūḍhartha-dīpikā.**By Maṭhusūdana Sarasvatī.*

For the MS see L 1364

3273.

2131 *The Same*

Substance, country made paper 10½ x 4½ inches Folia, 478 of which the last leaf is blank Lines, 9 9 on a page Character, Nāgara of the later seventeenth century Complete

Post Colophon —

सटीकसर्वप्रत्यसंख्या ८८६८ । मूल-००० ।

3274.

629. *The Same (with the text)*

For the manuscript see L 1470.

The colophon of the third chapter runs thus —

इति श्रीपरमहंसपरिव्रजकाचार्यश्रीमधुसूदनसरस्वतीविर-
चिताया श्रीमद्भगवद्गीतागुडार्थदीपिकाया चाननिष्ठार्थनाया
तन्त्रोपोऽध्यायः ।

3275.

8589 *The Same*

Substance, country made paper 10 x 5 inches Folia, 416 Lines 9 on a page Extent in Slokas, 7400 Character, Nāgara Old Complete

3276.

8590 *The Same.*

Substance, country made paper 11 x 5 inches Folia 400 Lines, 13 on a page Extent, in Slokas, 12000 Character, Nāgara Fresh

Continuous pagination up to the end of the 15th chapter, in 333 leaves. Then a new pagination begins with newer paper and better handwriting for the rest of the work, covering 69 leaves. The scribe is Kṛṣṇadāsa Kāśmīrī, and the date is Samvat 1883.

3277.

849 *The same text with a commentary*

By Hariyaśah

For the manuscript see L 1693

It is based on Madhusudana Sarasvatī's commentary.

3278.

11188 *The Same (with the text)*

Substance, country made paper 12×6 inches Folia, 178 In Fri pathā form Character, modern Nāgara Date, Samvat 1845 Appearance fresh Complete

Last Colophon —

इति श्रीमत्परमहंसपरिव्रजकाचार्यश्रीविश्वेश्वरसरस्वती-
पूज्यपादशिष्यश्रीमद्युद्धनसरस्वतीविरचितायां अष्टावशोऽध्याय ।

Post Colophon —

संवत् १८६५ भाद्रपदमासे शुक्लपक्षे लिखितं गौजर श्रीउमास्वय
चालिगरामलिखित । श्रीगुरुवरणकमलेभ्यो नमः ।

3279.

779 *गीतातात्पर्यबोधिनी । Gita talparya bodhini*

By Saṅkarananda Sarasvatī

Substance country made paper 13×5 inches Folia 44 Lines 13 on a page Extent in slokas, 880 Character, Nāgara Appearance old Prose

A mere fragment, repaired with transparent paper

See L 1156, and our Catal Nos 3280-81 below.

3280.

8732. *The Same.**With Gītā-tatparyā-bodhinī.*

Substance, country made paper 14×7½ inches Folia, 410 Lines
 12 on a page Extent in Slokas, 15,000 Character, Nāgara Dated
 Samvat 1912 New

The 1st chapter has 10 leaves

„ 2nd	„	45	,
„ 3rd	„	24	„
„ 4th	„	25	.
„ 5th	„	20	„
„ 6th	„	35	„
„ 7th	„	22	„
„ 8th	„	18	„
„ 9th	„	26	„
„ 10th	„	15	„
„ 11th	„	16	„
„ 12th	„	13	„
„ 13th	„	30	„
„ 14th	„	16	„

The 15th chapter has 18 leaves, leaves 2, 3
 and 4 are missing

The 16th chapter has 9 leaves

„ 17th	„	8	„
„ 18th	„	60	,

Date, Samvat 1912 भाद्र सुदि प्रतिपदाया बुद्धवारः । शुभम्यले
 कासीमध्ये श्रीगङ्गा उत्तरभागे महाभस्मीमन्दिरे श्रीगौतमतात्वर्थबो[र्]धनीद्याल्लाने
 केनचित् पठनपाठनाय लौपीकृत समाप्त । पठितपाठकेभ्य शुभमस्तु ।

3281.

653 *The Same*

Substance country made yellow paper 13½×5½ inches Lines, 13
 on a page Extent in Slokas, 7,296 Folia, 192 (continuous pagination from
 I to IV coming to 62, V ending in 13, VI in 22 VII in 13, VIII in 10, IX

in 15 X in 11 XI in 11 XII in 8 XIII in 27) Character Bengali
Appearance fresh

The MS is incomplete and breaks off at the end of the 13th chapter

For the beginning see L 1456

The Tika is based on Saṅkara's Bhaṣya commentary

3282

5751 गौता-तात्पर्यपरिशुद्धिः ।

Gāta tatparya parisuddhiḥ

By Ramacandra Sarasvatī, with the text

substance country made paper 9½ x 4½ inches Fols 189 Lines
9 on a page Extent in ślokas 1800 Character Nāgara of the eighteenth
century Appearance discoloured Complete

The commentary belongs to the school of Saṅkara
carya Aufrecht, in his Cat Cat Vol I, says it is an
abridgment of Saṅkara's Bhaṣya

Beginning —

यत सचितसुखमाद्यन्तरहित शुद्धमव्ययम् ।
श्रीरामाख्य पर ब्रह्म तदहं चाहमेव तत् ।
महागणपतिप्रोक्तं शङ्करादिपुत्रवर्गना ।
करोति गौताव्याख्यान रामचन्द्रसरस्वती ॥

End —

इति श्रीगौतातात्पर्यपरिशुद्धौ अष्टादशाध्याय ।
यद्वाचाबुद्धित यत प्रभवति खैरश्च वाग वैखरी
यन्नोच्चैर्मनुते मनागपि मन तद्यस्य चाङ्गमंतम् ।
तत स्वात्ममनादिमन्तरहित भेदभ्रमैवज्झित
सत्त्वानन्दमय गलद्भ्रयमह ब्रह्मास्मि नि सशयम् । १ ।
धार्यन् भगवद्गौतातात्पर्यस्योपवर्णने ।
रामचन्द्रसरस्वत्या रचितेऽस्तु मन सताम् । २ ।

जातो महासामन्त्रात्मज्ञागणपतिर्बुध ।
 तदध्येयगतोऽकार्योदिमां टोकां यतिः स्वयम् । ३ ।
 महदर्शानि रघुनाथ + गोचरानि
 शशम् यद्वज्रभयानि भवन्ति यस्मिन् ।
 धूताम्बरे यतिवरे खज्जु मत्तगिल
 + + + + + यस्मिन् विद्याय । ४ ।
 मानुषत्वोचितैस्तैर्गुणैर्निबन्धभागिव ।
 यकुशायेश्वरत्वाय रामः कृष्णत्वमागत । ५ ।
 तदीयवचनश्रद्धावज्जया न जिघां धिया ।
 रामचन्द्रसरस्वत्या यज्योय रचितो मुधा । ६ ।
 ब्रह्मेन्द्रे ब्रह्मलताम्बमेघे ब्रह्माद्यतत्त्वकटिगो त(द)[ठ]मे
 ब्रह्मादिरूप यदद्यादिशास्त्रं च]मेग मद्रूपममात्रवेग । ७ ।
 श्रीरामचन्द्राय परब्रह्मणे नमः ।

Then the following is added by a recent hand —

यो मालवीयकुलवशात्वनमभूतो
 श्रीवाजपेयी विदितो रघुनाथनामा ।
 गोचदृवाग्नि पुरिकाशिकमुख्यमध्ये
 ख्यातो विधिचरपूज्यतम प्रणेति ।

3283.

1569 गीताप्रदीपः । *Gītāpradīpah.*

4 commentary on the *Bhagavadgītā* of *Samkarācārya's*
School

By Jagaddhara

For the notice of the manuscript see L. 2138

3284.

3630 भगवद्गीतारहस्यप्रकाशः ।

*Bhagavadgita rahasya-prakāśah**A commentary on Śrīmadbhagavadgītā.**By Jagadīśa Tarkalamkara*

Substance country made paper 14½ x 3½ inches. Folia 91 Lines,
7 on a page Extent in slokas 2 000 Character Bengali in a modern
hand Appearance fresh Complete

The commentator does not seem to be the same person
as the eminent Naiyāyika of the same name who flourished
at Nadia in the 17th century, because the style is not that
of a professor of Nyāya

Beginning —

ससारपदार्थं पश्यन् शयानं जगदुद्धरन् ।

देवकीनन्दनं पायादपायात् पूतनाह्ननम् ।

श्रीमता जगदीशेन चरणालं सु[मु]रदिम् ।

आदाय हृदये गीतारहस्यार्थं प्रकाशयेत् ।

इह पुनरज्ञानपरम्पराहतमर्जुन प्रबोधयन् अखिलवासनाविवशहितैषी
कसदेयो भगवान् अखिलवर्णाश्रमधर्माणां मोक्षस्य चोपायं गीताशास्त्रेण
यत्कीचकार । व्यासमहर्षिस्तु तदेवाष्टादशभिरध्यायैः सप्तभिः श्लोकैः प्रतीराचक्ष
इति । तत्र हृतराष्ट्रस्य धनञ्जयानार्यमाह हृतराष्ट्र उवाचेति । कः प्रश्नमाह
धर्मक्षेत्रे इति ।

It ends thus —

तस्माद्यथैषु चार्थादिजयायाः परित्यज्य ईश्वरानुगृहीतैः श्रीविज-
यादियुक्तेषु धृष्टिरादिभिः सह सन्धिरेव विधीयतामिति भावः ।

Colophon —

इति श्रीमहामहोपाध्यायजगदीशतर्कालङ्कारभट्टाचार्यविरचिते
गीतारहस्यप्रकाशे अष्टादशोऽध्यायः समाप्तः ।

समाप्तश्चायं गीतारहस्यप्रकाशः । श्रीविश्वेश्वरो जयति ।
श्रीअन्नपूर्णा जयति । श्रीकेदारेश्वरो जयति ।

3285

850 *The same text with a commentary*

For the manuscript see L 1703

The *Ṭika* is anonymous. It is named पद्मोत्तमो on the obverso of the 1st leaf. The second leaf has पद्मो on the left hand upper margin, and most other leaves, पद्मो. Nowhere in the body of the manuscript the full name पद्मोत्तमो occurs.

Peterson in his sixth report mentions a commentary on the *Bhagavadgita*, entitled *Pañcoli* by *Pañcolacarya*. But whether it is the same with the commentary under notice cannot be ascertained, as Peterson gives no extract from it.

The Post Colophon Statement —

संवत् १८६० पाल्गुन वदो ९ श्रीमदमृतसरणि श्रीकाशीर-
मण्डलोदा + + कस्तु भवमथो ।

शुभ शुभ ॥

3286

608 भगवद्गीता पेशाचभाष्यसहिता ।

The same with Paisaca Bhasya

Substance country made paper 13½ x 6½ inches Folia 78 Lines
13 14 on a page Extent in slokas 2340 Character Nagara Date
Samvat 1914 Appearance tolerable Complete

The work is described in L 672

There is no mention of the authorship of the commentary, except the title *Paisacabhasya*, which purports to attribute it to a demon. In Aufrecht's *Cat. Cat.*, however, it is attributed to Hanumat.

The commentary shares over the introductory portion of the work—the first chapter and first 10 slokas of the second—and begins with अष्टाध्याय्यं अष्टाध्याय्यं स्तुतं etc.

Post Colophon :—

संवत् १९१४ मिदं पुस्तकं लिखो[लिखित] भगवान् दीनत्रिपाठीसे
उल्लिखे

3287.

8471. गीतारहस्यम् । *Gītā-rahasyam.*

By Raghunatha.

Substance, country made paper 10x4 inches Folia, 104 of which
those marked 1, 3, 72-74, 87, 100 are missing Lines, 9 on a page Extent
in ślokaś, 2080 Character, Nūgarā of the eighteenth century Appearance, fresh

The object of the work is explained in the second leaf.

Fol. 2 begins :—

+ + + + + दासं समजनि तनयस्तस्य वेदोक्तवर्त्म-
अङ्गालुः सत्यसन्धः प्रतिदिवसजपध्यानशुद्धान्तरात्मा ।
यदाने सम्प्रदानं सकलमपि जगद्यत्नं यं क्षामिभक्तिः
पातिप्रथं प्रपेदे अयति यदपः नैव विश्रोपकारः ॥
तस्याशया रामरहस्यमादौ निर्भीष्य तद्विस्तविनोदनाय ।
महागभीरं रघुनाथशर्मा गीतारहस्यं विशदोक्तरोति ॥
ध्यानन्दचैतन्यधनं सुकुन्दमानस्य भगवा रघुनाथशर्मा ।
कल्याणरायप्रणयप्रयुक्तो गीतारहस्यं प्रकटोक्तरोति ॥

तत्र यद्यपि भगवद्गीताभाष्यरुद्रिरेव तदनुयायिभिरन्येऽपि पदार्थवाक्यार्थौ
प्रतिपद्य सन्धक् निरूपितौ तथापि श्रीनन्दनन्दनप्रदारविन्दसेवासाधनपुस्तक-
घोरेप्रणयभक्तमिया पदार्थविचारलोलुपधिया मयापि ययामति संकलन्य
गीतावाक्यार्थौ विचार्यते ।

It ends :—

अनिपुणमतिनापि यन्मयेदं मतमखिलं निरधारि श्राङ्गपाणे ।
गुरुत्तरगुणैव तत्र मूलं तरिरिव सन्तरणे महानदीनां ॥
सूक्तं दुर्लभमथवा सप्तद्विवेकवैदग्ध्यविस्तारधिया यदि हन्यन्ति ।
दनदिनाखिलशुभाशुभकर्मण्येव तेनापि ते पितरि तुल्यतु लण्यदेव ॥

इह खलु सकललोकहितावताम्परमकारणिको भगवान् देवकीनन्दन
तत्त्वज्ञानविष्णुम्भित-शोकमोहविभ्रष्टविशेषकतया निजधर्माद्यागपरधर्माभि-
सन्धिपर अर्जुन धर्माज्ञानरहस्योपदेशश्च येन तस्मात् शोकमोहसागरादुद्धारः ।
इत्यादि ।

It ends —

हे राजन् यत्र येषां पक्षे योगेश्वरः सर्वयोगानामेश्वरः सर्व-
योगबीजभूः क्षणो विराजते । यत्र यस्मिन् पक्षे गान्धीवधन्वा
यनुद्धरः पार्थोऽर्जुन वर्तते, तत्र पाण्डवानां पक्षे जयः तत्र
श्रीर्विभूतिः राज्यलक्ष्मीः तत्रैव विजयाभूतिः । श्रियो विशेष
उत्तरोत्तरादृद्धिः पुत्रा अक्षयभित्तिरिति नीतिः । इति मे
मतिः । ३८ ।

Colophon —

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे सप्तमोऽध्यायः ।

Post Colophon —

संवत् १७३४ वर्षे भाद्रपद वदि १३ भूमौ लिखितमिदं जयतु ।
जयोऽस्तु ।

3290.

10294 भावार्थदीपिका । *Bhavartha-dīpikā.*

Being a commentary on Bhagavadgītā (with the text)
By Makunda Dasa.

Substance, country made paper 13x7 inches. Folio, marked 18-67
In Tripāṭha form Character modern Nāgara Appearance fresh
Incomplete at the end

From III, 4 to XII, 21

For the beginning of the work see, L 680

3291.

9133 *A commentary on Gita entitled गीतार्थसंग्रहः ।**By Abhinava Gupta*

Substance country made paper 11x5½ inches Folia 44 lines 11
 on a page Extent in Slokas 1450 Character Nāgari Date Saka 1960
 Appearance tolerable Complete

Abhinava Gupta, the renowned Saiva writer from Kaśmīra, seems to have flourished, according to Aufrecht, between 993-1013. His commentary on the Gīta by him is a new discovery. He (*Abhinava Gupta*) appears to have written it at the request of his friend, Ladhari a

It begins —

श्रीमद्भागवतदेव नमः । श्रीकृष्णो जयति ।

य एष विततस्फुरद्विविधभावचक्रात्मक

परस्परविभेदवान् विषयतामुपागच्छति ।

यदेकमयभावभावशून्यं सत्यं भेदात्मक

त शम्भुरविद्वत्तुल्यो जयति शेषभासां निधिः । १ ।

द्वैपायनेन मुनिना यदिदं व्युत्पाद्य

शास्त्रं सहस्रशतसंमितमत्र मोक्ष ।

प्राधान्यतः पलतया प्रयितस्तदनऽ

यर्भेदादि तस्य परिपोषयितुं प्रसीतः । २ ।

मोक्षश्च नाम सकलप्राविभागरूप

सर्वज्ञं सर्वकारणादि शुभसमावे ।

आकाङ्क्षाया विरहिते भगवत्पदोपे

नित्योदिते तस्य हृद्यान प्रयितं समासात् । ३ ।

यद्यप्यन्यप्रसङ्गेषु मोक्षो नामात्र गीयते ।

तथापि भगवद्गीता सकृदतत्प्राप्तिदायिकाः । ४ ।

तास्तान्यै प्राक्तनैर्विख्याता यद्यपि भूयसाः ।

न्यायस्तथाप्युद्यमो मे तद्गङ्गाधर्मप्रदर्शकः । ५ ।

भट्टेन्दुराजादासाय विविध न निर धिया ।

स्ततोऽभिनवगुप्तेन मोऽय गीतार्थसय ॥ ६ ॥

विद्याविद्यात्मनोर्द्वयोरभिग्राह्यविभावकत्वं प्रदर्शयितुं प्रथमा
ध्यायप्रस्तावः । नष्टान्तविद्यालेशावकाशउपदेशभाजनं नापि
निर्मूलितसमस्तविद्याप्रपञ्चः । एककोटि—तत् कोटे व्यापयितुं
मशक्यत्वात् । अथविषय्यस्तयोस्तूपदेश्यत्वं यदुच्यते तत् कश्चिदेव
तथा—मुख्योपदेश्ये सन्दिग्धतैव । अतएव मशयनिर्गोदक एवापि
देश इति । विद्याविद्याङ्गमचट्टमयं मशय उच्यते । देवास्तु
सृष्टिश्च विद्याविद्याभयोति तत्कपोपक्रमणमेव मोक्षमार्गोपदेशनः ।
ज्ञानं च प्रधानं कर्माणि चापरिहर्तव्यानीति कर्मणां ज्ञानतया
क्रियमाणानामपि न बन्धकत्वमिति ज्ञानप्राधान्यं नान्तरीयकत्वस्तु
कर्मणा न तु ज्ञानकर्मणो समतया समुच्येते इत्यत्र तात्पर्यम् ।
एवमेव च सुनेरभिप्रायं यथास्थानं प्रतिपादयिष्याम इति किमन्यै
स्तत्त्वदर्शनविप्रमात्रकलैर्वागजालैः । धृतराष्ट्र उवाच ॥ इत्यादि ।

It ends —

सङ्गम उवाच ॥ इत्यहं यच्च योगीश्वरम् ।

सङ्गमवचनेन सवाद उपसहरन् एतदर्थस्य शास्त्रप्रबन्धक्रमेण
निम्नतरिन्तासन्तातोपकृतनैरन्तर्गतादेव चान्ते सुपरिष्कृतनिर्वि
कल्पानुभवरूपतामापाद्यमानं स्मरणमात्रमेव परब्रह्मप्रदाय
मित्युच्यते ॥ एव भगवदञ्जुनसवादमात्रस्मरणदेव तत्त्वव्याख्या ?
श्रीविजया विभूतय इति शिवः ॥ सप्तश्लोकः ॥

भक्ता ज्ञानविमोहमन्यरमणो दत्त्वादिभिन्ना धिया
प्राप्य स्वात्मविबोधसुन्दरतया विष्णुं विकल्पान्तिगः ।
यत्किञ्चित् सरसोद्यदिन्द्रियनिजव्यापारमात्रस्थिते
हेलात कुर्वते तदद्यसकल संपद्यते शङ्करः ॥ १७ ॥

Colophon —

इति श्रीमदभिनवगुप्ताचार्यविरचिते गीतार्थसयस्ये अष्टा
दशोऽध्यायः ॥ १८ ॥ ६ ॥

श्रीमत् काव्यायनोऽभूत् वररत्नमदृष्टं प्रक्तं बोधदत्तं
 नत्तुवंशालङ्कृतो यः स्त्रियमतिरभवत् सौ मुकाख्योऽतिविद्वान् ।
 विप्रः श्रीभूतिराजस्तदनुसमभवत् तस्मै सृनुर्महात्मा
 येनामो मर्त्यलोकात्मसमि निपतिता प्रोद्धता भानुनेव ॥ १ ॥
 तच्चरणकमलमधुपो भगवद्गौतार्थमग्रहं व्यधात्
 अभिनवगुप्तः सद्विज्जलोलार्कचोदनावशत ॥ २ ॥
 व्यतडदमयथापि वा यथार्थमपि सर्वथा नैव ।
 विदुषामसूचनीयं कृतमिदं बान्धवार्यं हि ॥ ३ ॥ ६ ॥ ६ ॥
 काश्मीरपण्डितेनाक्षारामेण सुहृदापिता ।
 गौताटीका लिपि नीता विश्वनाथमिश्रोचिणा ॥ १ ॥
 षष्ठाष्टिसमितशक १६६० प्राग्भूत प्रतिपद भृगौ ।
 पुनीता भगवद्गौता पूजानन्दप्रदायिनी ॥ २ ॥
 यथैकरुतय ६१ ज्ञान्त वामनाश्रीपतेर्गिरा ।
 तथैव मर्त्यंदा तिष्ठेत् इत्येव प्राच्यंता मम ॥

3292.

782 भगवद्गीताभाष्यम् । *Bhagavadgītā Bhāṣyam.**By Ramanuja.*

For the manuscript see L 1563

संवत् १०८९ ।

3293.

1125 *The Same.*

Substance, country made paper 12x5 inches Folio, 164 lines, 9
on a page Extent in slokas 4,100 Character, Nagara Date Sanjvat
 1910 *Appearance, fresh. Complete.*

It begins thus:—

श्रीमणेशाय नमः । श्रीमते विद्वान्भगुरवे नमः ।

श्रीमते रामानुजाय नमः ।

वरदगुरुर्वेदेषो रामानुजवन्दविष्णुचित्तार्थान् ।
 कुलकेश्वरस्य भाव्यकृतौ नमामि नाथेन यामुनं मुनिम् ॥
 प्रणाम लक्ष्मणमुनिं प्रतिष्ठाकृतुं मामकम् ।
 प्रसादयति यस्योक्तिः [१] स्नाथेनपयिकां श्रुतिम् ॥
 यत्पादाम्भोरुद्ध्यादविध्वन्ताशेषकल्मषा ।
 (५) वस्तुतामुपयातोऽहं यामुनेयं नमामि तम् ॥

श्रियःप्रतिनिखिलहेयप्रत्यनौककल्याणगुणैकतानानन्तज्ञानानन्दस्वरूपसाभाविका-
 नवधिकातिशयज्ञानबलैश्वर्यवीर्यशक्तिरेव प्रभृत्यसंख्येयकल्याणगुणगणमहोदधि ।
 इत्यादि ।

It ends thus —

यत्र योगेश्वर हृत्कन्योवावचरुपेणावस्थितस्य चेतनाचेतनस्य
 वस्तुनो ये ये सभावायोगालेखा सर्वेषां योगानां ईश्वर क्षत-
 कल्पापक्षक्षेत्रमक्षतवस्तुस्वरूपमितिप्रवृत्तिभेदरूपो वसुदेवस्तु
 यत्र पार्थो धनुर्द्धर पिङ्गसः पुत्र तत्पददन्देकाश्रय ॥ तत्र
 श्रीविंशयो भुतिर्नाति एते तत्र धीरा स्थिरा इति
 मतर्ममेति ॥ ७८ ॥

Colophon —

इति श्रीभगवद्रामानुजविरचिते भगवद्गीतोपनिषद्भाष्ये
 ऽष्टादशाऽध्याय ॥ १८ ॥

Post Colophon —

श्रीमते रामानुजाय नमः ॥ श्रीकृष्णार्पणमस्तु ।
 शुभमस्तु । श्रीसमत् ॥ १९१० ॥ मीतौ ॥ ज्येष्ठमासे ॥ कृष्ण-
 पक्षे एकादश्यां ॥ ११ गुरुवामरे ॥ समाप्त ॥
 शुभ ॥ श्रीराम ॥ श्रीरामाय नमः ॥

It belongs to a recension other than 782 the number
 above

3294.

1123 रसिकरञ्जनौ भगवद्गीता टीका ।

*Rasika-ranjani, being a commentary on the Gita**By Kalyana Bhatta.*

Substance country made paper 12½ x 5 inches Folia 179 Lines,
10 on a page Extent in slokas 5 300 Character, Nagara Appearance
fresh To the end of the 6th chapter

Beginning —

श्रीकृष्णो जयति

त श्रीमद् गोकुलाधोश्च पद्मानन्दवियहम् ।
 कृपाम्बुधि गुणनिधि नमामि पुरुषोत्तमम् ॥
 अपौरुषेया य प्राप्तुं नृमन्ते यत्नकोटय ।
 अतिस्मृतिपुराणाद्यैरलभ्य चरणाम्बुजम् ॥
 वन्दे श्रीकृष्णगीता तत्स्वरूप यादृ न स्फुटम् ।
 एव कृतार्थयन्त्या को गन्तुमानुष्यमीश्वर ॥
 व्याख्यानमिदमुत्थायु मेविद्ये पदपल्लवम् ।
 ज्ञात्वाभिधायामिमा गीताव्याख्या रसिकरञ्जनौम् ॥
 हृदा श्रीकृष्णरसिका पिवतेतत् क्षणोद्धता ।
 वनेन्द्रनन्दनस्यापि स्वप्रियस्य मम प्रभो ॥
 प्रापय कर्णातिथिता प्रीयन्तस्तु प्रसौदत ।

The colophon of the 6th chapter —

इति स्वयं भगवद्गीतोपनिषदोपिकाया नि श्रुतदोषविधि
 प्रकर्षप्रकाशनाख्यटीकाया श्रीकृष्णरसिकरञ्जन्या श्रीकृष्णकिङ्कर-
 श्रीकल्याणभट्टविरचिताया तत्तत्सुदयैरल्लखिताया अनापारमा-
 मिष्या तदीयव्याख्याव्याख्या समाप्ता ।

The text is also given along with the 'Tila

3295.

1122 *The Same*

Substance, country made paper 12½ x 5 inches Folia 206. Lines, 7 to 10 on a page Extent in slokas 2-400 Character, Nāgara Appearance, new

Commentary on chapters from VII to XII Continuation of the previous number. The text in the middle and the commentary above and below it

3296.

1124 *The Same.*

Substance country made paper 12½ x 5 inches Folia, 128 lines
10 on a page Excellent in blocks 3750 Character Nagara Date burnt
1910 Appearance, fresh

From chapter XIII to the end, being a continuation of the previous number. The text is given in the body of the Tika.

The commentary adds two short treatises in 8 verses or Astakas, entitled Kiśorvāstaka and Kiśorāstaka

The Last Colophon runs —

[illegible]

Post Colophon :—

श्रीमन्म १८१० आश्विनकृष्णशुक्ल १ अश्विनी । श्रीकृष्णाय ।

3297.

466. भगवद्गीतातात्पर्यनिर्णयः ।

*Bhagavadgītā-tātparyā-nirṇayah.**By Ānandatīrtha, the founder of the Mādhva school*

For the manuscript see L. 1350

Post Colophon:—

संवत् १७५३ ।

तात्पर्यं लक्ष्मणोपाया अलेखि रसिकेन तु ।

तुष्ट्यर्थे [स] ज्ञानार्थं हि पुष्ट्यर्थे आनमन्ततः ।

वाङ्मनःशुद्धिर्कादशा गद्यायासेन धीमता ।

अलेखि रसिकेनेदं गीतातात्पर्यनिर्णयम् ।

There are five lines more after this in a different hand on the Vaiṣṇava dogmatism.

3298.

465 भगवद्गीताभाष्यम् ।

Bhagavadgītā-bhāṣyam, by the same

For the MS see L. 1349.

Post Colophon:—

श्रीगोपाले रतिरत्नं तदा मे १७५३ ।

वाङ्मनःशुद्धिर्कादशा गीताभाष्यस्य पुस्तकं ।

अलेखि [र] रसिकेनेदमद्य माधवतुष्टये ।

3299.

1069 *The Same.*

Substance, country-made paper 9½ x 4½ inches Folia, 64 Lines, 8 on a page Character, Nāgara Appearance fresh. The first seven leaves are missing

An incomplete copy of our Catal. No 3297.

3300.

326 प्रमेयदीपिका । *Prameya-dipika**A commentary on the same.**By Jayatirtha Muni.*

Substance country made paper 11x5 inches Folia, 122 Lines
12 on a page Extent in slokas, 3 669 Character, Nāgara. Appearance
tolerable Complete

This is a commentary on Anandatirtha's Bhāṣya
commentary

Beginning —

श्रीगणेशाय नमः । श्रीवेदव्यासाय नमः । श्रीमदानन्दतीर्थ-
भगवत्पादाचार्येभ्यो नमः ।

गुणमण्डनितय रति नमामो
जगदद्यदहनस्य वासयोयुगु
मुनिकुलतिजर्कं च पूर्णबोधं
गुहमपि च परमं गुह्यं वन्दे ।

आनन्दतीर्थ भगवत्पादाचार्यविनिर्मित ।
व्याख्यास्ये भगवद्गीताभाष्य सत्कदम्बावलात् ।
प्रारिञ्चितविप्रविधातादिप्रयोगनं समुचितविशिष्टदेवता मन्त्रा-
न्ममे प्रतिज्ञाश्चादौ निबध्नाति देवमिति । अत्र देवशब्दो देवता-
परमार्थाय प्रतिपाद्यमाह सतिधानाय भगवद्गीताया इति ।

End —

अक्षोभ्यतीर्थगुह्यं मुक्त्वच्छ्रितस्य मे ।
वचोभिरमृतप्रप्यै प्रीयन्ता सततं बुधा ।

Colophon —

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचितस्य श्रीमद्-
भगवद्गीताभाष्यस्य टीकायां अयतीर्थमुनिविरचितायां प्रमेयदीपि-
कायामष्टादशोऽध्यायः ।

After the colophon there are four lines and a half, discussing, in a philosophical language, the question of Jiva and Brahman.

3301.

1610 गीतासाराथसंग्रहः । *Gita-sarartha-samgrahah.*

(With the text.)

Substantive country mile paper bound in black leather. 8 x 8½. Pages, 420. Lines 15 on a page. Extent in Shlokas 6200. Character Nagari. Date, Samvat 1931. Appearance fresh. Complete.

Post Colophon

पञ्चे सप्तमस्तमेव हिन्दु

साम्प्रदायिकेन लिखितं मया यत ।

तत्त्वार्थसंग्रहः परिशिष्टोपयोग्य

ग्रन्थेन मुद्रयन्ति हि वे लिखन्ति ।

वेदाङ्गित्वेन्दुमिते वैदिकग्रन्थे मुद्रयन्ति

श्रेष्ठे भाषिते निते पक्षे समाप्तोप मया हन

श्रेष्ठयुक्ता १० सुप्रकाशरे सन् १८७७ शके १७९९ ताम्रित

१० सुप्र सन् १८७७ इति ।

Anonymous

Object of the work —

श्रीमन्मध्वमुनिश्च तदुत्तमश्च नामाग्र्यं मुक्तिद

निर्देशं गुणसमुत्तमं रूपं व्यास गुरुर्मातात्म ।

व्यासव्यासिसुतादुत्तमं यद्य गीतार्थसारप्रद

बुभूक्षु मध्वीर्यमुत्तमं गुरुतन सप्रार्थयेऽर्थक्षताम् ।

गीता भागवतो श्रीमन् मध्वसिद्धान्तसादरात्

प्रपद्यीक्ष्यतेऽव्यक्ता सन्निधौ व्याससिद्धये ।

इह हि पराप्रसन्नचित्तानामावाप्तिवत्तत्त्वमीशानाञ्च समानं

विश्रम्यमानं सज्जनब्रह्मप्रेक्ष्योत्पन्नहृदं ब्रह्मादिभिर्गर्भितस्तदुत्तम-

ज्ञानोत्पादनाय भगवान् नामाग्र्यो व्यासदेवावस्थान

Last Colophon :—

श्रीमद्भगवद्गीताविवरणे मध्यमतानुसारिणि गीतासाराथसं-
घाख्ये गीताथार्याने सर्वशान्मार्थसंक्षेपोनाम अष्टादशोऽध्यायः ।

There is a short Praśasti in 7 verses, in which 3rd and 4th verses run thus :—

गीताया भाष्यसात्यर्थे तट्टोकाविवृतीरपि ।
अनन्तकण्ठप्रभृतिगुह्यभिस्तत्कृपावलात् ॥ २ ॥
अत्रा मत्वा च धारयन् गीतासाराथसंघम् ।
यत्तदस्मै तेन हृद्योन्मदय्याख्यायमभ्यतः (?) ॥ ३ ॥

3302.

1383. गीतार्थविवरणम् । *Gītārtha-vivaraṇam.*

By Viṭṭhala Dikṣita.

Substance, country made paper 11×4½ inches Folia, 6 Lines, 9
on a page Extent in slokas, 140 Character, Nāgara. Date, Samvat
1809 Appearance, fresh Complete

The same as 1323D See below.

The Post Colophon Statement :—

संवत् १८०८ माघ वदी १४ ॥ अतुद्दंष्ट्री सोमवासरे लिं ।
कन्धैयालालक्षत्री ॥

3303.

1323 *The Same*

(D).

Beginning :—

सर्वाभीष्टप्रदात्रे बलरिपुहृतवासहन्त्रे मुरारे
तुभ्य गोपीसमाजप्रकटिततनत्रे कामकामाय तासा ।
उददह्यं तस्मायमिन्नवविभवैर्भूषणैर्भूषिताय
तस्मै कुर्मो नमस्या मम मनसि सदा पादपद्मं तदीयम् ॥

The object of the work —

घर्मज्ञानपत्तय भक्तशुद्धये स्वच्छन्दानाङ्गुये
 मत्तापाय नमोऽस्तु भोगनिधय गोपीसमाजेऽनशम् ।
 तस्योदारचरित्रमादिकविना न्यासेन तन्मूर्तिना
 श्रीसङ्गारतमागरे विधलित विस्तारित सर्वत ।
 मद्वाक्यं च स्वल्पं च यथाव्याख्यामादयान् ।
 भारते वेदसारे हि तस्य मुष्टिर्द्वैतं च ।
 अतस्तद् वाक्यरत्नानि सप्तवर्ण्यदानये ।
 संदण्ड भारते मध्ये मद्गुणीनां विद्युजये ।
 वासुदेवमुखाम्भोजाद्वचनामृतवन्मणीन ।
 सुधिया ज्ञानसंसिद्धौ यंयाशक्ति वयं स्तुम ।
 भाष्याख्यात्र बहून्नेव सन्ति किन्तु हरिप्रिया ।
 न मुद तैः समापान्ति मततात्पर्यकुञ्जरे ।
 निजबोधसुसिद्ध्यर्थं मर्षतात्पर्यसगतौ ।
 कथयिष्यामि यज्ज्ञात्वा हतार्थो भक्तिमान भवत ।

This is a succinct exposition of the Bhagavad gita by
 Vīṭṭhalesvara, son of Vallabhaçarya

Colophon —

इति श्रीविठ्ठलेश्वर(विठ्ठलेश्वर)विरचित गीतार्थविवरण संपूर्णम् ।

(E)

ज्ञानाश्रयस्तोत्रप्रकाशः ।

Beginning —

पञ्चीनालकसस्पृशन्ति न रोचन्तेऽन्यदाश्रिय ।
 त राधानपदानन्ददायकं हृष्यमाश्रये ।

Kṛṣṇasrīya stotra by Vallabhaçarya is a short hymn
 to Śrīkṛṣṇa in ten verses, beginning with —

सर्वमार्गेषु नष्टेषु कलौ च खलघर्भणि ।
 पापयुद्धप्रवरे लोके हृष्य श्व गतिर्मम ।

कृष्णाश्रयस्य सर्वसाधकत्वात् स्वीयाना वरप्रदानमिव कुर्वन्
श्रीवल्लभाचार्यचरण श्रीकृष्णाश्रयस्तोत्रं निरूपयति ।

The present manuscript contains a commentary on it
by Kalyana Rāya :—

* श्रीमद्द्विजनाथपादकमले सवद्भक्त्या मुदा
कृष्णैकाग्रधियाय तातचरणान् तादृक्प्रितिव्यानपि ।
श्रीकृष्णाश्रयसङ्गे स्तुतिवरे कल्याणरायामिध
श्रीगोविन्दस्तुते प्रकाशनकरोत् रपात् मुदे सज्जिया ।

Colophon :—

इति श्रीमद्द्विजनाथस्तौ चरणचरणकमलैकतान-कल्याणराय-
विरचितः श्रीकृष्णाश्रयस्तोत्रप्रकाशः ।

3304.

1191 तत्त्वदीपिका श्रीमद्भगवद्गीताटीका ।

Tattva-dīpikā, being a commentary on the Gītā

(With the text.)

Substance, country made paper 14×7 inches Folia, 136 Lines, 8
to 15 on a page Extent in ślokas, 4,000 Character, Nāgara Appearance, fresh Complete

An anonymous commentary of the school of Vallābhācārya on Śrīmad bhagavad-gītā, which closely follows the explanation of Viṭṭhalācārya

Beginning :—

श्रीगणेशाय नमः ।

यदङ्घ्रि-धोतशरणस्त्वोत्तरा मोक्षाम्बुधिं नरः ।
सात्तधर्ममुपैत्यारात्तं वन्दे पुरुषोत्तमम् ॥
यदीच्छन्सुधाधाराप्यायितः सुलतो नरः ।
हृष्टोऽपि लभते पुष्टिं तं श्रीवल्लभमाश्रये ॥
यत् कद्वारसदृष्ट्या यदि चरिभक्त्युरः ।
त विदुर्नविभुमविश पूर्णावन्दात्मक वन्दे ॥

विचार्य श्रीमदाचार्येभ्यो नमः ।

आरभे भगवद्गीतां यावत्ता तद्व्याख्यानं ।

The Last Colophon runs —

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे तत्त्वदीपिकाया श्रीवल्लभभाष्यादुर्भाविताया-
मष्टादशोऽध्यायः ॥ १८ ॥

श्रीगोवर्द्धनरायणो सहाय मदा मर्कटा ।

3305

1190 भगवद्गीतामृततरङ्गिणी ।

Bhagavad gītāmṛta taranginī

(With the text)

Substance country made paper 12½ x 5½ inches Folia 21, Lines
8 9 on a page Extent in slokas 5200 Character Nagari Apper-
ance fresh Complete The text in the middle and the commentary
above and below

It is an anonymous commentary of Vallabhacarya's
school on the Bhagavad-gita. It is a complete manu-
script of a work, of which only fragments are hitherto
known

Beginning —

श्रीगणेशाय नमः ॥ श्रीमद्गोपीजनवल्लभाय नमः ॥

यत्नामस्तुतिमात्रेण नि शेषलोपस्तद्वय ।

जायते तत्तद्व्याख्यानं त श्रीकृष्ण नमोऽस्तु ॥

यत्कृपादृष्टिमसिद्धा श्रेष्ठपद्मविता मदा ।

रमयन्ति स्म गोपीश त श्रीवल्लभभाष्ये ॥

श्रीविठ्ठलपदाम्भोजकृपासमुत्सृष्ट ।

यावत्ताम्ये भगवद्गीतां भक्तिमार्गावुत्तमम् ॥ ३ ॥

तत्र गीताशास्त्रे किपरमिति भूय विचार्यते इत्यादि ॥

3306.

8364 तत्त्वप्रकाशिका । *Tattva-prakasika**Being a commentary on the Gita**By Kesava Bhatta of the school of Nimbuditya*

Substance, Sr rampur paper 12½ x 6½ inches Folia 188 Lines 11
to 13 on a page Extent in folios 5 610 Character, Nagara Date
Samvat 1932 Appearance fresh Complete

Last Colophon —

इति श्रीकेशवभट्टविरचिताया भगवद्गीताटीकाया तत्त्व
प्रकाशिकाया सर्वगोतार्थनिर्णयो नामाष्टादशोऽध्यायः ।

Post Colophon —

मंगल श्रीरमाकान्त० ।

संवत् १९३२ यदक्षरमित्यादि ।

Beginning —

श्रीगणेशाय नमः । श्रीमते भाष्यकाराय नमः । श्रीमते
निम्बादित्याय नमः ।

श्रीमायागुणदोषलेशरहित साभाविकै सद्गुणै
स्वतन्त्राखिलविज्ञाताद्यमणितै युक्तोऽञ्जनादिस्तुत ।

भक्ताभौष्टप्रदो रमैकरमणो वेदैकगम्यो हि य
त वदे मनसा गिरा च शिरसा गोपौप्रिय श्रीहरि ॥ २३ ॥

ससाररोगप्रमने खलु निम्बबन्धौ
हृदार्दान्धकारद्वरणार्कवदेव यच्च ।

श्रीकृष्णपादपरिचारकतुष्टचेता

निम्बार्क व्याख्येय एव स मे गति स्यात् ॥

श्रीश्रीनिवासभाषार्थ्य गुरु श्रीगणलाभिध ।

प्रणम्य क्रियते गौताव्याख्या तत्त्वप्रकाशिका ।

End —

व्याख्यातमात्रौ तदभ्युद्योत
 व्याख्यार्थवर्णेन हरिप्रियेण ।
 निम्बार्कनाम्नातिगमोरुद्यो
 योनारदागुपहभाजनेन ।
 तत्पादचिन्ताप्रतिबुद्धबुद्धिना भट्टेन श्रीकेशवमङ्गकेन ।
 तदर्थवोधाय तदाश्रितानां सन्निष्य भैतद्विदित सुबोध ।

3306A

2746 भगवद्गीतासारः । *Bhagavad gita surah*

Substance foolscap paper 14½ x 3½ inches Folia 4 Lines 8 on a page Extent in slokas 120 Character Bengali Appearance fresh

The MS contains —(1) गीतासार, an extract from the Skanda Purana, ending in 3B, followed by a work entitled (2) गुरुगीता from the Kankalamahini Tantra, complete in 4 lines of the MS, a description of which appears under No 2746A in the Tantra section of this Catalogue

(1) भगवद्गीतासार ।

Colophon —

इति स्कन्दपुराणे भगवद्गीतासार सम्पूर्णम् ।

Beginning —

ॐ नमो नारायणाय ।

अस्य श्रीभगवद्गीतासारस्य भगवान् श्रीविष्णुर्कथिरनुष्टुपबन्ध
 श्रीपरमात्मा देवता, etc , etc

It is an interlocution between Arjuna and Srikrishna

अर्जुन उवाच ।

ॐकारस्य च माहात्म्यं रूपं स्यात् स्वरं तथा ।

तत् सर्वं श्रोतुमिच्छामि ब्रूहि मे पुरुषोत्तम ।

श्रीभगवानुवाच ।

साधु पार्थ महाबाहो यस्मां त्व परिपृच्छसि ।

विस्तरेण प्रवक्ष्यामि तन्मे निन्दत प्रभु ।

एषिष्यमिष्य ऋषेदो भृशित्येव पितामह ।

अकारे तु लय प्राप्ते एवमे प्रवर्णयते ।

अन्तर्हितं यदु[क्तु]रादुर्भुवो निष्टु भवान् ।

उकारे तु लय प्राप्ते द्वितीय प्रवर्णयते ।

यो मुख्यं नामवेत्तु मूर्ध्नि च महेष्वा ।

मकारे तु लय प्राप्ते तृतीये प्रवर्णयते ।

See H P R, Vol I, No 92

Though the title of the work represents it to be an abstract of the Bhagavad-gita it really presents the essence of the Yoga system also stating the constituent letters of अक्षर in different parts of the human body and describing their significance and pronunciation and how they lead to the bliss of nirvana

3308.

9228 *The Same*

(द्रोणपर्व) ।

Substance country made paper 16x7 inches Folia, 304 Lines
on a page Extent in Slokas 10 800 Date Samvat 1837 Character
Agara Appearance tolerable

The note of the scribe —

श्रीवेद्यामाय नमः ।

मन्त्र १८३७ मणेश्वरोपशुद्धतरीया भोमत्रामरेण लिखित
ब्राह्मणशम्भुरामेख लेखकपाठकयो युभ भूयात् । श्रीहृणाय नमः ।

3309.

3846 *The Same.*

Substance palm leaf 32x2½ inches Folia 323 Lines 6 on a
page Character, Bengali of the early eighteenth century Appearance
in good preservation Complete

3310

3833 *The Same*

(कर्णपर्व) ।

Substance country made paper 28x2½ inches Folia 188 Lines,
6 on a page Character Bengali Date Saka 1638 Appearance, dis-
coloured and worn eaten

Post Colophon —

ममामधेद कर्णपर्वेति । अस्यानन्तर ज्ञान्यपर्व भविष्यति ।

योराम । श्रीहृण्य श्ररखम श्रीप्रसादशासत्य पुस्तकमिद ।

श्रीहरि ।

युभमस्तु शकाब्दा १६१८ तमिख २८ श्र यौष ।

3311.

4482 *The Same.*

Substance, country made paper $17\frac{1}{2} \times 3\frac{1}{2}$ inches Folia 184 Lines
6 on a page Character, Bengali Date, Sala 1600 Appearance old and
discoloured Complete

Post Colophon Statement.—

शक १५६० ते कार्तिक मङ्गलवार ।

3312.

4065 *The Same*

Substance, Kashmiri paper 13×10 inches Character Kashmir
Appearance, dilapidated

It contains (1) Aranya, (2) Virāṭ, (3) Karna. (4) and
Bhisma parvas

(1) Aranya parvan

Sixty-six leaves, very much injured, containing the
portion from the beginning of the 19th Adhyaya to the
17th verse of the 125th Adhyaya, as in the edition of
Vangavasi

Thirteen leaves containing the portion from the 44th
verse of the 158th Adhyaya to the third line of the 5th
verse of the 177th Adhyaya

Eighty-seven leaves, containing the portion from the
second-half of the 42nd verse of the 181st chapter to the
end

The last few leaves are absolutely damaged, espe-
cially the last one, of which about three fourths have
gone off It gives the date of the copying of the MS as
शके १६३० माघमासे शुक्लपक्षे १० शुके समाप्तम् and as सवत् ८३ (?)

There are two leaves, comparatively fresh, contain-
ing the first four chapters of the Karna-parvan

(2) Virat.

Leaves 2 to 42 of which 32 to 35 are missing Leaves 2 to 5 are very much damaged

(3) Karna-parvan

Leaves 8 to 79 The 8th, 9th, 10th, and 11th have lost their leaf marks In leaf 79th the Parvan comes to an end.

Post Colophon Statement -

सवत (लौकिक) ८३ शके १६३० वैशति १ शुके ।

(4) Bhishma-parvan

It contains 110 leaves, marked in places and in some wrongly and arbitrarily I have put them in order

The 23rd chapter, as printed in the "Vaṅga" Press is not found in this We have also noticed verses wanting here and there

Post Colophon Statement -

सवत ८५ भाद्रपति ११ । शुभे वददि ३ । + + सुदि ।
१६ + + + + ॐ नम कमलदलविपुलतयनाभिगमाय
श्रीगणेशाय नम । शेषमे । गणेशाय ।

3313.

3835 The Same

Substance palm leaf 27x2 inches Folia, 276 Lines 4 on a page
Character Bengali Date Saka 1637 Appearance, dis-coloured and worn edges

The manuscript contains the Salva, Gada Saupthika, Aśika, Visoka and Stri-parvans

Post Colophon -

शुभसखु । शकाब्दा १६३७ श्रीगणेशाय नम । ॐ वेद-
शास्त्राय नम ।

3314.

7988. *The Same.*

(शल्य-गदा-सौप्तिक-विशोक-स्त्रीपर्वणि) ।

Substance, country-made yellow paper. 15½×4 inches. Folia, 220, Lines, 9 on a page. Character, Bengali Date, Sakā 1738 Appearance, discoloured

The Scribe's note :—

शल्यदिपर्वपञ्चकं खलेखोदमनुत्तम ।

बभ्रुयनेत्रकाचलान्द्रमितेऽष्टमोतिथो ।

पक्षेऽमिते भृगोदिने आषष्ठोदामशर्भेण ।

पायायण त्रिंशमिते मेज (?) मिदं प्रयत्नतः ।

3315.

8098. *The Same.*

(सौप्तिक-ऐपिक-विशोक-स्त्रीपर्वणि) ।

Substance, palm-leaf 12½×1½ inches. Folia, 178 Lines, 4 on a page. Sautika-parvan ending in 87B, Aśika in 112B, Visoka in 100A, and Stri in 178 Character, Nāgara in a Udiya hand, written with a style Appearance, fresh

3316.

8653. *The Same.*

(Aśika parva.)

Substance, country made paper. 13×4 inches Folia, 51 Lines, 10 on a page. Extent in Slokas, 2,000. Old Fresh

महाभारते श्लैशिकपर्व from 2 to 10.

,, सौप्तिकपर्व fifteen leaves (incomplete).

,, स्त्रीपर्व 1, 10-15, 17-34, 37, 38 and the last with the colophon :—

इति श्रीमहाभारते स्त्रीपर्वणि समाप्त ।

3317.

8097 *The Same.*

(शान्तिपर्व) ।

Substance palm leaf 15½ x 1½ inches Folia 233 Lines 4 on a page
 Character Nāṭra in a Udiya hand written with a style Appearance
 in a fresh Complete

3318

3635 *The Same*

Substance country made paper 11½ x 4½ inches Folia 7 to 23
 Lines 3 on a page Character Bengali of the seventeenth century
 Appearance old faded and worn out

A fragment containing the Danadhama parvadyaya
 of the Santi parvan

The first seven leaves are missing But the end of
 the MS., from 246 to 295, is to be found in the MS
 No 3632

3319.

3843 *The Same*

(दानधर्मः from Santi-parvan) ।

Substance, palm leaf 28 x 2 inches Folia 219 Lines 5 on a page
 Character Bengali 247th leaf is missing In the eighteenth century
 hand writing Appearance worm eaten Complete

3320

3839 *The Same* (राजधर्मः) ।

Substance palm leaf 28½ x 4 inches Folia 240 Lines 4 on a
 page Character Bengali Date Saka 1839 Appearance in good
 preservation

Post Colophon —

शुभमस्तु शकाब्दा १९३८ । ओजध्याय ।

3321.

6578 *The Same* (शान्तिपर्वराजधर्मः) ।

Substance, unseasoned palm leaf 29x2 inches divided by two
holes to the right and left of the centre Folia 227 Lines 4 on a page
Character Bengali Date Saka 1639 Appearance fresh complete

Last Colophon —

इति महाभारते शतसाहस्रं संहिताया वैयासिक्या शान्ति
पर्वणि राजधर्मे छत्रप्रोपाख्यान समाप्त । समाप्तस्याय राजधर्मे ।
अस्यानन्तर मोक्षधर्मास्तस्यायमभिनन्धि ।

मुद्गिलिर उवाच ।

धर्मा पितामहोक्ता राजधर्मा अत्रा युवा ।
धर्माश्रमिणा अथ वक्तुमर्हति पार्थिव ।

Post Colophon —

शकाब्दा १६३६ ।

नन्दरामव्यसमिते शका-
दित्य वर्षे इमवैरिजे रवौ ।
राजधर्मलिपिसारगोभवत्
राघयानुगतवृत्तभाभिध ॥ • ॥

गोविन्दे विन्ददेवेन श्रीराधावल्लभधर्मणा लिखित एतत्क-
मिद ।

नारायण जय दुरितनिवारण गोविन्दायुत दिणौ ।
मधुसूदन नरसिंह जनार्दन दामोदर सुगणिणौ ॥ • ॥
रुतल्लिपित्रमकल श्रीनारायणचरणसरसौरुहे समर्पितमिति ॥
शिघ्रति प्रियतमे मुखपत्र

दुष्टत कवशिकामधुपेन ।

नौविका स्पृशति नूतनतन्त्रा

कि किमिच्छामि किङ्किणिक्ताभि ॥

3322

2480 भीष्मस्तवराजः । *Bhishmastavarājah*

Salutance country male paper 6x3½ inches Fols 11 Lines 8
n 1 page Extent in Slokas 110 Character Nagara Appearance of f
complete

A fragment Bhishmastav raja is the 17th chapter of
the Rajadharma parvādhyāya of the Santi parvan in the
Vedic Society's edition

Colophon

इति श्रीमद्भारते शतमहायाम् गदितायाम् प्रान्तिपञ्चलि
राजधर्मेषु भीष्मपितामहाभ्युक्तस्तवराजो ममाप्तः ।

3323

2482 भीष्मस्तवराजः and अनुसूतिः ।

Bhishmastavarājah and Anusūtiḥ

Salutance country male paper 6x3½ inches Fols 25 Lines 8
n 1 page Extent in Slokas of the nineteenth century Appearance of f
Bhishmastavarājah is complete and Anusūtiḥ incomplete

16A इति श्रीमद्भारते प्रान्तिपञ्चलि राजधर्मेषु भीष्मस्तवराज
ममाप्तः ।

श्रीमद्भारते नमः अथानुसूतिः प्रारम्भः Not found in the
Santi parvan Mahābhārata See Cat Cat Vols II and
III अनुसूतिः ।

प्रान्तीयक उवाच

महाभारत महापात्र गजयान्त्रिदिवरेयादि

भीष्म उवाच

यदुक्तं च हितं सुश्रुमिष्यामि

श्रीकृष्णाय नमः श्रीकृष्णाय नमः श्रीकृष्णाय नमः

It breaks off abruptly at the 91st verse

3324.

11061 भौमस्तवराजः *Bhūmastavarajah.**From the Mahabharata.*

Substance, country made paper 10×4½ inches Folia, 13 Lines, 6
 on a page Character Nāgara Dat. Samvat 1856 Appearance, fresh
 Complete

Colophon.—

इति श्रीमहाभारते प्रतमाद्वयां महितायां वैयामित्रा
 श्रीभीष्मस्तवराज मयुर्ग ।

Post Colophon —

मवत् १८५६ मासे यावत् शुक्ल १० कात्या मध्ये लिखित
 पुस्तकं श्रीवाद्वाङ्मय ।

3325.

11059. *The Same.*

Substance, country made paper 9½×5 inches Folia 5 Lines 11
 on a page Character modern Nāgara Appearance fresh

Beginning —

ॐ नमोभ्यं उवाच ।

ॐ शरत्तत्पे श्यामस्तु भारतानां पितामह ।

कथमुत्प्लविवान् देह क च योगमधारयन् ॥

वैशम्पायन उवाच ।

शृणुष्वारविन्दो राजन् शुचिर्भूत्वा समाहित ।

भौमस्तु कुरुगार्ह्यं देहोत्सर्गं समाश्रयत् ॥

The MS ends abruptly in the 80th verse.

3326.

9623 *The Same.*

Substance country made paper 10×5 inches Folia, 9 Lines, 9 on
 a page Extent in Slokas, 126 Character, Nāgara Appearance old,
 Complete

3327.

2110 गजेन्द्रमोक्षणम् । *Gajendra mokṣaṇam**Said to be from the Mahabhārata*

Substance foolscap paper 6×4 inches Folia 24 Lines 7
 Character Nagara Date Śaka 1727 Appearance fresh Complete
 Verse

Post Colophon —

शके १७२७ गौडवाम सचक्रमे चित्रमामे दृष्टपक्षे दृष्ट्या विधौ
 भगवामरे । श्रीमस्तु

It forms one of the jewels of Panca ratna For a description see Oxf No 35, p 5a

It is a well known tale of the liberation of two mythological Gandarvas named Haha and Huhu from the curse of Devala by the mercy of Lord Krishna It is to be found in the 37th chapter of the Itihāsa Vanuccaya

3328

10852 *The Same*

Substance country made paper 10×4 inches Folia 16 Lines " on a page
 Character Nagara of the nineteenth century Appearance fresh Complete

Colophon —

इति श्रीमहाभारते शतमाहख्ये सहिताया शान्तिपर्वणि
 गजेन्द्रमोक्षणं क्षत्रराज सम्पूर्णम् ।

3329.

10950 *The Same*

Substance country made paper 10×5 inches Folia 8 Lines, 14 on a page
 Character modern Ka m ri Appearance fresh Complete

Colophon —

इति श्रीमहाभारते शतमाहख्ये सहिताया त्रैयासिका
 शान्तिपर्वणि गजेन्द्रमोक्षणं समाप्तम् ।

3330.

3837. शान्तिपर्व्याय मौखधर्मः ।

Mokṣa-dharma from the Śanti-purāṇa.

Substance, palm leaf 30×2½ inches Folia, 262 Lines, 5 on a page,
 Character Bengali Date, Śaka 1638 Appearance, discoloured and worm-
 eaten

Post Colophon :—

श्रीशितमणिदेवार्जुन साक्षरमिदं पुस्तकमिति ।

शकाब्द १६३८ ।

3331.

4810 *The Same.*

Substance, palm leaf 21×2½ inches Folia 71 Lines, 5 on a page
 Character, Bengali of the nineteenth century Appearance, fresh To the
 end of the 80th Adhyāya.

3332.

3636 *The Same*

Substance, country made paper 24½×5 inches Folia, 3 to 42
 Lines 8 on a page Character, Bengali of the eighteenth century Appear-
 ance, old and discoloured

A fragment of the *Mokṣa purāṇa* of the *Mahābhārata*.

3333.

9942 विष्णुसहस्रनामस्तोत्रम् ।

Viṣṇu sahasra nāma-stotram.

Substance, country made paper 12×6 inches Folia, 1 Lines, 11
 on a page Extent in Slokas, 123 Character, Nāgari Appearance, old
 Incomplete at the end

Viṣṇu-sahasra-nāma, a thousand epithets in praise of
 Viṣṇu in 149th chapter of Anuśāsana parva of the *Mahā-*

bharata The actual hymn commences in sloka 15 and ends in 121. The rest of the chapter down to 143rd verse deals with Phalasruti

The stotra runs thus —

ॐ विश्व विष्णुर्वन्द्यकारो भूतभयभवत्प्रभु ।
भूतहृद् भूतभङ्गावो भूतात्मा भूतभावन ।
भूतात्मा परमात्मा च मुक्तानां परमा गति ।
अथैव एव साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ इत्यादि ।

3334.

9582 *The Same*

Substance country made paper 10×6 inches Folia 2 Lines 23
on a page Extent in slokas 100 Character Nagara Appearance
tolerable

3335.

9543 *The Same*

Substance country made paper 9×4 inches Folia 90 Lines 7
on a page Extent in slokas 140 Character Nagara Appearance fresh
Complete

A hymn in praise of Visnu, belonging to the Maha
bharata

Colophon —

इति श्रीमहाभारते शतसाहस्र्या सहितया वैयासिक्या
शान्तिपर्वणि उत्तमानुशासने दानधर्मेषु श्रीविष्णोनामसहस्र
सम्पूर्ण । शुभमस्तु ।

3336.

9500 *The Same*

Substance country made paper 6½×3½ inches Folia 31 the first
leaf missing Lines 7 on a page Extent in slokas 217 Character
Nagara Appearance decayed

3337.

9482 *The Same*

Substance country made paper 4½×4 inches Folia 3-14 Lines on a page Extent in slokas 132 Character Nagara Appearance old Incomplete at both ends

3338.

9290 *The Same with a commentary*

Substance country made paper 13×6 inches Folia 27 Lines on a page Extent in slokas 810 Character, Nagara Appearance tolerable Complete

faken from the Mahabharata

Colophon —

इति श्रीमहाभारते धृतराष्ट्रस्य संहिताया वैयासि
शान्तिपर्वण्युत्तमानुशासने दानधर्मेषु भीष्मप्रोक्त श्रीविष्णोर्वि
सहस्रनामस्तोत्र सम्पूर्णम् ।

Colophon of commentary —

इति श्रीविष्णुसहस्रनाम विवृति समाप्ता ।

It begins —

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥
नमः समस्तभूतानामादिभूताय भूभरते ।
अनेकरूपरूपाय विष्णवे प्रभविष्णवे ॥ २ ॥

And —

पठेन्नमः सहस्रान्त्तु गवा कोटिकलं लभेत् ।
शिवलये पठेन्नित्यं तुलसीवनसंस्थित ॥ १६२ ॥
नरो मुक्तिमवाप्नोति चक्रपाणेर्वचो यथा ।
ब्रह्महत्यादिकं पापं सर्वं पापं विनश्यति ॥ १६३ ॥

3339.

9218 *The Same*

Substance, country made paper 11 x 5 inches Folia, 19 Lines, 6 on a page Extent in Slokas, 239 Character, Nāgara Appearance, tolerable Complete

Colophon.—

इति श्रीमहाभारते अतमद्वयमहिताया वैशम्पयना श्रान्ति-
पञ्चनि दानधर्मोत्तरे श्रीविष्णोर्दिव्यमहमयामस्तोत्र सम्पूर्ण ।

3340.

8958 *The Same*

Substance, country made paper 10½ x 4 inches Folia 12 Lines, 7 on a page Extent in Slokas 150 Character, Nagara New Complete
Complete in 12 leaves and 143 verses.

The Last Colophon runs thus —

इति श्रीमहाभारते श्रान्तिपञ्चनि दानधर्मोत्तरे पृथिवि-
भौद्वयवादे श्रीविष्णोर्नामसहस्र समाप्त । शुभमस्तु ।

3341.

1862 *The Same.*

Substance, country made paper 6 x 4½ inches Folia 16 Lines, 8, 10 on a page Character Nagara Appearance, old Complete

One thousand epithets of Viṣṇu from the Mahābhārata, given in prose, with the word नम added to each of the epithets, in the 4th case ending

3342.

2478 *The Same*

Substance, country made paper 5 x 3 inches Folia 37 Lines, 3 on a page Character, Nagara Date Samvat 1809 Appearance discoloured Complete

Post Colophon :—

संवत् १८५६ गभोमासे व्यावहलपक्षे अन्तकतिथौ कर्म-
साक्षीपक्षे इन्दु अभिधानसंज्ञितवक्ष्ये गतस्मिन्नहनि विराम-
संज्ञकया मे तद्दिने श्रीगोविन्दपुरनिवाग्मिचातुर्घर्ष्युपनामक वेशव-
तात्मजमहोपतिना इदं पुस्तकं रामधन्वपत मयूरग्रामवासी
तेषामिदं दत्तम् । श्रीगणेशो भयजितराम् ।

Colophon :—

इति श्रीमहाभारते अथुशासनपर्वणि दानधर्मे
श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रं सम्पूर्णम् ।

3343.

11215. *The Same*

Substance, country made paper 11×5 inches Folia, 10 Lines, 9
on a page Character, modern Nagara Appearance, fresh Complete

Colophon :—

इति श्रीमहाभारते अथसाहस्रस्य सहिताया वैपासिष्या
श्रान्तिपर्वणि दानधर्मोत्तमाथुशासनेषु भीष्मपुष्टिद्विरसंवादे
विष्णोर्दिव्यसहस्रनामस्तोत्रं सम्पूर्णम् ।

3344.

11029 *The Same.*

Substance, country made paper 7×4 inches Folia, 24 Lines, 7 on
a page Character, Nagara of the eighteenth century Appearance, old
and discoloured Complete

Colophon :—

इति श्रीमहाभारते अथसाहस्रस्य सहिताया विष्णुसहस्रनाम-
स्तोत्रं सम्पूर्णम् ।

3345.

3932. *The Same with the Bhasya.**By Samkara.**The commentary by Samkaracarya the Great, on the Vāṇu-
sahasranama-stotra from the Mahābhārata.*Substance, country made paper 17 x 7½ inches Folia 53 Lines 8
on a page Character Bengali Date, Saka 1778 Appearance, in fair
preservation Complete*Colophon. —*इति श्रीमोक्षन्दभगवत्पूज्यपादशिष्यशङ्करभगवत्कृतौ सहस्र-
नामभाष्यं सम्पूर्णम् ।*Post Colophon. —*लिखित बङ्गपत्रेण श्रीरामतारकशर्मणा । शुभमस्तु शकब्दाः
१७७८ । १ । २२ कार्तिकेय्य द्वादशतिथिदिने । श्रीमते
रामानुजाय नमः ।

See I O Catal Nos 3282 and 3283 Ori 4A.

Printed in the Mysore Sanskrit Series

3346.

3684 *The Same Bhasya only*Substance, palm leaf 15 x 1½ inches Folia 61 Lines 45 on a
page Extent in śloka's, 1,200 Character Bengali of the eighteenth
century Appearance, old and discoloured Complete

3347.

2651 *The Same Bhasya*Substance, country made paper 13½ x 7 inches Folia 47 Tripatha
form Character Nagari of the nineteenth century Appearance, fresh
Complete Date, Saurvat 1900*Post Colophon. —*

माम माहयद सकलपद अष्टमी मवत १८०० ।

3348

5987 *The Same Bhasya*

Substance country made paper 94 x 5 inches Folia 49 Lines 13
on a page Extent in lokas 1) Character Nigara Old Fresh
Complete

Oxf 4A

3349

8526 *The Same Bhasya (with the text)*

Substance country made paper 13 x 5 inches Folia 6 Lines
11 12 on a page Extent in sloka 1850 Character Nigara Appearance fresh

Both the text and the commentary are complete in 65 leaves, the text in the middle and the commentary above and below. The text is complete in 143 verses. It is to be found in Dhanadharma in the Santi parvan of the Mahabharata in some recensions but in others the Dhanadharma parvadyaya of the Santi parvan is regarded as a separate parvan called the Anusasana parva.

The Colophon of the commentary —

इति श्रीशङ्कराचार्यविरचिता सहस्रनामविदिति समाप्ता ।

But before this there is the following verse included in a bracket —

सहस्रनामव्याख्येय ब्रह्मज्ञानप्रदीपिका ।

शङ्कराचार्येण भगवत्पादाचार्येण निर्मिता ॥

Brackets in Sanskrit MSS mean omission. So this verse is not to be there.

3350

9452 *The Same 1 text with a commentary*

Substance country made paper 10 x 4 1/2 inches Folia 98 Lines 15
on a page Extent in slokas 1300 Character Nigara Appearance
old Complete

It is a hymn enumerating the thousand names of Viṣṇu, from the Mahābhārata. As for the commentary, the MS under notice gives no name of its author, but in Oxf 4A it is said to be by Saṃkaracārya.

The text is in rubrics and begins —

वैशम्पायन उवाच ।

श्रुत्वा धर्मान्श्रेयेण पावनानि च सर्वंश ।

युधिष्ठिर शान्तनव पुनरेवाभ्यभाषत ।

युधिष्ठिर उवाच ।

किमेक देवत लोके किवाप्येक पराधन ।

श्रुवन्त क कर्म कुर्वन्त प्राप्तुमुर्मानवाः शुभ ।

को धर्मे सर्वधर्माणां भवत परमो मत ।

कि जपन् मुच्यते जन्तुर्जन्मससारवन्धनात् । इत्यादि ।

Ends :—

एको विष्णुर्महद्भूत एषगभूतान्यनेकश ।

तौ न लोका न चाप्य भूतामा मुच्यते विश्वमुपाधय । १४० ।

इमं त्वं भगवतो विष्णोर्वाचिणं कीर्तित ।

पठेत् य इच्छेत् पुनश्च श्रेयं प्राप्तुं सुखानि च । १४१ ।

विश्वेश्वरमत्र देव जगत प्रभवाप्यय ।

भजन्ति वे पुष्करास्त न ते यान्ति पराभव । १४२ ।

Colophon —

इति श्रीविष्णुसहस्रनामस्तोत्र समाप्त ।

The Commentary begins —

श्रीगणपतये नम ।

श्रीरामचन्द्राय नम । श्रीकृष्णचन्द्राय नम श्रीशिवाय नम ।

श्रीसरस्वत्यै नम । श्रीगुरुवे नम ।

सच्चिदानन्दरूपाय लक्ष्म्यायास्तित्तिष्ठकाश्रिये ।

नमो वेदान्तवेद्याय गुरुवे बुद्धिसाक्षिणे ।

यस्य स्मरणमात्रेण जन्मससारवन्धनात् ।

विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे । २ ।

कृष्णद्वैपायन व्यास सर्वलोकहिते रत ।

वेदान्तभास्कर वन्दे शमादिगिणय मुनि । ३ ।

सहस्रमूर्त्ते शुभमोक्षमस्य सहस्रनेत्रागनपादवाहो ।

सहस्रनामस्तवन प्रशस्त निश्चयते जन्ममरादिशान्त्यै । ४ ।

वैशम्पायनो जनमेजय प्रत्युवाच श्रुतेति ।

End —

विश्वेश्वरमिथादिदा विश्वेश्वरोपासनादेव स्तोत्रारम्भे धन्या
हतायी कृतकृत्या इति दर्शयति । १४२ ।

प्रसादात् कुर्वन्ता कर्म प्रप्यवेताध्वरेषु यव ।

स्मरणादेव तदिष्टो सम्पूर्णं स्यादिति स्मृति ।

आदरेण यथा स्तौति धनवन्त धनेच्छया ।

तथा चेद् विश्वकर्त्तार को न मुष्येत बन्धनादिति ।

व्यासवचन ।

सहस्रनामसम्बन्धि-व्याख्या सर्वसुखावहा ।

श्रुति स्मृति न्यायमूला रचिता हरिपादयो ।

चक्रायुधस्य नामानि सदा सर्वत्र कीर्तयेत ।

नाश्रौच कीर्तित तस्य न पवित्रकरो यत ।

Colophon —

इति श्रीविष्णुसहस्रनामस्तोत्र समाप्त ।

3351

10809 A commentary on the same text

Substance country made paper 10x4 inches. Fols. 10 Lines 13
on a page Character Bengali of the nineteenth century Appearance
fresh Incomplete at the end

Beginning —

ॐ नमः कृष्णाय ।

सच्चिदानन्दरूपाय कृष्णायार्तिरुक्मणे ।

नमो वेदान्तवेद्याय गुरवे मुद्रितवाक्षिणे ।

कृष्णद्वैपायन व्यास सर्वलोकहिते रत ।

वेदान्तभास्कर वन्दे ममाधिगिणय मुनिम् ।

सहस्रमूर्ते पुरयोत्तमस्य सहस्रनेत्रागनयादवाहो
सहस्रनामस्तवन प्रशस्त निरूप्यते जन्मभरादिप्रान्त्यै ।

श्रीवैष्णवाग्रजो जगन्नेत्रवसुवाच ॥

श्रुत्वा धर्मेनित्यादि ।

3352.

9904. विष्णुसहस्रनाम सटीकम् ।

The same text with the same commentary

Substance, country made paper 9x5 inches Folia, 44, the first missing Lines, 12 on a page Extent in slokas 559 Character Nāgara Date, Śarpvat 1057 Appearance old

It belongs to the Mahābhārata The MS is very old and dilapidated, specially the last leaf, which is also worm-eaten and pasted, most of the letters of the Tika colophon being lost

Post Colophon :—

सदत् १६५० समवे पौष वदि ३ भीमवातरे ॥ शुभमस्तु ।

The colophon of the text runs thus —

इति श्रीमहाभारते शान्तिपर्वणि द्वाधर्मोक्त विष्णोर्नाम-
सहस्रं सम्पूर्णम् ।

3353.

1736 विष्णुसहस्रनामविद्वतिः ।

A commentary on the same text

By Vanamah

Substance, country made paper 10½ x 4½ inches Folia, 44 In the Tripāṭha form The first leaf is missing Character, Nāgara Date, Śarpvat 1690 Appearance, tolerable Complete

Colophon.—

इति श्रीभारत जयमातुग्रासन श्रीविष्णुसहस्रनामा पदविद्वति
वत्सर्गाविरचिते समाप्ता ।

Post Colophon :—

गुभमस्तु औसंवत् १८६० आशुन्यमासे कृष्ण ५ तिथि
शिवलालका ।

End :—

हरिभक्तौ वर्णादिनियमो नास्ति इत्याशयेनाह विश्वेश्वरमिति ।
कामक्रोधादिभिः पराभवं न भान्तौति । १४२ ।
कृता श्रीहरवक्ष्येण दासा वै वनमालिना ।
नाम्नां हरेः सहस्रस्य टोका सम्पूर्णतामिता ।
श्रीगोविन्दविहारभूषितभुवो वृन्दावनात् प्राग्दिशि
क्रोशने त्रियुगे पुरे सुसुवि ये विप्रा भरद्वाजजाः ।
ओसन्नाहमुषो वसन्ति मुकुले तेषां सुजातो करो (?)
वर्णवाह्यपूजन मुररियोः [प्री] यानु वै तेन सः ।
भगवतोऽङ्गिकंगस्य श्रीगोपालस्य रेणवः ।
शियासु त्वैभवं वाचा मधराशेख शोधनम् ।

3353A.

1315. विष्णोर्दिव्यसहस्रस्य विवृतिः ।

श्रीवल्लभाख्या ।

Substance, country made paper 10½ x 5½ inches Folia, 90. Lines,
9 on a page Extent in Slokas 1089 Character, Nāgara. Appearance,
tolerable Complete

This is a commentary on the Viṣṇu-sahasra-nāma of
the Śānti parvan of the Mahābhārata, according to Val-
labha's school.

Beginning :—

श्रीगणेशाय नमः ।

नमः कृष्णाय विश्वात्मविभूत्यंशावतारिणे ।

श्रीवल्लभाय लीलायै विद्यादानादिशक्तये ॥ १ ॥

अथैह श्रीकृष्णदेवायनेन मुनिना व्याविर्भाविते महाभारते
शान्तिपर्वण्युत्तमानुशासने दानधर्मे जनमेजयमभिमुखीकुर्वन्
श्रीवैष्णव्यायन उवाच अलेति ।

It ends thus —

विष्णुं स्वाभिन्नमानस्य विष्णुस्वामिनमोऽंता ।
 विष्णुनामैकसाक्षस्यो विवृतिर्विष्णुवस्त्रभा ॥ १ ॥
 आत्मन कण्ठमारभ्य पदपर्यन्तलम्बिनी ।
 ओविष्णोर्वस्त्रभा नाम सद्यश्चदलमालिका ॥ २ ॥
 इति श्रीशार्ङ्गार्यवर्म्यपदभक्तिमता मया ।
 श्रीवस्त्रभविभोरयेऽर्पिता श्रीविष्णुवस्त्रभा ॥ ३ ॥

Colophon —

इति श्रीमहाभारते शतसाहस्र्या सहितायां वैष्णविका
 श्रान्तिपर्वण्युत्तमानुश्रवणे दानधर्मे श्रीविष्णोर्द्विषसहस्रस्य
 विवृति श्रीवस्त्रभाभ्यां सम्पूर्णा ।

3354.

9624 अनुस्मृतिः । *Anusmritih*

Substance country made paper 10x5 inches Folia, 7 Lines, 9
 on a page Extent in Slokas 102 Character, Nāgara Appearance
 old Complete

Colophon —

इति श्रीमहाभारते श्रान्तिपर्वणि विष्णुधर्मे अनुस्मृति सम्पूर्ण ।
 शुभ भूयात् ।

See above Catal No 3323 Though not found in the Mahabharata it is found in the work entitled Visnu-dharma, which seems to have been a part of the Mahabharata at one time

3355.

11063 *The Same*

Substance, country made paper 10x4 inches Folia, 8 Lines, 7
 on a page Character Nāgara Date Samvat 1856 Appearance, fresh

Colophon —

इति श्रीमहाभारते श्रान्तिपर्वणि शतसाहस्र्या सहिताया
 विष्णुधर्मोपनिषदे (?) अनुस्मृति सम्पूर्णा ।

Post Colophon:—

श्रीमद्भादेयै नमः । श्रीसंवत् १८५६ श्रीरामाय नमः ।

3356.

11234. *The Same.*

Substance, country-made paper, $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 7. Lines, 7 on a page. Character, Nāgara. Appearance, fresh

Colophon:—

इति श्रीमद्भाभारते शतसाहस्र्य संहिताया वैयासिक्यां
उपनिषद्मोक्षरे (?) अनुसृतिः समाप्ता ।

3357.

9754. शिवव्रतकथा । *Siva-vrata Katha.*

From Śānti-parvan.

Substance, country-made paper 8×4 inches 1 folia, 7 Lines, 8 on a page. Extent in ślokas, 48. Character, Nāgara Appearance, old Complete.

It is said to belong to the Śānti-parvan of the Mahabharata.

Colophon:—

इति महाभारते शान्तिपर्वणि शिवव्रतकथा समाप्ता ।

3358.

9186. शिवाष्टोत्तरसहस्रनामावली ।

Sivāstottara-sahasra-nāmāvalī.

Substance, country made paper $10 \times 6\frac{1}{2}$ inches 1 folia, 13 Lines, 9 on a page. Extent in ślokas, 140 Date, Samvat 1875 Character, Nāgara Appearance, tolerable Complete

It begins:—

अथ शिवाष्टोत्तरसहस्रनामावली प्रारम्भ ।

तदि जवा ।

अष्टोत्तमसहस्रं नामां प्रथमं मे वदत ।

यच्छ्रुत्वा मनुजव्याघ्र मर्त्योऽनु कामानवाप्नुयति । १ ।

ॐ शिवाय नमः । ॐ ग्यानवे । प्रभवे । भीमाय ।

प्रवराय । वरदाय । वराय ।

It ends:—

पराय । मच्छले । भक्तानां परमागतये । विमुक्त्याय ।

मुक्ततेजसे । ओमते । श्रीवर्द्धनाय । जगते नमः । नामानि ।

नुद्यानीमानि नामानि तस्मिन्भगवतोऽङ्कित ।

देवप्रसादाद्देवेश पुनः प्रादु महात्मने ।

This verse is not to be found in the Mahābhārata

Colophon —

इति श्रीमहाभारते आनुशासननिके पर्वणि दानधर्मे शिवा
ष्टोत्तमसहस्रनामानां सप्तमः । ओशिवः प्रीयता । संवत्
१८७५ मिति पाश्चिमात्ये । ६ । बुधवारदि

Taken from the Mahabharata Anusasana parva
Adhyāya 17 The stava begins from the 31st verse and
ends in verse 153, A S B Edition

3359.

4479 *The Mahabharata*

कर्णोपर्व, शान्तिपर्व, (राजधर्म, मोक्षधर्म, दानधर्म,)

अश्वमेधपर्व, आश्वमेधवात्सपर्व, मौपलपर्व, महा-

प्रास्थानिकपर्व, स्वर्गारोहणपर्व ।

Substance, country made yellow paper 21x5 inches Folia, 533
Karna parvan is complete in 109 leaves, Śānti parvan (Rājadharm
parvan is complete in 116 leaves, Mokṣadharm in 131 and Dānadharm
in 181), Aśvamedha in 53 leaves, Āśvamedhāvātsaparvan in 21, Mausala
in 5, Mahāprāsthānika in 3 and Svargārohana in 4 leaves Character,
Bengali Date, Saka 1739 Appearance, fresh

The Post Colophon Statement to the Karna parvan —

वन्द्यघटीय महामहोपाध्यायस्य कुलचक्रवर्तिन ओयुतरामचन्द्र
वन्द्योपाध्यायस्य पुस्तकम् ।

निवासो यस्य विप्रस्य ख्यातो वैद्यपुरेति च ।

ओमद् गोकुलचद्राख्यो ज्येष्ठो यस्य महात्मन ।

तस्येदं पुस्तकं सर्व्वं भारताख्यं शुभप्रदम् ।

प्रालिखेत् दिशं कथितं श्रीरामलोचनाक्षय ।

धीरो धीरधरायुता धृतिमतां धर्मात्मना धार्मिक

काले काव्यकलाकलापकुशल कौलोन्मकान्तोत्तर ।

विप्रः ओयुतरामचन्द्रकृतिको यत्नाद्यतोऽलिखयत्

श्राके षडदनेत्रसिन्धुश्राकि (?) श्रीकर्णपर्व्वभिधम् ।

शकाब्दा १७३६ ।

3360.

3674A *The Same*

आश्वमेधिकपर्व्व, आश्रमवासिकपर्व्व, मौपलपर्व्व,
महाप्रास्थानिकपर्व्व and स्वर्गारोहणपर्व्व ।

Substance palm leaf 21x11 inches Folia 213 Lines 4 on a
page Character Bengali Appearance old and dilapidated

Āsvamedhika parvan ends in 128A —

शकाब्दा १६६१ । श्रीरामकृष्णदेवशर्माय पुस्तकमिदं

साक्षरम् ।

Āsrama vasika parvan ends in 178B

Mausala parvan ends in 195B with the date शकाब्दा
१६६१ ।

*Mahaprasthanika parvan ends in a leaf, the mark of
which is lost by corrosion*

*Svargarohan parvan ends in leaf 213B with the date
१६६३, after which the figure for the unit is gone From
what is left of it, it is either 6 or 3* शकाब्दा १६६३ +

3361.

3674B *The Same*

(आरण्यपर्व) ।

Substance country made leaf 21x3½ inches Folia 30 to 324
 Lines 7 to 8 on a page Character Bengali Appearance, old discoloured
 and worn off Date Saka 1619 Incomplete

Post Colophon —

शुभमस्तु प्रकाश्या १६४६ अग्रहयणस्य द्वादशदिवसे लग्नापक्षे
 त्रयोदश्यां तिथौ समाप्तमस्त्यस्य श्रीव्यनत्तसामग्र्यमंगला
 लिखितमिति पुस्तक्येति श्रीहरिचरणे मम भक्तिरस्तु, etc

Last Colophon —

इति श्रीमहाभारते, आरण्यकपर्वद्वितीय समाप्तम् ।

There is an underleaf of folia 324 having the same
 pagination There is a stray leaf marked 210 with the
 colophon —

इत्याद्यर्थपर्वणि पारिजातहरणे ।

3362

8095 *The Same*

(आश्वमेधिकपर्व) ।

Substance palm leaf 15½x1½ inches Folia, 189 Lines 3 on a
 page. Character, Nāgara in a Udiya hand Written with a style.
 Appearance, fresh Complete

Colophon —

इति श्रीमहाभारते श्रुतमाद्यस्या महिताया वैयासिना
 माश्वमेधिक पर्व समाप्त ।

Post Colophon —

श्रीमस्यापि, etc , etc

3363.

7980 *The Same*

(अश्वमेध-आश्रम-सौयल-महाप्रस्थान-स्वर्गरोहण-
पर्वणि) ।

Substance, country made paper 16×3½ inches Folia 196 Lines 9, 10, 11 on a page Character, Bengali of the eighteenth century Appearance old and discoloured Svargarohana ends abruptly

Aśvamedha parvan complete in 121A, Āsramvasikā complete in 171B, Mauṣala complete in 183B, Mahaprastana complete in 188, and Svargārohana incomplete

3364.

10773 *The Same*

Substance palm leaf 15½×1½ inches Folia 91 Lines 4 on a page Character, Bengali of the seventeenth century Appearance, old and discoloured

The MS contains Āsrama vasikā (ending in 59A), Mauṣala (ending in 74A), Mahaprasthānika (ending in 80A), Svargarohana (ending in 90B)

3365.

4807 स्वर्गरोहणपर्वव्याख्या ।

A commentary on Svargarohana parvan from the same

Substance palm leaf 15×2 inches Folia 6 Three of them are marked 14, 15 and 25 Character, Bengali of the eighteenth century Appearance, old and dilapidated

3366.

8728. *The Same**The Mahabhārata.*

Substance country made paper 16×6 inches Folia 123 Lines 12 on a page Extent in Slokas 5900 Fresh Incomplete

(1) The Ādi parvan Incomplete, leaves from 1 to 123, ending with महाभागते आदिपर्वणि शक्योपाख्यानम् ।

Substance country made yellow paper 13x5 and 15x5½ inches Folia 140 Lines 10 on a page Extent in slokas 1200 Fresh Incomplete

(2) Another copy of the Ādi parvan Incomplete, 140 leaves, in leaf 139B आदिपर्वणि धर्मशास्त्रविवादः ।

Substance country made paper 13½x5½ inches Folia 71 Lines 10 on a page Extent in slokas 2980 Character Nigara Fresh Incomplete

(3) Another incomplete copy of the name Leaves from 239 to 309, commencing from आदिपर्वणि खाण्डवदाह to the end (309) Dated, Samvat 1751

Substance country made paper 17½x6½ inches Folia 138 Lines 10 on a page Extent in slokas 11000 Character Nagara Date Samvat 1805 Good Complete

(4) The Sabha parvan Complete in 138 leaves and 72 Adhyayas, with the commentary by Nilakantha entitled भारतभावदीप, copied in Samvat 1805 आषाढमासि शुक्लपक्षे द्वितीयाया ।

Substance country made paper 10½x7½ inches Folia 62 Lines 15 on a page Extent in slokas 375 Dated Samvat 1800 Character, Nagara Fresh Complete

(5) The Sabha parvan Complete in 62 leaves no chapter numbers one verse more at the end not found in the last copy, dated Samvat 1850, मौनी पुष्य वदी ११ वार अनवार

Substance country made paper 11x4 inches Folia 143 Lines 7 on a page Extent in slokas 3100 Date Samvat 1603 Character Nigara

(6) Another copy of the Sabha parvan Complete in 143 leaves, no chapter number, no verse number, dated, बुद्धदिन, सम्वत् १६०३ On the reverse of the leaf 143, there is a document of borrowing money, dated 1603

Substance country made paper 15x6 inches Folia 217 Lines

14 on a page Extent in ślokaś, 12,100 Character, Nāgara Dated, Samvat 1851. Fresh Incomplete

(7) Aranya-parvan. Complete in 217 leaves; first two leaves are missing; dated Samvat 1851

Substance, country made paper $10\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 399 Lines, 11 on a page Extent in ślokaś, 12,700 Character, Nāgara Dated, Samvat 16 (?) Old Complete

(8) Vana-parvan Complete in 399 leaves and 269 chapters; the number of verses 15,664; dated, Samvat 16[00]; first and last leaves have modern papers pasted behind them.

Substance, country made paper $13 \times 5\frac{1}{2}$ inches Folia, 82 Lines, 11 on a page Extent in ślokaś, 2,400. Character, Nāgara. Dated, Samvat 1771 Old Complete

(9) विराट् पर्व Complete in 82 leaves; the leaves 25th and 82nd are missing; dated, Samvat 1771 चैत्रमासे शुक्लपक्षे तिथौ पौर्णमास्या[स्थ] पुस्तकं लिखितं गुलाबराय घाटकेन ।

Substance, country made paper $16 \times 6\frac{1}{2}$ inches Folia, 59 Lines, 12 on a page Extent in ślokaś, 2,300 Character, Nāgara Dated, Samvat 1852 Complete

(10) Another copy of the same as above. Complete in 59 leaves and in 69 chapters, dated Samvat 1852 नमय भादौ सुदी ८ वार मङ्गल । शुभमस्तु ।

Substance, country made paper $14\frac{1}{2} \times 6\frac{1}{2}$ inches Folia, 176 Lines, 13 on a page Extent in ślokaś, 8,800 Fresh Incomplete

(11) उद्योगपर्व । Complete in 180 leaves. The first five leaves are missing.

Substance, country made paper $11 \times 4\frac{1}{2}$ inches Folia, 165 Lines, 13 on a page. Extent in ślokaś, 1,350 Character, Nāgara Fresh Complete

(12) कर्णपर्व । Complete in 165 leaves.

Substance, country made yellow paper $14 \times 5\frac{1}{2}$ inches Folia, 306 Lines 9 on a page Extent in ślokaś 7,623 Character, Nāgara Dated, Samvat 1665 Old Good Complete

(13) शौण्डपर्व । Complete in 306 leaves and 170 chapters, dated, Samvat 1665 The number of verses, 9,989.

Substance, country made paper. $14\frac{1}{2} \times 5\frac{1}{2}$ inches Folia, 165. Lines, 12 on a page Extent in ślokaś, 6,600 Character, Nāgara Old. Fresh Complete.

(14) कर्णपत्रं : Complete in 165 leaves.

Substance, country made paper $12\frac{1}{2} \times 6\frac{1}{2}$ inches Folia, 83 Lines, 10 on a page Extent in ślokaś, 2,001 Character, Nāgara Date, Samvat, 1665 Old Good Complete

(15) गदापत्रं : Complete in 83 leaves and in 32 chapters Dated, Samvat 1665.

(16) सौप्तिकपत्रं : Complete in 17 leaves

(17) ऐविकपत्रं : Complete in 11 leaves

(18) विश्वौक्तपत्रं : Complete in 9 leaves Dated, Samvat 1665.

(19) स्त्रीपत्रं : Complete in 19 leaves

Substance, country made paper $13\frac{1}{2} \times 5$ inches Folia, 56 Lines, 11 on a page Extent in ślokaś, 2,200 Character, Nāgara Old Complete

(20) शान्तिपत्रं लि व्यापञ्चमे : Complete in 56 leaves

Substance, country made paper $14 \times 5\frac{1}{2}$ inches Folia, 56 Lines, 12 on a page. Extent in ślokaś 2,600 Character, Nāgara Old Incomplete

(21) An incomplete copy of Rājadharmā with the commentary by Nilakantha, from leaf 67 to leaf 122

Substance, country made paper 15×6 inches Folia, 277 Lines, 9, 10 on a page Extent in ślokaś 10,000 Character, Nāgara Dated, (in new) Samvat 1921 Good Complete

(22) शान्तिपत्रं लि मोक्षधर्माध्याय : Complete in 257 leaves, of which leaves from 241 to the end is a restoration Dated, Samvat 1921 वास्तुनमासे शुक्लपक्षे सप्तम्या मन्दवासरे लिखितं चिह्ननतेशरि मङ्गला निवेद्यरोसमीये ।

(23) व्याघ्रमावासपत्रं : Complete in 36 leaves Date, Samvat 1665.

(24) मद्याप्रत्यानपत्रं : Complete in five leaves.

3367.

4291. उत्तरगीता । *Uttara Gita**With the commentary of Gaudapādā.*

Substance, country made paper 9x6 inches Folia 33 Lines, 10 on a page Extent in śloka's, 660 Character, Nāgara of the nineteenth century Appearance, discoloured

22A, श्रीमन्महाभारते प्रतसहस्रसंहिताया वैयासिका अश्वमेधपर्वणी(?)
 ॐ तत्सदिति श्रीमदुत्तरगीतासूत्रनिघत्सु ब्रह्मविद्याया योगशास्त्रे श्रीकृष्णार्जुन-
 संवादे ब्रह्मविद्या आखण्ड आखण्ड प्रतीपादकायोगो ना[म] प्रथमोऽध्याय ।

Commentary :—

इति श्रीमत्परमहंसपरिव्राजकाचार्य श्रीमदुगौडपादाचार्य-
 विरचितायामुत्तरगीतायाख्याया प्रथमोऽध्यायः समाप्तः ।

33A, (the last leaf).

Of the text. —

श्रीमन्महाभारत० आखण्डाधिकारयोगो नाम द्वितीयो-
 ऽध्याय ।

Of the commentary :—

० द्वितीयाध्यायः समाप्तः ।

For the text see L 933, and for the commentary see L 2144. In both the manuscripts the text has only two chapters

Aufrecht says that it is an extract from the Bhīṣma-parvan of the Mahābhārata. But according to the present manuscript it is said to belong to the Aśvamedha-parvan.

3368.

10251. *The Same**With the same commentary.*

Substance, country made paper 9½x4 inches Folia, 41, of which those marked 1, 3, 9 are missing Lines, 8 on a page Character, Nāgara of the eighteenth century Appearance, old and discoloured Defective

The text in three chapters is commonly believed to be taken from the Bhīṣma-parvan of the Mahābhārata. It is, however, not found there in the Bengal recension at least.

For the commentary see L 2144. R. Mitra thought this to be a commentary on the Bhagavat Gita though the extract given by him distinctly says that Arjuna forgot all Bhagavan's teachings in the Gita and again asked Him to explain those very topics of atmatattva. Hence this work is called Uttara Gita. It is in three chapters while the Gita is in eighteen.

23B, इति श्रीमौडवादाचार्यविरचितायामुत्तरगीतायाख्यायां प्रथमोऽध्यायः ।

37A, • ब्रह्मोपदेशो नाम द्वितीयोऽध्यायः ।

It ends abruptly in the 15th sloka of the 3rd chapter.

3369.

5505 नाशकेतोपाख्यानम् । *Nasketopakhyanam*

From the Mahabharata

Substance¹ country made paper 11x5 inches Folia 40 Lines 10
on a page Character Nāgara Date Samvat 1018 and Saka 1783
Appearance fresh Complete

Colophon —

इति श्रीमहाभारते अष्टादशमाहस्ये महाताप नाशकेतोपा-
ख्याने शुभाशुभहृदयजन्मान्वयसौ नामाष्टादशोऽध्यायः । समाप्त
शुभम् ।

The Mahabharata is here called Astadasasahasri. The story is not to be found in the extant copies of the Mahabharata. A shorter story is found in the 21st chapter of the Itihasa-Samuccaya.

Post Colophon Statement —

श्रीमन्मत् १८१८ शके १७८३ माघ शुक्लतिथौ २ तृतीयाश्विनौ
विद्याधरद्विषेदिना लिखित काश्या स्वार्थ परार्थे च । श्रीराम ।

3370.

5601B. सत्यनारायणव्रतकथा ।

*Satyanārāyaṇa-vrata-kathā.**From the Mahābhārata.*

Substance palm leaf $14\frac{1}{2} \times 1\frac{1}{2}$ inches Folia, 19 Lines, 4 on a page
 Character, Uliyā, written about 25 or 30 years ago Appearance, fresh
 Complete in four Adhyāyas

Last Colophon :—

इति श्रीमहाभारते इतिहाससमुच्चये सायुज्यवितर्गने सत्य-
 नारायणव्रतकथा नाम चतुर्थोऽध्यायः ।

Itihāsa Samuccaya is said to be a summary of the Mahābhārata.

3371.

1573 महाभारतार्थसंग्रहद्वीपिका ।

*Mahābhāratārtha samgraha-dvīpikā**By Arjuna Miśra, son of Isāna**By Arjuna Miśra, son of Isāna*

For the manuscript see L, 2126 Rājendralāla takes
 प्रकाशः १६ as 1600 How far he is justified is open to
 doubt It is, however, found usual with ordinary scribes
 to omit the first two digits. It may be a case of
 omitted hundreds.

3372.

3577. *The Same*

Substance, country made paper. $14\frac{1}{2} \times 2$ inches Folia, 88 Lines, 6,
 6 on a page Extent in slokas, 3,000 Character, Bengali Date, Saka
 1584 Appearance, fair.

Contains the commentary on Hari-vamśa, called here
 Āścarya-parvan

Colophon:—

इति चम्पाहेठिकुलसरिघाघेन्दु-भारताचार्यपाठक-श्रीमदीशान-
तनयभारताचार्यश्रीमदब्जुनमिश्रकृतौ महाभारताचमयद-
दीपिका सममाप्ता ॥

Post Colophon:—

श्रीरक्षु मयि लेखके । श्रीगमसङ्गणकवर्तिनः स्वाक्षरमिदं
पुस्तकम् ।

शक्रे वेदाष्टनाकारनिर्णयगणिते १५८४ ।

From Sake to gunite the letters have been blurred over with ink. The same is also the case after the figures of the date for more than a line, after which यथादृष्टमिथादि । ओ ओ ओ. Then in a Devanagari hand रामाय रामचन्द्राय राम राम राम ।

It begins thus:—

ॐ नमो गोपीजनवल्लभाय ।
काहण्यरसपीयूषनिधियासात्मने नमः ।
अज्ञानतिमिराच्छन्नमदालोकभानवे ।
श्रीदेवगोधपादादिमतमालम्ब्य सम्प्रतम् ।
आश्चर्यपूर्वकं यज्ञाभया यद् विविच्यते ।

What is Āścaryn-parvan. —

नन्वाश्चर्यपर्वण कथं भारते सम्यक् समुद्यते । अष्टादश-
सख्यापरिमितस्य भारतस्य स्वर्गरोहणान्तेनैव समाप्तत्वात् ।
उक्तम् :—

“अज्ञानि वेदविदुषा पर्वणाष्टादशैव तु” इति ।

भविष्यपुराणे परिगणितमेव यथा ।

आदिः समा-वन-विराटमणोद्यमश्च
भौषो गृक्षरविजमदपगौमिकश्च ।
स्त्रीपर्वं शान्तिपुष्पावनमश्वमेध-
वानाश्रमौ मुषकयानदिवावरोहः ॥

इतीत्य प्रकरणसङ्कतिर्नास्त्येव । नचाप्युपोद्घातसगतिर्भारत
चिन्ताविरामात् ।

आदौ यस्य न सङ्गावस्वन्तेवापि न विद्यते ।

चिन्ता प्रकृतिमिद्धाचामुपोद्घात विदुर्बुधाः ।

इति तल्लक्षणायोगात् । नाप्यर्थतः सगतिः ॥ + + +
+ + + एकस्मिन्नेककरणे वाक्ये स्थानान्तरस्थितस्य
कारणवशात् स्थानान्तरसम्बन्धः । न च प्रकृते तथास्ति । तस्मा
हास्त्येवास्य भगतिः । माभूत् सगतिरिति चेत् न परिगणितवानु
क्रमण्यामस्याप्यन्दाख्यादात् पुराणान्तरान्दाख्यातवत् । अस्या
प्यनुक्रमण्यामुपपत्तिर्भविष्यतीति चेत् । अस्यापि पर्वसमाख्यया
भारतं न सहेकधा पठनश्रवणात् तस्मादज्ञाया सङ्कतिः । उच्यते
ऽत्र प्रकरणसगतिरेवास्य शतसाहस्रव्यपारिमितस्य भारतस्य
मर्त्तलोके मुनिनास्तत्वात् । न च हरिवंशमन्तर्येण लक्षसंख्या
पूर्तिरस्ति पर्वान्ध्यानमप्यत एव युक्तम् । ऊनविशतिपर्वत्वं तर्हि न
शान्तिरनुशासनमित्यस्य अनुक्रमण्यमनैकपद्यात् औलावणे यश्चक्षर
इतिवन्मुनिवचनोपपत्तेः । उक्तञ्च प्रागेव ।

पदज्ञानातिनिर्वन्ध कर्त्तव्यो मुनिभाषिते ।

अनुस्मरणतात्पर्यान्नाश्रियन्ते हि लक्ष्यम् । इत्यादि ।

किन्तु खगारोद्भवप्रबलान्ते यदुक्तम् ।

उक्तानि वेदविदुषा पञ्चाष्टादशैव तु ।

तत् कथं सगच्छताम् उच्यते अष्टादशपर्वान्ते अतिसंक्षिप्तस्य
हरि[ह]वशार्थस्य प्रश्नादिकृत्कथनेपि तस्याष्टादशपर्वत्वं युक्त्या
तूनविशतिपर्वत्वमायाति । तथाप्यदोषः । भारतान्तर्गतत्वे प्रकरण
सगतिरेव वा । पूर्व हि जनमेजयेन पाण्डवाख्यानप्रसङ्गेन
और्विण्णमाज्ञाप्य अतम् । सम्प्रति तमेव मुख्यतया भोतुं राजा
वैशम्पायन उक्तः ॥

उक्तञ्च पूर्वमेव गुरुणा यत्र यत्र अश्रयोऽस्य सर्वं तत्र वक्ष्यसीति
अतोऽस्यस्य सगतिरिति उक्तनया च सगतिर्भविष्योत्तरमेव तत्र
भारतं कथितं भवेति वचनात् । उक्तञ्च प्रसङ्ग एव पौष्करादि

प्रादुर्भावात्तान् विष्णुमाहात्म्यकथाप्रसङ्गमङ्गति । त्रिपुरवधो-
पाख्यानस्य विष्णुक्षेत्रपालतया संगति । सर्वं समञ्जसम् । अयं
चार्थनसञ्ज्ञानिवन्धनमिदमुक्तं पुनरनुक्तान् विवर्णमित्यभिधीयते ।

• इत्यादि ।

It ends thus:—

श्रीदेवबोध-विमलबोध प्राशिक्ष्य-माधवा ।
नारायणाख्य सर्वज्ञा पिता च गुरवो मम ।
एतेषामुपदेशेन मन्मथ्या च क्षचित् क्षचित् ।
दरिद्र्यघ्नस्य विद्वताद्युद्यमोऽयं ममाभवत् ।
तत्र भवद्भि + + + साहाय्यमनन्दयिषि ।
श्रीमत् सत्यखानस्य योगक्षेमाश्रयाद्युना ।
टीकेय रचिता विद्वत्प्रिया बङ्गानियेविना ।
अत्राङ्गलिर्मेपा वज्रो विद्वत्सु कृतबुद्धिषु ।
तैरेवास्या परिष्कारो विधेयो मतमत्सरै ।

3373.

4035B *The Same.* (*Udyoga and Bhishma.*)

Here called Mahabharatartha-dipika

Substance, country made paper 18½ x 3½ inches Folia, 71+11
Lines, 8 on a page Extent in Slokas, 2000 Character Bengali of the
eighteenth century Appearance fresh

The MS contains Arjuna Viswa's commentaries on the
Udyoga and Bhishma parvans, each separately paged
The commentary on the Udyoga-parvan contains 71 leaves
and that on Bhishma II, of which the first is missing

The commentary on the Udyoga-parvan begins thus —

ॐ नमो गणेशाय ।

अर्जुनार्थकामनिर्वाण पञ्चमहासर्वोदरम् ।

नृपते वाङ्मयं वृत्तं काव्येनमुनये नमः ।

एषा दिवाहमिच्छादे ब्रह्मे गार्होवधध्वनि इत्यन्तस्य सम्प्रति
दुर्व्योधने सुधिष्ठितेन किं करणीयमिति, etc , etc

Preceded by five leaves, containing, among others, a table of contents of Ādi-parvan, and followed by two

Last Colophon:—

इति श्रीवज्रुन्मथिलता आदिपर्वटोका समाप्ता ।

Post Colophon:—

नत्वा रामं वनारामं शाके कटकलामिते ।

लिखिता मालरामेय टोकाञ्जुन्यादिपर्वण ।

शकाब्दा १६११ । २६ चैत्र । श्रीराम शरणं । ॐ नमो
गुरवे । ॐ हनुमते नमः ।

See I.O Catal. Nos 3169-3178 (I.) and W. No 392.

3375.

4035A. महाभारतटोका ।

A commentary on Mahābhārata.

By Ram Kṛṣṇa

(सभा, वन, भीष्म, द्रोण) ।

Substance, country made paper 18×4 inches Folia, 23+59+37+
1-10, 15 and 38 Lines, 7 to 9 on a page Character, Bengali of the eigh-
teenth century Appearance, fresh

Sabha-parvan has 23 leaves and is very nearly com-
plete See L 2089 The present MS gives a different
Mangalacarana —

मुक्तिर् शिशुपालस्य प्रकृत्य परमेस्वरम् ।

सभापर्वगता व्याख्या रामकृष्णेन तन्यते ।

Vana-parvan has 59 leaves It is not complete See
L 2090 We have here a different Mangalacarana —

प्रतिपद्य इति भगवा सर्वलोकैकपालकम्

तन्यते रामकृष्णेन व्याख्यायकपर्वण ।

On the reverse of the last leaf the following is recorded in a later hand:—

शकान्दा १६८२ इति औद्यदितकभूयणेर स्थाने १२ पौष
राशधर्मे रश्चि २७ ये पौष औकन्दर्पसिद्धान्तेर स्थाने विहाट-
पर्व्वेर टिप्पणी रश्चि १ ।

The Bhishma-parvan is complete in 37 leaves. See L. 2093.

The present manuscript gives a different Mangalā-carana verso:—

भगवन्तं नमस्कृत्य भक्ताभिरुपलब्धम् ।

तन्यते रामकृष्णौ व्याख्यानं भौषपर्वणः ।

Colophon :—

इति विरोधभङ्गिन्यां भौषधपर्वार्थप्रकाशनं समाप्तम् ।

The Drona-parvan has 12 leaves A mere fragment.

It has a verso more on Maṅgalācarana at the beginning:—

अप्याकाश इव व्यापो द्योतिताद्यर्थदोषनः ।

ज्ञानदीपनदीप्यो यस्तमोश्चरमुपासते ॥

चक्रपाणि नमस्तुभ्य सर्वदा भक्तपरायण ।

तन्यते रामकृष्णेन व्याख्यात्मतमपर्व्वणः ।

3376.

9222 *The Same*

(आदिपर्व) with the commentary entitled भावदौषः ।

By Nilakantha

Substance, country made paper. 16x7 inches Fols. 448 Lines, 10 on a page Extent in slokas, 11,000 Character, Nagara Date, Samvat 1837 Appearance, tolerable The text above and below the commentary

The Last Colophon of the text runs thus —

इति श्रीमहाभारते शतसहस्रग सहिताया वैयासिक्यामादि-
पर्वणि खाण्डवदाह समाप्त । शुभमस्तु । मङ्गल चास्तु ।
श्रीरस्तु । लेखकपाठकयो शुभ भवतु । दत्तात्रय वेङ्कणि
मणेश सातवलेकर । सवत् १८२७ कार्तिक सुध ।

The Colophon of the commentary —

इति श्रीमत्पदवाक्यप्रमाणसमर्थोदाधुरन्धरचतुर्दशभावतन
गोविन्दसरिसूनो श्रीवीलकण्डस्य ज्ञानौ भारतभावादौपे व्यादिपर्वणि
खाण्डवदाहार्थप्रकाश समाप्तस्यायमादिपर्वणि भावदोष ।

श्रीकण्ठसहाय । पुस्तकमिदं पद्माकर मत सुभेदावरस्य साय
परार्थे च । लिखितमिदं विदुरगातोयेन वङ्गाभिगणेशेन । पुस्तक-
पतेर्वाचकस्य च शुभमस्तु ।

अनसुततनयारिशङ्गमित्र

दिनपतिजनकात्मजनिवास ।

अनसुतमुखजामिदग्धतान्त

प्रभुवरमनिश नसोऽस्मि हृष्य । १

शिवनाथकृत पद्य ।

3377.

9223 *The Same*

(सभापर्व) *with the commentary by Nilakantha*

Substance country made paper 15½ x 7 inches Folia 117 Lines
12 on a page Extent in Slokas 6 000 Character Nāgara Appearance
tolerable

3378.

9223A *The Same*

(वनपर्व) *with the commentary by Nilakantha*

Substance country made paper 16 x 7 inches Folia 355 Lines,
10, 11, 12 on a page Extent in Slokas 12 000 Character, Nāgara
Appearance tolerable The text above and below the commentary

3379.

9221. *The Same.**With the same commentary.*

Substance, country-made paper. 16x7 inches. Folia, 171. Lines, 11 on a page. Extent in ślokas, 4,200. Character, Nāgara. Appearance, fresh.

This is in continuation of the previous number. It begins from leaf 356 and runs to the end in leaf 527.

3380.

9225. *The Same.**(विराटपर्व) with the same commentary.*

Substance, country-made paper. 16x7 inches. Folia, 114. Lines, 11, 12 on a page. Extent in ślokas, 4,110. Character, Nāgara. Appearance, tolerable. The text above and below the commentary. Complete.

3381.

9226. *The Same.**(उद्योगपर्व) with the same commentary.*

Substance, country made paper. 16x7 inches. Folia, 297. Lines, 11, 13, 15 on a page. Extent in ślokas, 7,500. Character, Nāgara. Appearance, tolerable. Complete.

3382.

9227. *The Same.**(भौषपर्व) with the same commentary.*

Substance, country made paper. 16x7 inches. Folia, 339. Lines, 11, 13 on a page. Extent in ślokas, 12,200. Date, Samvat 1837. Character, Nāgara. Appearance, tolerable. Complete.

The note of the scribe:—

श्रीकृष्णाय नमः ।

संवत् १८३७ भाद्रपद शुद्ध ।

3382A.

9228. *The Same.*

(द्रोणपर्व) ।

Substance, country-made paper 17x6 inches Folia, 30; Lines, 11 on a page Character, Nāgara Appearance, fresh Complete Date, Samvat 1837.

Colophon :—

इति श्रीमद्भागवते प्रथमाह्वयं मज्जिताया वैद्यानिष्ठाया
द्रोणपर्वण्यनुक्रमिकाध्याय समाप्तः ।

Post Colophon —

श्रीवेदव्यासाय नमः । संवत् १८३७ भागेश्वरी शुद्धतृतीया ।
भौमवासरेण लिखितं ब्राह्मणशम्भुरामेण । लेखकपाठकयो शुभं
भूयात् । श्रीकृष्णाय नमः ।

3383.

9229. *The Same*

(कर्णपर्व) with Nilakantha's commentary

Substance, country made paper 16x7 inches Folia, 218 Lines 10 on a page Extent in Slokas 6,350 Character, Nāgara Appearance, tolerable. Complete

3384.

9230. *The Same.*

(शल्यपर्व) with the same commentary.

Substance, country made paper 16x7 inches Folia, 5; Lines, 12 on a page Extent in Slokas 1980 Character, Nāgara Appearance, tolerable Complete

3385.

9231. *The Same*

(गदापर्व शल्यपर्वान्तर्गतं) with the same commentary

Substance country made paper 16x7 inches Folia, 50 Lines, 13 on a page Extent in Slokas, 1000 Date, Saka 1702=Samvat 1837 Character, Nāgara Appearance, tolerable Complete

The note of the scribe —

श्रीसंवत् १८३७ शके १७०२ विरोधो सवत्सरे कार्तिक शुद्ध
१० चन्द्रवासरे समाप्तं ।

Gada-parvan is included in Śalya-parvan

3386.

9232 *The Same*

(सौत्तिकैषिकपर्वणौ) *with the same commentary*

Substance, country made paper 16x7 inches Folia, 36 Lines 12
on a page Extent in Slokas, 1 200 Appearance, tolerable Complete

The Colophon —

इति श्रीमद्वाभारते शतसाहस्र्यां संहितायां वैयासिक्या सौत्ति-
कैषिक पर्व समाप्तं । पञ्चदशमिद सप्तमं ।

For Nilakanthas commentary on the different parvans
see l O Catal. 3216-3223

3387.

9233 *The Same*

(विशोकपर्व) *with the same commentary*

Substance, country made paper 16x7 inches. Folia 9 Lines 13,
14 on a page Extent in Slokas 150 Character, Nāgara. Appearance,
tolerable

Viśoka though made a separate Parvan in this MS, is
generally included in the Stri-parvan.

The Colophon —

इति श्रीमद्वाभारते शतसाहस्र्यां संहितायां वैयासिक्या
विशोकपर्व समाप्तं । अष्टमोऽध्यायः । ४ ।
अस्यानुमन्यौ स्तोपर्व्यं भविष्यति ।

3388.

9234. *The Same.*(स्त्रीपर्व) *with the same commentary.*

Substance, country made paper 16x7 inches Folia, 25 Lines, 10-12 on a page Extent in Slokas, 900 Character, Nāgara Appearance, tolerable Complete

इति श्री० स्त्रीपर्व समाप्तमिद ।

अस्यानन्तरं दानधर्मस्यापमाद्यश्लोक १, etc

3389.

9238. *The Same*(आनुशासनिकपर्व) *with the same commentary*

Substance, country made paper 16x7 inches Folia 315 lines, 11, 12 on a page Extent in Slokas, 10,100 Character, Nāgara Appearance, tolerable Date, Sarpvat 1838, Saka 1703 Complete

Colophon :—

इति श्रीमद्भारते दानधर्म उत्तमानुशासने अध्याय
दानधर्मा समाप्ता । आनुशासनिक पर्व समाप्त ।

Post Colophon —

संवत् १८३८ । शके १००३ । चैत्र शुक्ल ८ ।

3390.

9239. *The Same.*(अश्वमेधपर्व) *with the same commentary*

Substance, country made paper 16x7 inches Folia 146 Lines 11 on a page. Extent in Slokas, 5,008 Character, Nāgara Appearance, tolerable Complete

Colophon :—

इति श्री० अश्वमेधिक पर्व समाप्त । शुभमस्तु ।

अतः परं आश्वमेधान्तिक ।

3391.

9240. *The Same.*(व्याश्रमवासिकपर्व) *with the same commentary.*

Substance, country made paper 16×7 inches Folia, 29 Lines, 13 on a page Extent in Slokaa, 700 Date, Samvat 1837=Saka 1702 Character, Nāgara Appearance, tolerable. Complete

Colophon :—

इति श्रीमद्वाभारते व्याश्रमवासिकं पर्वं समाप्तमिति ।

श्रीमन्मार्त्तण्डभैरवाय नमः ।

श्रीसंवत् १८३० शके १७०२ फाल्गुन शुद्ध १३ गुरुवारे
समाप्तं कार्या । ब्रह्मपट्टे पञ्चगङ्गा विन्दुमाधवमन्त्रिणौ ।

3392.

483. *The Same.*राजधर्म and आपद्धर्म *with the same commentary.*

Substance, country-made paper 8½×4 inches Folia, 83, of which the first two leaves are missing Lines, 13-15 on a page Character, Nāgara Appearance, old

The present MS contains the commentary on Rājadharm and Āpadhdharma of the Sānti-parvan in two separate paginations Rājadharm: complete in 65 leaves Āpadhdharma: complete in 18 leaves.

65B, इति श्रीमत्पद्मराजप्रमाणमर्थ्यादाधुरन्धरचतुर्धरवंशावतन-
योगोविन्दसूरिसूतो. योगीशकण्ठस्य हतौ भारतभावदीपे शान्तौ राजधर्मार्थ
प्रकाशः समाप्तः ।

18B, (of the second pagination) :—

*शान्तावापद्धर्मार्थप्रकाशः समाप्तमगमत् । शुभमस्तु ।

3393.

8639. *The Same.*

मोक्षधर्मपर्व्याध्यायः ।

(*Mokṣa-dharma-pariādhyaṃya*) with the same commentary.

Substance, country made paper 12x7 inches Folia, 549 Lines, 11 on a page Extent in Slokas, 23000 Character, Nāgara Old Complete

3394.

9243. *The Same.*(*स्वर्गारोहणपर्व*) with the same commentary.

Substance, country made paper 16x7 inches Folia, 14 Lines, 11 on a page Extent in Slokas 420 Character, Nāgara Appearance tolerable Complete

Colophon :—

इति श्री • सर्वपल्लीतुङ्गोत्तम समाप्त ।

The Colophon of the Tīkā runs :—

इति श्रीमत् पदवाक्यप्रमाणमर्थादाधुरन्धरचतुर्द्धरदशावतम-
श्रीमोविन्दसूरिसूनु श्रीगोळकण्ठस्य हनौ भारतभावदोषे स्वर्ग-
रोहणपरायणप्रकाशः समाप्तिमगमत् ।

श्रीनेदव्यानाय नमः । श्रीलक्ष्म्याय नमः । श्री । शुभमस्तु ।

3395.

9242 *The Same.*

स्वर्गारोहणपर्वान्तिर्गतमहाप्रास्थानिकम्) with the same
commentary

Substance, country made paper 10x7 inches Folia 6 Lines, 11 on a page Extent in Slokas 180 Character, Nāgara Appearance, tolerable Complete

Colophon :—

इति श्री • महाप्रास्थानिके पर्वणि तृतीयोऽध्यायः ।

महाप्रास्थानिक पर्व समाप्त ।

3396.

9241. *The Same*(मौषलपर्व) *with the same commentary*

Substance country made paper 16x7 inches Folia 14 Lines 11
on a page Extent in Slokas 420 Character Nāgara Appearance
tolerable Complete The commentary above and below the text

Colophon —

इति • मौषलपर्वणि अष्टमोऽध्याय । मौषल-पर्वेद समाप्त ।

3397.

2929 महाभारततात्पर्यटीका ज्ञानदीपिका ।

*Mahābhārata tatparya ṭīkā Jñānadīpikā**By Deśabodha, the disciple of Satyabodha*

Substance country made paper 12x6 inches Folia 54 Lines 9
on a page Extent in Slokas 1075 Character Nāgara of the early
eighteenth century Appearance discoloured Aḍi parvan only

Colophon —

इति श्रीपरमहंसपरिव्रजकाचार्यभट्टारकश्रीमत्सत्यबोध
शिष्यस्य परमहंसपरिव्रजकाचार्यश्रीदेवबोध[स्य] कृतौ महा
भारततात्पर्यटीकायां ज्ञानदीपिकायामादिपर्व समाप्तम् ।

It begins —

तिर्यग्गवान्ति यदाश्च्येव मरुतो यस्याश्रया भारत
प्रागक्ताविगतागतै(१)रहरह खिन्नो न विश्राम्यति ।
प्रज्ञाज्योतिरुपास्यते त्रिभुवने यस्य त्रिवेदीमय
तत्तेज कथमप्यमयविभव नारायणोय नमः ।

It ends —

आवृण्वन् योमवीथौ खरतुङ्गिनकरौ वगवापौ विवर्त्तौ
निर्व्याप्य द्योतमानो दिग्दण्डरुदिभिर्भासयन् भूर्भुव स्व ।

आमर्थादावसद्यात् प्रथमचरमदिभित्तिवृत्त करोडश्री (?)

पायापारायणोपधिरणकिततरस्यास्वमाभीप्रणोच. । (?)

See L 527

3398.

5755. *The Same.*

उद्योगपर्व *only with the same commentary.*

Substance, country made paper 12x5½ inches Folia, 17 lines, 25 on a page Extent in ślokaś, 1,462 Character, Nāgara of the early nineteenth century Appearance, old and discoloured Complete

Beginning —

श्रीगणेशाय नमः ।

लघोभर्तु प्रसर्पत्यदकमलभुवः पातु वो + + दशा-

शुद्धद्वैत्येन्द्रपर्वज्वरभरविटपिथीमुख सप्तलोकान् ।

स भर्तु कल्पवृक्षात् त्रिभुवनकमलाकेलिहिन्दोलवृक्ष

व्यापावृक्षा सुगन्धा यमनियमभृता दुःखनिर्वाणवृक्षा ॥

धर्मार्थकामनिर्वाणफलभारसगोदर ।

वृजते वाङ्मय वृक्ष कानीनमुभये नमः ।

उद्योगे देवबांधव्य वाग्वाडवमरीचयः ।

पिवन्वधानदुर्घैरक्षोरक्षमहाशयः ॥

Colophon:—

इति परमहंसपरिव्राजकाचार्यभट्टकश्रीमद्देवबोधस्य हस्तौ

महामारुततात्पर्यटीकायां ज्ञानरोपिकायामुद्योगपर्व समाप्तमिति ।

Post Colophon:—

सुभमस्तु । काश्या लिखितमस्ति श्रीविश्वेश्वरनिकटे । श्रीब्रह्म-

पूर्णं जयति ।

3399.

4814 *The Same*

Substance, palm leaf 11½ x 2 inches Folia 3 to 118, of which the following leaves are missing —13, 39, 63 54 62, 63 81, 85 86, 98, 100 to 109 and 111 Lines 5 on a page Character, Nāgara of the sixteenth century Appearance old and mouse eaten

Leaf 18A,

अनर्थक इव क्वापि मदगौर्मुष्मिन्ते क्वचित् ।

सजयोक्ते तम स्याच्छेदं गृह्यतां शानदोषिका ।

गजयायान समाप्तम् ।

43B, प्रगागर समाप्त , 73A, सनत्सुजात समाप्तम् ।

There are 20 stray leaves, of which one marked 25 contains the following colophon —

इति कालोत्तरोक्त उत्पादकगणपटलम् ।

3400.

5823 महाभारतटिप्पनी । *Mahabharata ṭippanī*

By Vimalabodha

Substance country made paper 11x4 inches Folia, 99 to 128
Lines 7 on a page Character Nagara of the nineteenth century
Appearance old and soiled A fragment

Vimalabodha's commentary on the Mahābhārata is entitled *Durbodhapada-bhaṇjini*, being concerned only with the difficult passages See L 3011

111A, एते अश्वमेधीयश्लोकाः । इति महाभारतस्य टिप्पनी
श्रीमद्भिमलबोधविरचिता समाप्ता ।

Here ends the MS described by Rajendralala But our MS still continues

112A, गदापञ्चलि , 113A, अथ दानधर्मश्लोकविवरण , 124A इति
दानधर्मश्लोकविवरणम् , अथ अश्वमेधिकम् , 124B, इति अश्वमेधीयश्लोकविवरणम् ,
127B ब्राह्मणश्लोका समाप्ता , अथ अश्वमेधिक समाप्तम् ।

The subsequent portion does not bear the name of Vimalabodha and seems to be a later addition, commenting on verses left out by Vimalabodha as easy

3401.

10151 *The Same here called***दुर्घटार्थप्रकाशिनौ or दुर्बोधपदभञ्जिका ।***Durghatārtha prakāśinī or Durbodha pada bhāṅjika**Notes on all the difficult passages in the Mahabharata**By Vimalabodha*

Substance, country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches. A fragment containing leaves marked 1 16-23, 27-33 40 69 and 74. The first leaf belongs apparently to a different manuscript. All the leaves are marked, on the reverse side, with the letters मा० टी०. Character, Nāgara of the eighteenth century. Appearance old and discoloured.

Beginning —

नमो धर्माय महते नम ह्य्याय वेधसे ।

नमो ध्याताय गुरवे धैर्ये धार्यते जगत् ।

निघटुभाष्यनिगमनिहक्लानि विशेषतः ।

वैश्यायनटीकादिदेवध्यामिमतां च ॥

वीर्य व्याख्या विरचिता दुर्घटाद्यैप्रकाशिनौ ।

भवद्विगलबोधेन भारताख्यानवेदिना ॥

श्रीमद्भारताख्यान दुर्बोधपदभञ्जिका ।

टीका विरच्यतेऽस्माभिर्वादिपर्वजसादिधम ।

तत्रादि वाक्य ॐ नमो भगवते वासुदेवाय, etc , etc

See L 3011

17B, एते ध्यादिपर्वणि श्लोका , 18A, इत्यादिपर्वणि विषमोदाहरण दर्शितः । तथा सभापर्वणि नारदो युधिष्ठिरमवष्टब्धः ।

42A, विराटपर्वणि विषमश्लोका , 59B, इत्युद्योगपर्वणि विषमश्लोका , 64B, एते भीष्मपर्वणि विषमश्लोका , 69A, एते कर्णपर्वणि विषमश्लोकाः । शल्यादिपर्वणि सुगमानीति ॥ " इदानीं राजधर्मो निरूप्यते "

3402.

3593. महाभाग्‌टिप्पनी । *Mahabhārata-tippanī*.*By Srstulhara*

Substance, country-made paper 15½ x 3 inches Folio, 41 Lines, 9
on a page Extent in Slokas, 2,800 Character, Bengali of the sixteenth
century. Appearance, discoloured Complete

Last Colophon :—

इति श्रीसृष्टिधरस्य सृष्टेयं हरिवंशस्य टिप्पनी ।

स्वार्थमालेखनीयम् ।

Beginning :—

नमो गणेशाय नमः । कृष्णाय नमः ॥

तत्र देवबोधस्वामिभते पञ्चनमस्कारा न गन्धेन व्यध्ययनाङ्गस्तु
नमस्कारश्चयमेव विधिना तस्माच्चस्यैव बोधनात् । अथ किमादि-
भारतं इत्यत्र विचारः । विमलबोधमते ॐ नमो भगवते वासु-
देवायैत्यादिकमेव तेन पञ्चनतिव्याख्यानात् मन्वादिभारतमित्यस्यापि
मन्वतया द्वादशाक्षरस्य व्याख्यानात् तन्मते प्रथमतो नमस्कार-
चयम् । तदनु पञ्चनमस्कारा । तदनु नारायणमितिश्लोक
इति । चतुर्भुजमित्थमने प्रथमतो विधिबोधितमध्ययनाङ्गं नम-
स्कारचयम् । तदनु नारायणमितिश्लोक । मन्वादिभारत-
मित्यत्र मनुपदेन नारायणमिति श्लोकस्योक्तत्वात् । तदनु पञ्च
नमस्कारा इति । तदनन्तरं पञ्चनतिव्याख्यानात्तेषामप्यध्ययनाङ्गत्वे-
नोक्तत्वात् । तदनु लोमहर्षणपुत्र इति नेदं युक्तिसम्बद्धं अन्तरा-
नमस्कारपञ्चके मानाभावात् वस्तुतस्तु नमस्कारपञ्चकं नाङ्गं किन्तु
सम्प्रदायवशात् मङ्गलरूपतया प्रथमतः पठ्यते न तु श्लोका-
नन्तरम् । अनङ्गव्यवस्थापक्षे तस्मादादौ नमस्कारपञ्चकं तदनु
विधिबोधितनमस्कारचयम् तदनु भारतादिनारायणमितिश्लोक ।
अथमेव पक्षः सर्वमन्मतो ग्राह्यः ।

28B, इति आदिपर्वं व्याख्या, अथ सभापर्वं व्याख्या, 30A, इति सभापर्व-
व्याख्या, अथ वनपर्वं व्याख्या ; 36B, इति वनपर्वं व्याख्या, अथ विराटपर्वं व्याख्या ।

39A, इति विराटपर्वव्याख्या, अथोद्योगपर्वव्याख्या . 43A, इत्युद्योगपर्वव्याख्या, अथ भौषपर्वव्याख्या . 44B, इति भौषपर्वव्याख्या, अथ द्रोणपर्वव्याख्या . 53A, इति द्रोणपर्वव्याख्या, अथ कर्णपर्वव्याख्या . 65A, इति कर्णपर्वव्याख्या, अथ शल्यादिपर्वव्याख्या . 78B, इति शल्यादिपर्वव्याख्या, अथ रात्र्यध्यायव्याख्या ; 93A, अथ मोक्षधर्मव्याख्या ; 121B, अथ हस्तिनापुरव्याख्या ।

3403.

5061. विराटपर्वोद्दीचटीका । *Virata-pariṇīṭikā*.

Substance, country made paper 13×3 inches Folia, 16, of which the first is a restoration Lines, 8 on a page Character, Bengali of the eighteenth century Appearance, old, faded and worn out A fragment The first leaf has a portion of the left hand side torn off breadthwise

Beginning.—

+ + + + + अभिमन्युते पुच्छति ज्ञानुमिच्छतीत्यर्थं
विराटे तत्प्रसंगे । विराटपर्वनि समनन्ते । प्रथमोऽध्यायः ।

The leaves 1 to 10 are marked as विराटोद्दीचटीका.

3404.

4005 सभापर्वव्याख्या । *Sabhā-parva-vyākhyā*

By Jagadīśa Cakravartī, son of Vamānātha Ācārya,
a native of Nalāhātī

Substance, country made paper 16½×3½ inches Folia 94 Lines, 8 on a page Extent in ślokaḥ 3400 Character, Bengali Date, B S. 1150 Appearance, worn out Complete

Colophon —

इन्द्राग्रीवप्रकरणान्तर्वात्ति नलाहटोद्यामनिवासी श्रीवाङ्मोक्षप्रदा-
चार्यसुत-श्रीजगदीशचक्रवर्तिशतया महाभारतटीकाया सभा-
पर्वटीका ।

Post Colophon —

श्रीश्यामसुन्दरदेवशर्मण पुस्तकमिदं लेखनञ्च । श्रीगुरु ।
श्रीभक्तिरत्न परदेवताया सन ११५६ साल ता २२ फाल्गुन ।

Beginning :—

त्वदीयचरणाक्षयोः स्मृतिरतोव येषां भवेत्
 भवानि भववेदनामनुभवन्ति गो ते जनाः ।
 इतोह निचिलद्युतिस्मृतिपुराणतन्त्रादितो
 न सा भवति जाततो यदि तदस्ति सैव स्थिरा ।
 येन स्वनामयज्ञतोषितेन दृशामनाक्षयविवद्भवत्वा ।
 दुष्पारलज्जाम्बुनिधौ पतन्तो ह्येषा एता कौरवराजगोशाम् ।
 समो सभायां विषमार्थपद्ये पर्वण्यमदगाहतिदोषभोतम ।
 विशुद्धभक्त्या हृदयेऽनुवेणं निवेशयमानः पश्यातु ह्येषः ।
 विभज्य वेदश्च तदर्थभात चक्र पराम्भश्य पुनः पुराणम् ।
 तदीयमर्थश्च विहाय्य चक्रे यो भारतं तत्र मग्नो समाप्ताम् ।
 गलाद्याटोयामदामो वाणीकण्ठसुत' सुधीः ।
 जगदीशोऽकरोद् व्याख्यां पूर्व्वटोकायुसारत' ।
 सकलभारतसूत्रमादिपर्व्वणि विधाय उपोद्गातसगत्या भारत-
 युद्धनिदानरूपराजसूयाद्युपलक्षित सभालक्षणायां वच्छिन्नं सभा-
 पर्व्वोपक्रमते तत इति ।

Nalāhātī is a small village on the Hughli near Katwa in the District of Burdwan inhabited chiefly by learned Brahmins

3405.

4034. विराटपर्व्वटीका ।

A commentary on Virāṭa-parvan

By Kāṇṭhabhāṣana.

Substance, country-made paper 18×3½ inches Folia, 29 Lines, 9 on a page Extent in Slokas, 1,000 Character, Bengali of the eighteenth century Appearance old and discoloured Complete

Colophon :—

इति विराटपर्व्वटीका समाप्ता ।

It begins thus :—

द्वैपायनपदाम्भोज भक्तामोहसुरङ्गमम् ।

प्रणम्य विदधे टीकां वैराटी विज्ञतोषिणीम् ॥

कण्ठाभरुधोरुण रचितार्थप्रकाशिनौ ।

सद्यदा कण्ठलपान्ता वीराटो विद्यतोपिणौ ।

ममपूर्वपितामहा इति ।

3406.

5701 मोक्षधर्मटीका ।

A commentary on Mokṣadharmā

By Paramananda Bhāṭṭacārya

Substance, country made paper 12x6½ inches Folio, 226 Lines,
12 on a page Extent in Slokas 10 840 Character Nāgara of the nine
teenth century Appearance, discoloured Complete

Beginning —

श्रीगणेशाय नमः ।

साधको यः प्रमाणां बुद्धीर्ज्ञो बोधकश्च यः ।

तस्मात्तु भज राम विश्वरामसमुत्तमम् ॥

दृष्ट्वा काण्डुरलक्ष्मणस्योरामपरबद्धयम्

देवशानोदयोऽहोदि चकाशु यदि सन्ततम् ॥

शान्तौ याभिध ज्योतिरन्धाभास्यसह भजे ।

स्वान्तवासिभनस्तान्तध्वान्तसन्ततनाश्रयम् ॥

सतामतिमनादर सुपदवाक्यमानार्थवत्

मुनीन्द्रसमनिर्मितं यदपि भाति टीकाग्रतम् ।

तथापि सितभाषिता विरचयामि टीकाभिन्ना

भमानसविमुक्तं समितमोक्षधर्मटीकां ॥

Colophon

इति श्रीपरमानन्दभट्टाचार्यकृता मोक्षधर्मटीका समाप्ता ।

कृता श्रीपरमानन्दभट्टाचार्यस्य पत्न्यै ।

श्रीमोक्षधर्मटीकेषु परमानन्ददायिनौ ।

गमाप्तथाप यथा । शिवसन्तु ॥

3407.

9235 *The Same*(राजधर्मपर्व) *with a commentary*

Substance, country made paper 16×7 inches Folia, 244 Lines, 12-14 on a page Character, Nāgara Appearance, tolerable Complete

इति श्री० शान्तौ राजधर्म समाप्ता ।

3408.

9236 *The Same.*(शान्तिपर्वीय आपद्धर्मपर्व) *with a commentary*

Substance country made paper 16×7 inches Folia, 79 Lines, 10, 11 on a page Extent in slokas, 2,370 Appearance tolerable Complete

श्री० शान्तिपर्वीय आपद्धर्मे कृतद्रोपाख्यान समाप्तम् । आप-
द्धर्म समाप्त । अतः पर मोक्षधर्मा ।

3409.

9237 *The Same*मोक्षधर्मपर्व *with a commentary*

Substance, country made paper 16×7 inches Folia, 576 Lines, 12, 13 on a page Extent in slokas, 14 400 Appearance, tolerable Complete

The commentary appears above and below the text

Colophon.—

इति श्री० शान्तिपर्वीय मोक्षधर्मेषु उच्छृङ्खलाख्यान
समाप्त । समाप्तश्चेद शान्तिपर्व ।

अस्यानु आनुशान्तिक ।

3410.

8646 मोक्षधर्मटीका । *Mokṣa-dharma ṭīkā*

Substance, country mad paper 11½ x 11 inches. Folia, 169. Lines 7 on a page. Extent in Slokas 1700. Character, Nagara. Appearance old and worn eaten. Incomplete.

The MS. comes up to the 79th chapter

It begins —

य श्रितस्वमुपागतः क्षणमुगे चेतापुगे इक्ष्वा
 प्रग्रे यः कपिलः कर्णे च भगवान् कृष्णसमभ्यागतः ।
 य वेदान्तविदो वदन्ति सुखो यो योगिभिर्गीयते
 स ब्रह्मा यदि वा दुरो यदि हरिर्योगी स तस्मै नमः ।
 मधुर-मधुर-मुग्ध स्नेह-वक्त्राग्निदा
 मधुकरमृदुधोरग्रीवसत्सुसुतलो
 मधुपतिरिव हृन्दाराधितश्रीपद्मिनी ।
 वदनमुकुटवन्द्यं हृन्दे स्तुत्यतां भारती न ।
 राजधर्मदारा त्रिवगे श्रुत्वा तत्र गृहीतमवगमं विस्तरेण
 वृत्तुर्गुणधिर्योदयति भोक्ता धर्मा प्रितामहेनेति

3411.

8645 मोक्षधर्मटिप्पनिका ।

Mokṣa-dharma ṭippanīkā, otherwise called Vidyasugara

Substance, country made paper 11 x 4 inches. Folia, 74. Lines, 12, 13 on a page. Extent in slokas, 35,000. Character, Nāgarī. Old. Complete.

Complete in 74 leaves

Last Colophon —

इति श्रीमत्परमहंसपरिव्रजकाचार्याभयानन्दपूज्यपादशिष्येण
 आनन्दपूर्णमुनीश्वरेण विद्यानागरापरनामधेयेन विरचितायां व्याख्या-
 रणावल्यां शान्तिपर्वणि मोक्षधर्मटिप्पनिका समाप्ता ।

3412.

4014.

Substance, country made paper 16x3 inches Folia, 13 Lines, 6 on a page Extent in Slokas 350 Character, Bengali of the nineteenth century Appearance, fresh

These leaves contain notes on the Udyoga, Bhishma and Drona parvans, in portions considered difficult by the anonymous writer

4B, इत्ययोगपर्वव्याख्या, 6B, इति भीष्मपर्वव्याख्या; 13B, इति द्रोणपर्वव्याख्या.

3413.

5450 हरिवंशः । Hari-vamśah

Substance palm leaf 30x2½ inches Folia, 370 Lines, 5 on a page Character, Bengali Date, Saka 1,600 Appearance, old and faded Complete

Last Colophon:—

इति महाभारते शतसाहस्रं नदिताया वैयासिक्या व्याख्यं
पर्वणि खिलेषु हरिवंशे त्रिपुरवध । समाप्तश्चाय पारिजात-
भट्टारक । शतसाहस्रसंहिता समाप्ता ।

Post Colophon Statement:—

हरिवंशस्य मूत्रे विशेष पाञ्चनार्दन etc, etc, etc
शकाब्दा १६०० श्रीरामेश्वरशर्मेण साक्षरमिदं श्रौतजगन्नाथ
दासस्य पुस्तकोऽयम् । ओझ्याय नमः । यथादृष्टमित्यादि ।

3414.

4860 The Same

Substance, palm leaf 23x2½ inches Folia, 1 to 383, of which the 269th leaf is missing, while 167 and 244 mark two leaves each—433 to 445—482 to 525 The 525th is the last leaf There are 115 broken leaves of which the leaf marks are lost Character, Bengali Date, L S 424 Appearance, very old

Colophon:—

इति श्रीमद्भाभारते श्रुतसाहस्यः संहिताया वैयासिष्या
चारिजाते हरिवंशः समाप्तः ।

Post Colophon:—

शुभमस्तु । श्रीरत्नम् ।

भाभे माभिमिति दले रविदिने श्रीगौडभूमौपते
रन्दे मातर-पुत्र-वेदमहिते यथा तिथौ ब्यालिखत् ।
श्रीचन्द्रो ऋग्विंशपुस्तकमिदं भाव्यादनीपापह
मिन्नश्रीजयदेवपादकमलद्वन्द्वमादात् मुमुम् ।

ॐ कृष्णाय नमः ।

3415.

3633A *The Same*

Substance, country made paper 20×5 inches Folia 352 Lines,
*10, 11 on a page Character, Bengali Date, Saka 1878 Appearance,
discoloured Complete

Post Colophon:—

नत्वा भवान्नी मुखपादपद्म

पिचोः परार्धं शिरसा विधुत् ।

मस्तिष्ठ नित्यं दिग्जपादपद्मं

लिलेख पुस्तो दिग्जहामभम् ॥

भौमस्यापि रणे मङ्ग, etc, यथावृष्टम्, etc

शामगोविन्दचक्रवर्त्यस्य श्रीरामभद्रदेवशर्मेण लिपिरेषा ।

कार्तिकपक्षदशदिने मुखवामने दितोयायान्तिषौ इयं पुस्तको
समाप्तः । प्रकाश्या १६५६ ।

वाणश्रुतिव्येक(?)मिते प्रकाश्या

प्रणम्य नारायणपादपद्मम् ।

हस्तिप्रपुष्पी विदुषा समोच्च

समालिख (?) श्रीरामभद्रशर्मा ।

इमां मदौषा यदि नाम कश्चित्

विवेकशून्यो हरते न पुस्तकम् ।

नेत्रस्य हामिन्तनयस्य शोक
गर्वार्ककुल लभते च नूनम् :
भगवत्, etc.

3416.

3633B *The Same.*

I.

Substance, country made paper 20½ x 5 inches Folia, 312 Lines,
10 on a page Character Bengali of the eighteenth century Appearance
old discoloured and worn out Complete Leaves 205 to 216 and 236
are a restoration

Post Colophon.—

+	+	+	+	+
+	+	+	+	पुस्तक ।

लिलेख धीरो वसुदेवशर्मा

तस्यैव प्रेक्षातिनिबद्धचेता ।

यत् पुस्तक बोध्य मया थलेखि

तद्वत्सुद्धं खलु	+	+	+
------------------	---	---	---

+	+	+	+	+
---	---	---	---	---

+	+	+	+	+
---	---	---	---	---

यथावृष्टं तथालिखितमित्याद्यपि ।

किन्तु श्रेष्ठपुस्तकस्य किञ्चिन्नास्तौति [न] मे भ्रमो यद्दृष्ट्वा लिखित

तस्यैव + + + + ।

II

Substance country made paper 22 x 4½ inches Folia 85 to 241
Lines 8 on a page Character, Bengali of the eighteenth century
Appearance old, discoloured and worn out A fragment

In leaf 89B ends the chapter in which the killing of
Kalanemi is described In the foregoing leaves there is
no colophon In leaf 239 ends the chapter in which the

abduction of Bhanumatī is described The last two leaves have no colophon

There is one dilapidated stray leaf kept with it

3417

3636 *The Same*

1

Substance country made paper 22×4½ inches Folia 273 to 376 and 3 leaves not marked 1 line 8 on a page Character Bengali of the eighteenth century Appearance old and discoloured 376th is the last leaf

In this MS there are fragments of Bhīṣma Parvan Ramayan Ayodhya Kanda Molī dharma Yogi prana yāma and Aranya Parvan

3418

9706 *The Same*

Substance country made paper 13×6 inches Folia 363 1 line 11 on a page Extent in slokas 9914 Character Nagari Date Samvat 1680 Appearance decayed Complete

Last Colophon —

इति श्रीसहस्रनाम शतभाष्येण संहिताया वैद्यालिका
खिलेषु हरिवंशे पाणिनीयहरण नाम समाप्त
शुभमस्तु । स्वतः १६८० भाष्यदि द्वाभ्यो राम । राम ।

3419

3847A *The Same*

Substance palm leaf 7×2 inches Folia 1 to 90 1 line 4 on a page Character Bengali of the eighteenth century Appearance old and worm eaten

From the beginning to the end of Rulmuniharana It contains also the beginning of the next chapter which is continued in No 3847B i.e. the next MS

3420.

1847B. *The Same*

Substance, palm leaf 20½ x 2 inches Folia 261 to 573 Lines, 4 on a page Character, Bengali of the eighteenth century Appearance old and worn eaten Leaves 350 to 353 are missing

From Rukmivadhā to the end of the work.

3421.

9200 *The first two chapters of Hari-īamśa*

Substance, country made paper 11 x 6 inches Folia, 5 Lines 10 on a page Extent in ślokaś 125 Character Nāgarā Date Śaṃvat 1619 Appearance, tolerable

3422.

6585 *A commentary on the same**By Arjuna Mīra*

Substance palm leaf 15 x 1½ inches Folia 83 (by counting) The numbering of the leaves ceases after the 60th Then we have the last three leaves marked 82-84, although there are seventeen leaves unmarked and No 82 should be 83 Character Bengali Date, Śaka 1610 Appearance, old and worn eaten

Beautifully written in two different hands The second hand begins in fol 15A and continues to fol 47A The other hand resumes in 47B and goes to the end of the MS

This contains the commentary of Āścarya-parvan, defective in the beginning, for which see IO Catal No 3298

It begins —

नन्दकेन खड्गेन पलाशपत्रार्द्धमपि त्वया जितो न पारिजातस्य ।

10B, ययोपदेश ययामति च व्याख्या काव्यमस्तुति ।

वारेन्द्र चम्पाहेट्टोय भारताचार्य श्रीमदर्जुनमित्रज्योति भारतार्थ
सद्यःदोषिकायां आख्यार्णपर्वणि खिलेषु हरिवंशे पारिजातहरणे
कण्ठपस्तुति ।

37B, इति चम्पोट्टिककुलमरीजविकाशभारताचार्य श्रीमदर्जुनमित्रज्योति
भारतार्थसद्यःदोषिकायां आख्यार्णपर्वणि हस्तिवश वाणयुद्ध समाप्तम् । समाप्त
आख्यार्णपर्वेति ।

73A, पूर्ववाक्यानुसारेण तथा तानोपदेशत ।
विरुता शौक्करश्लोका योगोपनिषदाश्रया ।
दुरुद्धपौष्करश्लोके मम स्यात् कथमुद्यम ।
तथापि लिखित किञ्चित् आख्यस्य समाप्तम् ॥
इत्याख्यार्णपर्वणि हरिवंशे पोष्क[र]प्रादुभाव ।

It ends —

इयमाख्यार्णपर्वणिदुर्लभपददोषिणी ।
टीका विरचिता शुभा सतामान्ता मुदे मदा ॥
श्रीदेवबोधविमलबोध [श्रुणित्य I O M]साधका ।
नारायणस्य मर्दङ्ग पिता च गुरुवो मम ।
मृतधामुपदेशन स्वसखा च क्वचित् क्वचित् ।
हस्तिवशस्य विरुतावद्यमोक्ष्य ममाभवत् ।
तत्र ते क्वर्हिमि कार्यं गाहाख्यमममूषिभिः

टीकेय रचिता विदत् प्रिया मङ्गानियेविद्या ।

Last Colophon

इति चम्पाहेट्टोयकुलमरीजाष्टमन्दभारताचार्य श्रीमदर्जुनमित्र
+ + + + महाभारतार्थसद्यःदोषिकायां हरिवंश समाप्त ।

Post Colophon —

श्रीगणेश प्रसीद । शकाब्दा २६१० १८ आश्विन

3423

8634 भारतभावदीपः । *Bharata bhava dipah**A commentary on the same with text**By Govinda Caturdhara s son Nilakantha Caturdhara*

Substance country made paper 14½×6 inches Fols 708 Lines
8 9 on a page Extent in Slokas 21 000 Character Nāgara Dated
Samvat 1871 Good Complete

Complete in 708 leaves The Purvardha comes to an end on leaf 456 From 423 to the end the paper used is thick *tulat* with two red stripes at the two ends of the writing All before that is a restoration in 391 leaves on inferior paper and in inferior hand Out of these again, leaves 301 to 338 are written on beautiful *tulat* of shorter dimensions, in a neat hand, often marled with red

The commentator is Nilakantha Caturdhara son of Govinda Caturdhara

Last Colophon —

इति श्रीमत्पद्माक्षप्रमाणमय्यादाधुरन्धर चतुर्धरशास्त्रिन
श्रीगोविन्दसूरिसूत्रोर्नीलकण्ठस्य कृतो भारतभावदीप हरिवशान्त
संश्लेषप्रकाशक समाप्तिमगमत्

After this there is the फलश्रुति in 18 verses after which —

इति श्रीमद्भारते प्रतमाहख्य सहिताया वैयासिक्या
खिलेषु हरिवशे श्रवणफल समाप्तम् । सन्त १८७१

Just before the Colophon of the 317th chapter occur these three verses —

शास्त्राचार्यमिवोत्तमकत्वं स्तोतव्यमगौतमो ()

य प्रत्यक्षप्रवणः यदस्य कृतोतिमिदं लोभाभावत् । (?)

विद्वद्गुणसुदणपूर्णघटित सम्भूयण मूर्धन-
 ग्राम य समुपाश्रयन्ति सुधियो दूरात्तु मवत्सर । (?)
 तत्र ब्रह्मकुल मच्चद्विजयते गोत्रेण यत् गौतम
 धर्मज्ञानविभागवैभवचतुर्भङ्गेन चातुर्द्वरम् ।
 गोविन्द स्वयमत्र जन्म दत्तवान् यो नीलकण्ठ शिव
 कृष्ण व्यसकमित्यमूनजनयत् पुष्पाश्विकाया सुता ।
 तेषां ज्येष्ठो नीलकण्ठ काश्यां विन्येशमुष्टये
 यतगोत् भारते भावदीपमान्यविनाशनम् ।

After the Mangalacarana occurs the following —

वाङ्मन्तेनाभिभाषी बहिरुदन्तमित याति तर्कोऽप्रतिष्ठो
 मौमासाप्रतिष्ठाप्य भजति गुणगण यस्य सन्ध्यातिमात्य ।
 हृत्पीठे योगशुद्धे निश्चितमुपनिषद्वाङ्मन्दे पर मे
 भाग्य श्रीलङ्कायां जगति विजयते यस्य लेशा शिवाद्या ॥ १ ॥
 याचते चित्तशुद्धे शतपत्रहृदय य पुराणेतिष्ठानि
 खिलैकश्रीकरीज मणिपनिविहित योगशास्त्रस्य भाष्ये ।
 मूलध्वान्तापहृत्यै अतिशिखरगिरा ब्रह्मसूत्रै र्दृष्ट्य
 वेदव्यास स भूयादखिलभवभयध्वस्तयेऽस्मद्विधानाम् ॥ २ ॥
 हरिविधिवसिष्ठशक्तीपागशरव्यामशुकदेवान् ।
 वैशंपायनमुयञ्चवम च नुम पुराणगुरुमुख्यान ॥ ३ ॥
 सर्वविद्येश्वरतामाविशिक्तोर्ध्वं मूर्ध्वपुतत्रौ ।
 श्रीनारायणधोरेष्टरूपौ हरिहरौ नुम ॥ ४ ॥
 वल्लन समाहृत्य विभिन्नदेश्यान कोषान् विनिश्चित्य च पाठमयाम् ।
 प्राश्ना गुरुग्रामनुल्लव वाच व्यामृश्यतेऽथ हरिविशदौष ॥ ५ ॥
 टोकान्तराणि दुरविप्रभाणि वाङ्मार्चरत्नानि च काश्यपन्तु ।
 खल्लन्निर्मुखाश्चक्रकाशे दौष ज्ञयोभासतमन्दिरेऽस्मिन् ॥ ६ ॥
 ईशप्रसादादवितु श्रवश्चान् भग्नोरेष्टेनेव मया प्रणीता
 वप्रे हरेर्पां जनि तीर्थगङ्गा लोकत्रयीनायकम धुनोतु ॥ ७ ॥
 उत्तानेखिह कोशविमलचल पद्येषु नैवाश्रितम् ।
 गम्भीरेषु न सेतवो न विहिता कूटाननमोदितान् ।

नष्टिमानतमस्यगानततिभक्ताननाहादिता । (?)

नोदीनास्य विभीषणा न विहिताः श्रीलक्ष्मणार्थस्थितैः ॥ ६ ॥ (?)

3424.

5824. हरिवंशोद्योतः । *Harī-vaṃśodyotah.*

Being a commentary on the same.

By Mahādeva Paṇḍita.

Substance, country-made paper 9½ x 4½ inches Folia, 33 Lines, 16 on a page Extent in Slokas, 1,650 Character, Nāgara of the eighteenth century Appearance, old and damaged Complete

Beginning:—

ॐ नमो भगवते वासुदेवाय ।

असम्भवमिति विद्युत् विद्योतगमाचकारौ अशनिर्हन्तौ ।, etc ,
etc.

Colophon:—

इति हरिवंशोद्योतः । समाप्तश्चायं शाण्डिल्यकुलकमलिनौ
मार्त्तण्डस्य पण्डितमहादेवहतिः ॥ भारतप्रकाश इति ।

3425.

8458 हरिवंशेंदुचन्द्रिका । *Harī-vaṃśendu-candrikā.*

Being a commentary on Harīvaṃśa.

By Jayarāma

Substance, country made paper 10 x 4½ inches Folia, 73 Lines, 12-15 on a page Character, Nāgara of the eighteenth century. Appearance, discoloured Incomplete at the end

Beginning:—

भवानीशंकरौ दुर्दिं कालराजं जगद्गनम् ।

भास्करं ददिनं नौमि काशी गंगामुदग्बहाम् ॥

रामानंदवनाङ्गुलमशानतिमिरापहम् ।

हृदयेस्तु ममाविस्तुत् सुसूक्ष्मार्थप्रकाशकम् ॥

टीका यत्कृतिमालोक्य पदभावार्यदीपिकाम् ।

लिख्यते जयरामेण हस्त्रिशेन्दुचन्द्रिका ।

The last colophon in the incomplete manuscript :—

73B, चित्रत्वारिषाधिकृततमम् ।

The MS ends abruptly

3426.

8630 *The Same*

Substance, country made paper 14×5 inches Folia, 62 Lines, 11 on a page Extent in Slokas, 2,700 Character, Nāgara Good Incomplete

Comes up to the 56th verso of the chapter 144

It begins —

भवानीश्वरौ दुष्टिकालराज जगद्गम् ।

भास्कर दक्षिण शैमि काशी गङ्गामुदग्गदाम् ।

रामानन्दवराङ्गजसञ्ज्ञावतिमिरापदम् ।

यदयेऽस्तु ममाचिञ्छत् सुखकार्यप्रकाशकम् ।

टीका यत्कृतिमालोक्य पदभावार्यदीपिकाम् ।

लिख्यते जयरामेण हस्त्रिशेन्दुचन्द्रिका ।

Based on the commentary entitled Padabhavartha
dīpikā on the Harivamśa by Ramananda-Vana

3427.

8631 पुष्करमादुर्भावः । *Puskara-pradurbhavaḥ*

**Being a part of Harivamśa and its commentary*

मिताक्षरा ।

Substance, country made paper 13½×6 inches Folia 76 Lines, 15 on a page. Extent in Slokas, 4500 Character, Nāgara. Old Complete

Complete in 26 Adhyayas

3428

5832 *The Same**With the same commentary*

Substance country made paper 14×5½ inches Folia 30 Lines
10 on a page Character Nagara of the early nineteenth century
Appearance old and discoloured Incomplete at the end

The text begins —

श्रीगणेशाय नमः ।

प्रभाव पद्मनाभस्य सप्त सागराभसि ।

पुष्करे वै यथोद्भूता देवा समिगणा इरा ।

It is a treatise on the nature of God and Creation
included in the Harivamsa It is in 26 adhyayas

The last colophon in the incomplete manuscript —

81B, इति पुष्करप्रादुर्भावः (व) शटीके मध्येपत समं प्रलयनिर्घण नाम
द्वादशोऽध्याय ।

For the commentary see I O Catal No 3712

3429.

8632 *Another incomplete copy of the same as above,
coming up to the 10th chapter and 13, 14*

Substance country made paper 13×6½ inches Folia 38 Lines
18 on a page Extent in ślokaś 2000 Character Nāgara New

3430

8482 पुष्करप्रादुर्भावप्रकाशः ।

Puṣkara pradurbhāva prakāśaḥ

*A commentary by Tryambaka, son of Govinda Śūri
on the same*

Substance country made paper 13×6 inches Folia 59 In Tri
pāṭha form Character Nāgara Date Śaṃvat 1719 Appearance old
and discoloured Complete

A treatise on the nature of God Visṇu in 20 Adhyāyas assigned to Harivamśa

Beginning —

अननेनैव उवाच ।

प्रभावः पद्मनाभस्य क्षयतः सागरात्मनि ।
 पुष्करे वै यथोद्धृता देवा मर्षिगणा सुरा ॥ १ ॥
 एतदावस्थां हि निखिलं योगं योगविदा पते ।
 इत्यवतस्तस्य वै कीर्तिं न हस्तिरभिजायते ॥ २ ॥
 कियत्तत्रैव कालं वै श्रयित्वा पुरुषोत्तम ।
 किमेष दृश्यते कालं तस्य कालस्य सम्भवं ॥ ३ ॥
 कियत्तां सैव कालेन प्रनुध्यति सुराधिप ।
 कथमुत्थाय भगवान् व्यट्टमनिखिलं जगत् ॥ ४ ॥
 के प्रजापतयस्तान् ध्यामन् पूर्वं महाभुजे ।
 कथं निर्मितवाचैव स तु लोकं सनातनम् ॥ ५ ॥
 इवमेकाग्रं वै लोके श्लेष्मण्यवदङ्गमे ।
 नष्टे देवासुरगणे प्रसृष्टोरगदाक्षते ॥ ६ ॥
 नष्टानकानिली लोके नष्टाकाशमक्षीतले ।
 केवलं गच्छरोभूते महाभूतविपर्यय ॥ ७ ॥
 प्रभुर्माभूतपतिं भञ्जतेना महातति ।
 आसीत् स्रग्गुदयेष्टो विधिमादाय कं मुने ॥ ८ ॥
 तस्मै त्वमुपपन्नाय ब्रह्मणेनदमशय ।
 वक्तुमर्हसि धर्मिष्ठं यशो नारायणात्मकम् ॥ ९ ॥
 प्रादुर्भावि पुरश्चूय भूतं भव्यं महात्मन ।
 आज्जानामुपनिष्ठानां भगवन् वक्तुमर्हसि ॥

The commentary begins —

पुष्करप्रादुर्भावेऽध्यात्माविद्यास्वरूपमाधिदैविकादिरूपेण च
 दर्शिता ता यथामति आकुर्वन्ते ।

The text ends —

यच्चैनमप्यपुनश्च पुराणं सदाश्रमत इदं प्रपाद्योक्तम् ।
 अथाप्य कामानिह वीतशोकं परत्र च सर्गफलानि भुङ्क्ते ।

Last Colophon —

इति श्रीमहाभारते शतसाहस्रगा संहिताया वैयासिक्या
खिलेषु चरित्रशेषेषु पुष्करप्रादुर्भावे षड्विंशोऽध्यायः ।

पुष्करप्रादुर्भावः समाप्तः ।

Post Colophon —

संवत् १७१८ चैत्र वदि १५या पुरुषोत्तमेन लिखितः ।

(Comm) इति श्रीमत् पदवाक्यप्रमाणमर्थ्यादाधुरधरत्तुर्धरवशावतस
गोविन्दसूत्रिस्तुत्यम्बकस्तो पुष्करप्रादुर्भावे भावप्रकाश षड्विंशोऽध्यायः समाप्तः ।

समाप्तोऽयं ग्रन्थः ॥ श्रीगोपालाय नमः ॥

Post Colophon —

संवत् १७१८ × × × × ।

3431.

5712 पुष्करप्रादुर्भावटीका ।

A commentary on the same

Substance country made paper 14×8 inches Fols 87 Lines 6
on a page Character Nāgara of the early nineteenth century Appear
ance discoloured Incomplete at the end

Beginning —

ॐ नमो भगवते वासुदेवाय ।

ॐ अन्तर्भाल ललितकुठिलावस्थितिस्थाक्षुशोभ

शम्भोर्नेत्रोत्पलवज्रद[म]ल पातु वामम्बिकाया ।

य कन्दर्पदिपमधिवपु मयस नेतुमुच्चै

प्रादुर्भूता + + इव शबोद्धासिना योवनस्य ।

यद्विद्यानामिदमुपनिषद्गतं काव्यरत्न

चक्रं चारम्भुरदुःखगुणहारिरत्नाकरेण ।

तत्रानर्घदिवि विषमता मन्त्रिताणां पदानां

उद्योताय स्फुरति शङ्खौजोवित न प्रयत्नः ।

काव्यारम्भे बह्वचनविप्रत्युपरतये परमेश्वरकीर्तन कीर्त्तिविशेषाधिगतये न
श्रुतुणा दयसाशौर्दादिना निकीर्तुंगाच्च दीयमत्र यमुनामध्य गलवल + + +
देवायन यस्य स देवायन त “दीपे न्यस्त म यद्वालो देवायन इति स्मृत ” ।

3432

1735 जैमिनिभारतम् । *Jaimini-Bharatam*

Substance country made paper 13x6½ inches Folia 191 Lines,
12 on a page Character, Nāgara Date Samvat 1886 Appearance,
fresh Complete

The first leaf belongs to an older manuscript

Last Colophon —

इति श्रीमहाभारते शतसाहस्रं महिताया आश्वमेधिके
पर्वणि श्रवणपल्लवमातिर्नाम अध्याय ।

Post Colophon —

मुभमस्तु सवत १८८६ श्रीगोपालेन अलिखत् ।

Often printed Of Jaimini's Mahabharata only the
Asvamedha parvan is known This is to be differentiated
from the Mahābhārata by Vyasa It was complete in
100 000 slokas of which the Asvamedha parvan alone is
known It was translated into Bengali verse in the
beginning of the 16th century at Chittagong under the
patronage of Chūti Khan

3433.

3421. *The Same*

Substance country made paper 13½x3 inches Folia, 215 Lines
6 to 8 on a page Character Bengali of the eighteenth century Appearance
discoloured Complete

Post Colophon —

महाभारते जैमिनिभारताख्य आश्वमेधिक पर्वेति ।

श्रीमहाशिवस्य पदाक्षे महिरस्तु सदा मे

श्रीगणगोपालशर्मेण साक्ष्यश्रम

आश्वमेधिकपर्व्याख्यशेषार्द्धं लिखितम् मया ।

लिखितश्चातिपद्येन फलं दास्यति वा न वा ।

इति मे व्याकुलं चित्तं स्तैर्य माभूत् कथञ्चन ।

श्रीः । दुर्गा । शिव शिव । हर हर । राम राम । कृष्ण
कृष्ण ।

3434.

3850. *The Same.*

Substance, palm leaf 29½ × 2 inches Folia, 179 Lines, 4 on a page Character, Bengali of the early eighteenth century. Appearance, old, discoloured and worm eaten

Colophon :—

इति श्रीमद्भारते त्रैमिनोये आश्वमेधिके पर्वणि श्रवणपत्रं
नाम नवमष्टितमोऽध्यायः । समाप्तश्चायं ग्रन्थः ।

3435.

4566A. *The Same*

Substance, country made paper 18½ × 6½ inches Folia, 100. Lines, 14 on a page. Character, Bengali of the nineteenth century Appearance, fresh Complete

Post Colophon :—

समाप्तश्चेदमाश्वमेधिकपर्वेति ।

ॐ काले वर्धतु पर्वान्यः पृथिवी शस्यशालिनी ।

देशोऽयं क्षोभरहितः ब्राह्मणाः सन्तु निर्भयाः ॥

3436.

1649. भारतसारः or भारतसमुच्चयः ।

Bharatasāra or Bhārata-samuccaya.

Substance, country made paper 8½ × 4½ inches Folia, 105 Lines, 16 on a page Extent in Slokas, 3,000 Character, Nāgara Date, Samvat 1680 Appearance, very old Complete in 68 Adhyāyas Verse

It is an abridgment of the great epic Mahābhārata (historical portion only); and it ends with the fall of Duryôdhana, the last prince of the Kuru dynasty

Last Colophon —

इति श्रीमहाभारते भारतमाटे वैशम्पायनजम्भेयसंवादे
अष्टपटितमोऽध्यायः ।

भारततिलकोऽथ यत्र समाप्तः ।

Post Colophon :—

संवत् १६८० वर्षे वैशाखमासे शुक्लपक्षे ५ रवौ मलिनावास्तव्य
नागरबासीय रा० दगिनाथभूत-रा लम्बोदामेन लिखितम् ।

सकृदपठ्यालिखित विद्वद्भि मम दोष न दातव्य शुभ भवतु
श्रीरक्त कल्याण व्यस्तु यत्नेन रक्षणीय इदं एतत्क । भुमरुद्धो
इत्यादि ।

शास्त्रकर्म भवेद्यो(भो)[सौ] स्वर्गक[] गुणगायक ।

तर्पो र्वे वलते बुद्धि[] मनुष्याणां तु का कथा ।

The work begins —

यो मोक्षत कनकाद्वयमय ददाति

विप्राय वेदविदुषे सुवज्रयुताय ।

पुण्या च भारतकथा प्रहृष्टुषां नित्य

तुल्य फल भवति तस्य च तस्य चेह ।

पादाश्रयेऽयं सराजममल भीताशंभनोक्त

नानाव्यानककेशर दृष्टिकपालम्बोधनार्थोद्यत

लोके सज्जनघटपदै रचरच विपीयमान मुदा

भूषात् भारतपद्मं कलिमलप्रद्वमि न ज्ञेयते ।

वैद्यायनोद्युतमिष्टतमप्रमेय

पुण्या धर्म्मिण अयं पापहर शिव च ।

यो भारत समग्रिमच्छति वाचमान

किन्ताय पुष्करज्यै अभिसेपनेन ।

नारायण कमलकृष्ण इत्यादि ।

श्रीमहाभारते अष्टादशपर्वसमुच्चये श्रीभारतकथा पुण्या तां

पाद—

लघुद्वैपायनो ध्यामो जम्बदीपस्य मध्यत ।

महतो राजधानो च दृष्टा जम्बेजयस्य च ।

दृष्टा महातटस्य उपविष्टो नदीतटे ।

तत्रैव चागत ध्याम राजा जम्बेजय प्रभु ।

प्रमथ्य शिरसा पादौ पादाब्जमकरोत तदा ।

...

पाण्डवकौशवाना च कथमेषां क्षय गत

कुरुणा पाण्डवाना च न तु सा दृश्यते (?) मधि

5B, इति श्रीमहाभारते भागतममुष्ये मङ्गयप्रवेश नाम प्रथमोऽध्याय ,
7B, • शिवद्वैत्यामुक्तिर्नाम द्वितीयोऽध्याय , 11A, • व्यासवरप्रदान नाम
तृतीयोऽध्याय , 14A, • दुर्वाभावरप्रदान नाम चतुर्थे • , 16A, • कर्णोत्पत्ति
कथन नाम पञ्चम • , 18A, भीम[]नागलोकादागत नाम षष्ठ ; 20B,
पुष्पिष्ठिराजधान्या श्रीलङ्काप्रवेश नाम सप्तम 22A, जरासन्धवधो नामाष्टम .
23A, राजसूये शिशुपालवधो नाम नवम , 24A, राजसूये पाण्डवरलोकगमन
नाम दशम ; 25A, राजसूययज्ञसमाप्तिर्नाम एकादश , 26A, पाण्डववन
प्रवेश नाम द्वादश , 27A, दुर्योधनबन्धनमोचन नाम त्रयोदश , 28A,
वक्रदैत्यवधादन्तर पाण्डवाज्ञानो नाम चतुर्दश , 29A, लाक्षाधवलदाहे
हुम्बकीवाक्य नाम पञ्चदश , 30A, हिरण्यवधः हिरण्यवधः नाम षोडश ,
31A, किमौरवधवर्ष्मरीकघटोत्कपोत्पत्तिकथन नाम सप्तदशोऽध्याय , 32A,
द्रौपदीपरिग्रहो नाम अष्टादश , 33B दुर्वाभा वरप्रदान पश्चात् प्रयाग नाम
एकोनविंशतिम , 34B, पाण्डवाना हस्तिनापुरप्रवेश नाम विंशतितमोऽध्याय ,
36A, द्रौपदीवस्त्रप्रदानो नाम एकविंशति and द्वाविंशतितमोऽध्याय , 37A,
पाण्डवाना वनवासो वर्षद्वादशमभ्यर्णो नाम त्रयोविंशतितमोऽध्याय , 40A,
विराटपर्वणि श्रीमूतमल्लपराजयो नाम चतुर्विंश , 43B, पञ्चविंशोऽध्याय ,
45B, षड्विंशोऽध्याय , 48A, कौचकवधोनाम सप्तविंश , 48B, अष्टाविंशो
ऽध्याय , 52A, विराटपर्वणि दक्षिणगोष्ठ्यो नाम एकोनत्रिंशोऽध्याय .
54B, बृहन्नलोत्तरसवाद नाम त्रिंशत्तमोऽध्याय , 55B, विराटपर्वणि उत्तर-
गोष्ठ्ये अश्वत्थामाकर्णपरस्परसवादोनाम एकत्रिंश , 58B, उत्तरगोष्ठ्ये
धनञ्जयकृतपुद्ग नाम द्वात्रिंशत्तमोऽध्याय , 61A, उत्तरस्य नगरप्रवेश नाम

चयस्त्रिंशोऽध्याय , 62B, कृष्णकन्तोविनाटनमस्यप्रेशो नाम चतुस्त्रिंशोऽध्याय ,
 65B, विदूरव्य वसप्रदानो नाम पञ्चत्रिंशोऽध्याय , 67B, आचारप्रशस्ता नाम
 षट्त्रिंशोऽध्याय , 70A, कृष्णदुर्योधनसवादे सप्तत्रिंश , 70B, षट्त्रिंशो
 अध्याय , 71B, कृष्णसमनात दुर्योधननिन्दन नाम अष्टौनवत्वारिंशोऽध्याय ,
 73B, विगटे दूतप्रवेशो नाम एकपञ्चत्वारिंशत्तम , 75A, दुर्योधनचिन्ताया
 द्विपञ्चत्वारिंशोऽध्याय , 76A, मेधावस्रज नाम त्रिपञ्चत्वारिंश , 77A, मङ्गय
 हतराष्ट्रनवादे वर्जरीकवधो नाम चतुस्रत्वारिंशोऽध्याय , 78A, पूर्वशिने
 भीष्मपुत्र नाम पञ्चपञ्चत्वारिंशत्तम 80A, भीष्माञ्जुनपुत्रे षट्पञ्चत्वारिंशोऽध्याय ,
 83A, भीष्मस्यविज्ञान नाम सप्तपञ्चत्वारिंशोऽध्याय , 83B, माद्वेययज्ञ पूज
 अष्टपञ्चत्वारिंश 85A, अभिमन्युप्रपाने परीक्षितदुष्यतिकथन नाम अष्टौन
 पञ्चाशत्तम , 86B, अभिनव्युवध पञ्चाशत्तम , 87B, जयद्रथवधो नाम
 एकपञ्चाशोऽध्याय , 88B, भगदत्तवधो नाम द्विपञ्चाशोऽध्याय 90B,
 षटोत्पत्तवधोनाम त्रिपञ्चाशोऽध्याय , 92A, भीमकर्णपुत्र नाम चतुपञ्चाशो
 अध्याय , 93B, द्रोणाचार्यवधो नाम पञ्चपञ्चाशोऽध्याय 94A, विष्णुपदौनध्ये
 अश्वत्थामाचर्जकाप्यप्रारम्भो नाम षट्पञ्चाश , 95B, कर्णकवचप्राप्तं
 नाम सप्तपञ्चाशोऽध्याय , 96A, अञ्जुनस्य विद्यावलोकेन नाम अष्टपञ्चाशो
 अध्याय , 97A, कर्णचिन्ताप्रपनो नाम अष्टौनवत्त्रिंशोऽध्याय 99A,
 कर्णपतन नाम षष्टितमोऽध्याय , 100A दुर्योधनविलापो नाम एकषष्टितमो
 अध्याय , 102A, कर्णवधो नाम द्विषष्टितमोऽध्याय , 102B, शल्यवधो नाम
 त्रिषष्टितमोऽध्याय , 103A, दृष्टान्तवधो नाम चतुषष्टितमोऽध्याय ,
 105B, दुर्योधनवधो नाम पञ्चषष्टितमोऽध्याय and गान्धार्यनश्लमपरीक्षणे
 षट्षष्टितम , 107A, हतराष्ट्रचिन्ताया सप्तषष्टितम . ।

3437.

3788 महाभारतकथासंग्रहः ।

Mahabharata Katha-samgrahah

Substance country made paper 19×3½ inches Issues 6 on a page
 Folia 132+42+123+33+70+56+64+36+9+11 to 13 and 24 Character
 Bengali of the nineteenth century Appearance fresh

The Ādi parvan is complete in 132 leaves, Sabha in 42, Vana in 129, Virāṭa in 31, Udyoga in 50, Bhīṣma in 56, Drona in 61 and Karna in 36. Gada and Salya are incomplete. The former has 1 to 9 leaves and Salya 11 to 13 and 24.

We have the following statement at the end of the Vana parvan —

इति वनपर्वकथा समाप्ता । अथागन्तर विराटपर्वकथा
भविष्यति । श्रीरामकानाह गोखामीन प्रक्षक ।

3438

3666 उद्योगपर्वकथामग्नः ।

Ud yoga parva Katha Samgrahah

Being an abridgment of Udyoga parvan

Substance on entry made paper 13×3½ inches Folia 8 Lines 9
on a page Character Bengal of the eighteenth century Appearance
old and discoloured. Incomplete

Notes and extracts made for the use of professional
expounders called Kathas as throughout India

The present MS relates to the Udyoga parvan of the
Mahabharata

Here is a specimen shewing how the Mahabharata is
condensed by Kathas —

वैशम्पायन उवाच ।

राजसूयधारय श्रूयताम् । विवाहे भूते सर्वे सदसि यथायोग्यं
सम्भाषादिकं कृत्वा ऊचुः । अनु । श्रीकृष्ण उ सर्वे प्रदत्तवन्तु
सम्पत्तिं प्राकृत्या भवतः प्रसादाद्भवेत् प्रतिज्ञात उत्तीर्णा सम्पत्ति
किं कार्यं तत् कथ्यताम् । राम उ कश्चिद् गत्वा न्यूनं स्वीकार
कृत्वा दुर्योधनं राव्यं प्रार्थयतु । सात्य उ वरं सरथं नैतत् कार्यं
यथा त्वं सद्योक्तम् । न पापिष्ठ मृदुतया न राव्यं दास्यति
• कूरा मृदुमुग्रहन्ति तस्माद्युद्धयोगे म्योयताम् ।

3439

3691 हरिवंशकथासंग्रहः ।

Harivamsa Katha Samgrahah

Substance palm leaf 18½ x 2 inches Folia 188 by counting Lines
4 on a page Extent in Slokas 3 000 Character Bengali Date Sala
1702 Appearance fresh Complete

An abridgment of the story of Harivamsa for the use
of the Kathakas

It begins —

जयति पराशरस्तु सखवतीहृदयमन्दरो व्यास . etc , etc

पितामहाय प्रवदन्ति यद्य

महर्षिमल्लयविभूतिपुङ्गव ।

नारायणस्याग्रभनेकपुत्र

वैष्णव वेदमहानिधानम् ॥

अथै वञ्जकमिति (*) दयापनौ अ (*) इति यो गोशतमिति

etc , etc

Colophon —

इति हरिवंशकथा समाप्ता ।

Post Colophon —

इतिहाममिमं पुण्यं महाय वेदसम्मितम् ।

आवयेद्यस्तु वङ्गास्त्रौन ह्यत्रा ब्राह्मणमयत ।

स नर पापनिम्नस्त कौर्त्तिं प्राप्येह श्रौतक ।

अप्सरोभि परिहृत स्वर्गलोकं मश्नोयते ॥

धर्मे नार्थे च कामे च मोक्षे च मरत्यर्थम् ।

ब्रह्मण् मूलमवाप्नोति राजसूयाश्रमधया ।

यो गोशतमित्यादि ।

शुभमस्तु शक्रान्दा १७०२ पुस्तकमिदं श्रीमहात्मनश्चर्मण ।

3440.

8633 पुष्करप्रादुर्भावः । *Puṣkara-pradurbhavaḥ*With • कथाणक *by Hari Kṛṣṇa*

Substance country made paper 13½×7 inches Folia, 89 Lines, 12 on a page Extent in ślokaḥ, 3,000 Character, Nāgara New Complete

Text and कथाणक complete in 89 leaves and 26 chapters

The Last Colophon:—

इति श्रीमहाभारते हरिवंशं भविष्यपर्वणि चतुर्विंशोऽध्यायः ।

But this should be 26th, as the previous chapter is marked 25 There is no doubt that the text of the पुष्कर-प्रादुर्भाव is the same as in the previous works, but here these 26 chapters are said to be a part of Harivamśa.

The MS was acquired from the author's son.

3441.

8629 कथाणक *only*

Substance, country made paper 14×5½ inches Folia 26 Lines, 14 on a page Extent in ślokaḥ, 1,000 Character, Nāgara Good Incomplete

Complete in twenty-six leaves and twenty-three chapters A modern composition on the subject of appearance of a lotus from the navel of Brahma

3442.

4719. इतिहाससमुच्चयः । *Itihāsa-samuccayaḥ.*

Substance, palm leaf 12×2½ inches Folia, 1 to 140 of which the following leaves are missing—8, 9, 15, 18, 19, 22, 23, 29 to 31, 41, 43, 44, 47, 48, 69, 80, 83, 89, 102, 103, 106, 112, 122, 137, 139, 144, 146 to 148 Lines, 6 on a page Character, Newari of the tenth century Appearance, old

The letter numerals are ३४=65=945 A.D. But this is given in a later and rather faded hand

The leaves are marked on one side with letter numerals and on the other with figure numerals

There are two more leaves at the end, which cannot be rightly placed, the leaf marks on both the sides, having been lost

ॐ नमो भगवते वासुदेवाय ।

य भक्षा वरुणकृष्णमस्तुन्वन्ति दिव्यै स्तवै
 सिद्धैर्वेदपदक्रमोपनिषदैर्गोयन्ति य सामगा ।
 ध्यातावस्थिततद्गतेन मनसा ध्यायन्ति य योगिन
 यस्यान्त न गता सुरासुरगणा देवाय तस्मै नम ॥
 यान्तु वो जलदग्धामा श्राङ्गव्याघातकर्कशा ।
 चैलोक्यमण्डपकृत्माश्चत्वारो हरिवाहव ॥
 रक्षन्तु व प्रवरदानवधुञ्जय
 कालीयनागदग्धनाहतिचूर्णिताङ्गाः ।
 गण्डा + + + हरिण्यकशिपायलम्बा
 प्रत्यग्रस्तखचिता हरिवाहदग्ध ॥
 अपति पराशरसूनु सखवतोद्दृष्टमन्दो व्यास ।
 यस्यास्तुक्रमलगलित वादायममृत जगत् पिबति ॥
 पाराशर्यवच सरोजममल गीतार्थगन्धोत्कट
 नानाख्यानककेशर हरिकयामबोधनाबोधित ।
 लोके सञ्जगद्यटपदैरहरह पेयोयमान मुदा
 भूयाद्भारतपञ्चम कलिमलप्रध्वन्तिनः श्रेयसे ॥ इत्यादि ।
 पुष्पिका । इतिहाससमुच्चये पुण्डरीकोपाख्यानम् । ३२ ।
 इतिहाससमुच्चये समाप्त ।
 नेपालाब्दगते सवत्सर ग्रह शुभमस्तु सर्वदा ।

3443

5586 The Same

Substance palm leaf 13½ x 1½ inches Folia 139 Lines 4 to 6
 on a page Character Udiya of the early nineteenth century Appear
 ance fair

Last Colophon :—

इति श्रीइतिहाससमुच्चये मंभारकूपोपाख्यानम् । ३३ ।

Post Colophon :—

पुस्तकलिखनपरिचयमवेत्ता, etc., भगवच्छेदादि । समाप्तोऽयं
ग्रन्थः ।

3444.

3673. *The Same.*

Substance, country-made paper 11×4½ inches Folia, 10 Lines, 8
on a page Character, Bengali of the eighteenth century Appearance,
old, faded and worn out A mere fragment

3445.

2925 *The Same.*

Substance, country-made paper 15×4 inches Folia, 102. Lines,
7, 8 on a page. Extent in Slokas, 3,600. Character, Nāgara Date,
Samvat 1076. Appearance, soiled Complete

The Last Colophon :—

इतिहाससमुच्चये युधिष्ठिरभोजसवादे पलकथनं नाम
समाप्तम् ॥ ३२ ॥

Post Colophon Statement :—

समाप्तोऽयमितिहासग्रन्थः । संवत् १६०६ समय मार्ग सुदि
प्रतिपदि गुरौ श्रीनिवासहरिवंशभ्यां लिखितम् ॥

This is a collection of episodes from the Mahābhārata.

The introduction giving a list of its contents is not in
the present MS. Oxf No 37 contains 32 episodes as well
as I O. Catal No 3305-07 The present MS. has, alto-
gether, 42 episodes It begins with Yundiṣṭhira-śokā-
panoda, as in the I.O manuscript. It seems that some
episodes were added in this MS.

3446

.3632 *The Same*

I

Substance country made paper 14x6 inches Folin, 36 to 109
Lines, 8 on a page Character, Bengali Date, Saka 1639 Appearance,
discoloured

Colophon.—

इतिहासमनुष्ये गुरुगोपाख्यानं समाप्तम् । समाप्तोऽय-
मितिहासमनुष्य ॥ २८ ॥

श्रीकृष्णाय नमः ।

शकाब्दा १६३९ । व्यासादव्यासदिवसे गुरुवासरे कृष्णपक्षे
अमावास्यानक्षत्रौ श्रीगुरुन्तरामशर्मणा लिखितमिति पुस्तकञ्चेति ।
गुरुमस्तु नमि लेखके ।

गुरुने नमः ।, etc

II जैमिनीयमहाभारतम् ।

Substance, country made paper 14x4½ inches Folia, 2 to 210
Lines 10 on a page Character, Bengali of the seventeenth century
Appearance, old, discoloured and mouse eaten

This contains the Āśvamedhika-parvan of the Mahā-
bhārata, in the version attributed to Jaimini. This is the
only parvan of this author's Mahābhārata yet known.
It was translated in Bengali verse in the 16th century
A D at Chittagong

The first leaf of the manuscript is missing. In 210B
ends the 63rd chapter. There are only the 1st nine lines
of the 64th, the last chapter

III

There are nine stray leaves kept along with the
manuscript.

3447.

9863. बहुलोपाख्यानम् । *Vahulopākhyānam.*

Substance, country-made paper 10×5 inches Folia, 23 Lines, 7
on a page Extent in Slokas, 322. Character, Nāgara Appearance,
fresh Complete

Beginning:—

योगेश्वराय नमः ।

वैशम्पायन उवाच ।

शरतन्पगतं भोगं रुद्धं कुरुषितामर्ह ।

मूर्धा प्रणम्य धर्मात्मा पप्रच्छेदं युधिष्ठिरः ।

युधिष्ठिर उवाच ।

भगवन् श्रोतुमिच्छामि मत्पुत्राणामनुत्तमं ।

यत् प्राग् बज्रलया प्रोक्तं तन्मे श्लाख्यातुमर्हसि ।

भोग्य उवाच ।

सौम्य धर्मं प्रवक्ष्यामि सत्याब्जवगुणान्वितं ।

श्लाघ्यस्य कामरूपस्य धेनो संवादमुत्तमं ॥

माघटे विषये ऽग्रे धनधान्यसमाकुले ।

नानाजनसमाकीर्णं यच्चोत्सवविभूषिते ॥ ४ ॥

तत्र या नगरी रम्या यमुनातीरमाश्रिता

अर्द्धचन्द्रप्रतीकाशं विदञ्जनविभूषिता । ५ ।

End :—

या कुमारी च शृङ्गयाद वीरं पतिमवाप्नुयात्

षाशुरागोयमैश्वर्यं ज्ञानश्चैव विवर्द्धते । २७३ ।

दोर्धामुर्जङ्गमश्च सर्मलोके महोपते

जगद्भवस्थितिलवकर्मसाधनं

विभूतिमिर्विविधविभक्तभूषण ।

सनातनं सततदृशं जगत् प्रभुं

ब्रजन्ति ते भवभयमङ्गसिद्धये ॥

Colophon :—

इति श्रीइतिहासममुचये बज्रलोपाख्यानं समाप्तं ।

3448.

2014. *The Same.*

Substance, country made paper 10½ x 4½ inches Folia 11 Lines, 11 on a page Extent in Sloka, 225 Character, Nāgari Date, Samvat 1857 and Śaka 1502 Appearance, discoloured Complete

Colophon:—

इति द्वाविंशत्यध्याये ऋषीणां प्रणीतं । शुभमस्तु ।

Post Colophon:—

भवत् १८८७ शक १५६२ समय कार्तिक वदी १० दिने मङ्गल
वासरे लिखितमिदं शिवप्रसाद त्रिपाठिना प्रयागग्रामे ।

3449.

10672 भारतसावित्री । *Bharata-savitri*

Substance, country made paper 10 x 3½ inches Folia 11 Lines 7 on a page Character, Bengali Date, B. S. 1202 Appearance, discoloured Complete

Being an abstract of the story of the Mahabharata. It has nothing to do with the story of Savitri and Satyavān The MS. is awfully corrupt.

Beginning —

अथ भारतसावित्री लिख्यते ।

श्रीभगवानुवाच ।

भगवान् स मुनिर्थासो हत्वा भारतमहिता ।

उवाचैकाक्षरं ब्रह्म व्यक्ताव्यक्तमनात्मनः ।

धृतराष्ट्र उवाच ।

मृदि (विदि) सजय य(ज) दक्षत्(ब्रह्म)पुत्र तेषां(मां)महात्मना[] ।

पाण्डवानां कुण्डला[] सप्रह(वि)से महाभ्यरे ।

It ends with a phalaśruti.—

इमा भारय[] सावित्री प्राविदत्याय ज[य]पाटेत्, etc.

Colophon :—

इति भारतमाविनी समाप्ता ।

Post Colophon :—

इति तारिख १२ फाल्गुन मस १२०२ मन वारणस दुइ साल
लिखितं श्रीकेवलकृष्णसेन साकोम कामाभग्न परमणे वीरगाथो
मोक्तम भौधनी परमणे सशुधा जमोदार राणीभवानीदेयाः ।

3449A.

1843 *A number of short treatises.*

I

Substance, palm leaf 8½ x 1½ inches Folia, 3 Lines, 4 on a page
Character, Newari Appearance, old and discoloured

An abstract of the Mahābhārata, the same as Bhārata-
Savitri, noticed in the previous number.

Beginning :—

ॐ नमो भगवते वासुदेवाय ।

धृतराष्ट्र उवाच ।

बूद्धिं सङ्गमय यदुक्तं युद्धं तेषां महात्मनाम् ।
पाण्डवानां कुरुक्षेत्रे सम्पद्यते महाहरे ।
के तत्र प्रमुखा योधाः के च तत्र महाबला ।
महागथाश्च के तत्र कथ्यन्ते विनिपातिताः ।
भीष्मद्रोणौ कथम्भद्रौ कर्णश्चल्यौ कथं हतौ ।
युत्रस्तु मम मन्दात्मा कथं दुर्योधनो हतः ।

Saṅjaya, in reply, enumerates the Parvans and it
breaks abruptly in 3A धोडश मो

II. कुशोपदेश ।

Substance, palm leaf 8 x 1½ inches Folia, 6 Lines, 5 on a page
Extent in slokas, 60 Character, Newari Date, NS 552 Appearance,
old and discoloured

A collection of moral verses

Beginning —

नामो भाति मदन क जलहने पूर्णेन्दुना शश्वरी
शोलेन प्रमदा जवेन सूरगो निखोत्सवीमन्दिरम् ।
वागो व्याकरणेन हसमियनेनैव सभा पण्डिते
सत्पुत्रेण कुल स्वया वसुमतो लोकत्रय विष्णुणा ।

3A, इति कुशोपदेशे नीतिनारे सुयोवनादधिपते श्लोकाष्टक
समाप्तम्, 4B, इति • वाग्राधिपतिमहादेवोत्ताराश्लोकाष्टक समाप्तम् 6A,
• अङ्गदकुमारकार्ये श्लोकाष्टक समाप्तम् ।

Post Colophon Statement —

यथावृष्टमिच्छादि । सवत् ५५२ भाद्रपद कृष्णदाशम्य तिथौ ।

'Then it quotes several well known slokas

III मृत्युञ्जयस्तव ।

Substance palm leaf 8x12 inches Fols 5 Lines 5 on a page
Extent in Slokas 50 Character Newari Appearance oil and the
coloured Complete

It begins thus —

कैलासस्योत्तरे शङ्के मुहूर्त्तकमतिमे ।

क्षताञ्जलिपटो भूत्वा सुखामीन मदाशिवम् ।

पप्रह प्रणतो भूत्वा जानुभ्यामवनीमत ।

केनोपायेन देवेश चिरायुर्लोमशोभवत् ।

श्रीसदाशिव उवाच ।

शृणु मद्भक्त प्रवक्ष्यामि चिरायुर्मुनिमत्तम ।

सङ्गात कर्मणा येन व्याधिभृत्यविवर्जित ।

तस्मिन्नेकार्थेन घोरे मलिनौघपरिजृते

क्षतान्त्रयशान्त्यर्थे स्तुतो मृत्युञ्जय शिव ।

Colophon:—

इति पाग्नेश्वरे चतुरशीतिमादसे मृत्युञ्जयस्तवः समाप्तमिति ।
शुभ ।

Post Colophon Statement:—

यथादृष्टमित्यादि ।

सन्वत् ५३२ = A D. 1422, व्याघाटं यदि १३ दृष्टव्यमिति ।

IV. शनैश्चरस्तवः ।

From the Skanda Purāṇa.

Substance, palm leaf 8×1½ inches Folia, 6 Lines, 5 on a page
Extent in slokas, 60 Character, Newari Appearance, old and dis-
coloured Complete

Beginning:—

ॐ नमः शनिस्वराय ।

रघुवर्षे तु विख्यातो राजा दशरथः पुरा ।

शक्रवर्षी न विशेषः सप्तद्वीपाधिपो भवेत् ।

स्तनिकान्तः शनिं चात्मा देवश्चापितो हि स

... ..

पप्रच्छ यत्नतो राजा वशिष्ठप्रभुखान्तया ।

समाधानं किमत्राभिमूहि तद् दिवसस्तमः ।

Colophon:—

इति स्कन्दपुराणे शनैश्चरस्तव समाप्तः ।

V मज्जिमक्कम् ।

Substance, palm leaf 8×1½ inches Folia, 3 Lines, 4 on a page
Extent in slokas, 25 Character, Newari Appearance, old and dis-
coloured Complete

It begins thus:—

चिन्तामिमां वदसि किं मज्जिमक्कम्

योगी योगविनिमोलितनेत्र + + (?) ।

+ + गृह्णाण धिव वारि यथोपनीत

देवाह्वयन्ति विषदं खलु सम्पदो वा ॥

Colophon —

समाप्तमिदं ब्रजल्लक्षणम् ।

VI

Light stray leaves

One marked 2, contains the following colophon —

इति महालक्ष्मीस्तोत्रं समाप्तम् ।

Leaf marked 3, contains the following colophon —

नवग्रहस्तव समाप्तमिति ।

After which Ganapatistava begins, ending in the leaf marked 4 —

इति श्रीगणपतिस्तवराज समाप्त ।

MAHĀPURĀNAS.

I. BRAHMA-PURĀNAM.

3450.

970 ब्रह्मपुराणम् । *Brahma-Purāṇam.*

The manuscript agrees with L 1182 in every detail of the description. It is said to have belonged to Kālidāsa Vidyā-vāgīśa of Sāntipura.

The leaf 21 is found missing. 181 and 182 mark one and the same leaf, while 209 marks two leaves.

3451.

4399. *The Same.*

Substance, country made paper 17½ × 6½ inches. Folia, 105 Lines, 12 on a page Character, Bengali Date, Saka 1739 Appearance, fresh

For the beginning of the work see Oxf. Catal. 62 and I.O. Catal No 3404.

It ends:—

व्यास उवाच ।

इत्येवं वो मुनिश्रेष्ठा विस्तरेण मयोदितम् ॥

जातस्य यत् यदोर्वेषे वामुदेवस्य चेष्टितम् ।

Colophon:—

इत्यादि ब्रह्मपुराणे छान्दोग्ये समाप्तम् ।

Post Colophon:—

समाप्तश्चायं ब्रह्मपुराणग्रन्थमिति ।

शकाब्दा १७३९ श्रीमध्वदेन श्रीकृष्ण श्रीहरि श्रीराम ।

3452.

5195 बुधाष्टमौव्रतम् । *Budhashtami Vratam**With the Katha from the Brahma Purana*

Substance country made paper 16×3½ inches Folia 4 Lines 7
 on a page Extent 11 slokas 100 Character Bengali of the nineteenth
 century Appearance fresh Complete

The Vrata is undertaken if the eighth day of the
 waning moon falls on a Wednesday

It begins —

श्रीगुरुवे नमः । अथ बुधाष्टमौव्रतम् ।

बुधवारं यदा शुक्लाष्टमी भवति प्रथमं मलिनवाचनपूर्वकं सकल्पं
 कुर्यात् ।

The Puja ends in 1A and then begins the Katha, said
 to belong to the Brahma Purana —

अथ कथा ।

क्षत्रियाय नमस्कृत्य बुधाय वरदाय च ।

तदारोध्य बुधाष्टम्यां प्राप्नोति फलमौष्ठितम् ।

तत्र वैलोक्यमौन्दर्ये पुरे पाटलिपुत्रके

वज्रधात्रीयदेवस्य योगे नाम दिशोत्तम ।

Colophon —

इति ब्रह्मपुराणे बुधाष्टमौव्रतकथा समाप्ता ।

Katha means a story extolling the merits of particu-
 lar vows or Vratas The story is recited after the
 worship or donation vowed for, has been performed or
 made

3453.

9400 मार्गशीर्षकादशीव्रतम् ।

Margashirshakadasi Vratam

Substance country made paper 11½×7 inches Folia 9 Lines 10
 on a page Extent in Slokas 160 Character Nagari Date Samvat
 1897 Appearance tolerable Complete

Taken from the *Brahma Purāna*. It is an interloction between Kṛṣṇa and Arjuna.

Post Colophon :—

संवत् १८८७ मासोत्तमे मासे जष्ठे मासे शुक्ले पक्षे दशम्यां
भौमवामरे । अगनाथ मिश्रेण लिख्यते । शुभमस्तु ।

It treats of the merits of the fast on eleventh day of the Moon in the month of November.

3453A.

5703. कार्तिकमाहात्म्यम् । *Kārtika-māhātmyam*

Being an extract from the Brahma Purāna.

Substance, country-made paper 9½ x 4½ inches Folia, 80 Lines, 11 on a page. Extent in ślokaś, 2,200 Character, Nāgara. Date, Samvat 1833. Appearance, discoloured. Complete

Beginning :—

श्रीगुरुभ्यो नमः । श्रीवेदव्यासाय नमः । निर्व्विघ्नमस्तु ।

नारायणं नमस्कृत्य, etc.

श्रीनारद उवाच ।

मायेन्धनस्य घोरस्य शुष्कामंसस्य च भूरिघ्न ।

को वशिर्दहते ब्रह्मन् तद्भवान् वाङ्महर्षति ।

भाक्षात चिधु लोकेषु ब्रह्माण्डान्तर्गतस्य यत् ।

विद्यते तव देवेष्ट्य त्रिविधस्य तु निश्चयम् ।

मासानां प्रवरो मासो देवानामुत्तमोत्तमम् ।

तीर्थानि तद्दिग्निधाणि कथयस्व पितामह ॥

Last Colophon :—

इति श्रीब्रह्मपुराणे कार्तिकमाहात्म्ये अष्टाविंशोऽध्यायः ।

Post Colophon Statement :—

राधादामोदरार्पणमस्तु ॥ श्रीरस्तु ॥ शुभ भवतु ॥ सम्वत्
१८५८ आश्विना नाम संवत्सरे कार्तिकशुद्धद्वादशी लिखित हस्ता-
क्षर वासुदेवसुतश्रीनिवासेन लिखितं सम्पूर्णम् ।

श्रीकृष्णार्पणमस्तु ।

II PADMA PURĀNAM

3454.

317 पद्मपुराणम् । *Padma Purāṇam*

Substance country made paper 13½ x 7 inches Folia 99 in all the 4 parts 1 line 10 on a page Extent in slokas 2400 Character Nagara in a bad hand Appearance bad

It contains —

(1) Svarga Khanda in 84 leaves

इति पद्मपुराणे आदिखण्डे द्विचतुर्दशोऽध्यायः समाप्तः खगंखण्डः पूर्वार्द्धे शुभमस्तु ।

(2) Bhumi Khanda in 221 leaves (by counting)

• भूमिखण्डे पूर्वभागे वेणोपाख्यानं सकलाचरितं समाप्तं एकोनपञ्चाशतिः अध्यायः भार्यातीर्थौ नाम प्रकरणं समाप्तम् ।

(3) Bhūmi Khanda in 46 leaves (by counting)

श्रीपद्मपुराणे भूमिखण्डे वेणोपाख्यानं नाम सप्तत्रिंशोऽध्यायः ।

(4) Patala Khanda in 149 leaves (by counting)

इति श्रीपद्मपुराणे पातालखण्डे वैशखमाहात्म्यं ध्यायः शतं १०० ।

The entire Padma Purana has been printed at Bombay and at Calcutta

3455

1597 The Same (*Bhūmi Khanda*)

Substance country made paper 13 x 7 inches Folia 96 Lines 12 on a page Extent in slokas 3600 Character Nagara. Appearance fresh Incomplete

For a description of the work see Oxf 12B

It covers the same ground as pp 113 to 295 of Mandabha's edition

In our manuscript this is termed the 11th part of the Pārana, but in Māṇḍalika's edition it forms only a portion of the second part.

3456.

8914 *The Same.*

Substance country-made paper. 12x6 inches. For folia, see below. Lines, 7-11 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

(1) भूमिखण्ड पूर्वंभाग । Complete in 105 leaves, dated, Samvat 1741. चन्द्रवर्णनयोदश ।

(2) भूमिखण्डोत्तरभाग । Complete in 101 leaves, dated, 1916.

(3) उत्तरखण्डः ।

In leaf 33A occurs the following colophon:—

इति श्रीपद्मपुराणे उत्तरखण्डे पुष्टिद्विगतादसंज्ञादेः सप्तमोऽध्यायः ।

Leaves are greatly in disorder with प. उ written on the left hand upper margin throughout. They appear by counting to number 643. There are leaves which bear different page marks, while there are many which bear no page mark at all.

3457.

4493 *The Same*

(*Bhūmi Khanda and Uttara Khanda.*)

Substance, country-made paper. 16x5½ inches. Bhūmi Khanda is complete in 153 leaves. Uttara Khanda is incomplete at the end. There are 118 leaves. Lines, 10 on a page. Character, Bengali in a modern hand. Appearance, fresh.

For Bhūmi Khanda see Oxf. Catal. 12B. The chapters are not numbered.

Last Colophon:—

इति श्रीपद्मपुराणे भूमिखण्डे पद्मपुराणं समाप्तम् ।

Post Colophon Statement:—

कस्यचित् श्रीमत् नीलमणिमल्लिकस्य वैष्णवचरणमल्लिकस्य
चाख्ययावृतचरणालदद(दन्द)हितचेतस (श) पुस्तकमिदं
केनचित् । सुधिया श्रीमदामन्यसेनोपाधिना भिषकेन वै
पाश्चुनिकस्य यद्यादिकदिने । पुस्तकं येन चौर्यं कृत, etc.

The original manuscript from which this was copied was apparently defective as there are lacuna here and there and leaf 151B is left entirely blank

For Pātala Khanda see Oxf. 13B

144A, इति पद्मपुराणे उत्तरखण्डे उन्मामहेश्वरसंवादे गीतामाहात्म्ये
त्रयोदशोऽध्याय ।

147B, इति • सप्तदशोऽध्याय ।

The 18th chapter of the Gīta mahatmya, is incomplete.

3458.**4423 The Same**

(*Bhūmī Khanda and Kriyayogasara*)

Substance, country made paper 14×5 inches Folia 238+126
Lines, 10 on a page Character Bengali of the nineteenth century
Appearance, fresh

Bhūmī Khanda is complete in 238 leaves

Last Colophon —

इति श्रीपद्मपुराणे भूमिखण्डे अनुक्रमदर्शनं नाम त्रयस्त्रिंश-
दधिकप्रतितमोऽध्याय ।

See Oxf. Catal. 12B and 13A

Kriyāyogasara is complete in 126 leaves

Last Colophon:—

इति श्रीपद्मपुराणे उत्तरखण्डे क्रियायोगसारे व्यासजैमिनि-
संवादे षष्ठविंशतितमोऽध्याय ।

See Oxf Catal 14B and 15A .

3459.

1598 *The Same.**(Srṣṭi Khanda.)*

Substance, country-made paper 14×7½ inches Folia, 101 Lines, on a page Character, Nāgara Appearance, fresh. Incomplete.

There are altogether 38 sargas numbered from 1 to 3. This agrees with Māṇḍalikā's edition of Padma urana, pp. 1101 to 1233.

In the present manuscript it is stated to be the third part. But Māṇḍalikā calls it the 5th part; and the work embodied in this manuscript is the last part of the ṣṣṭi Khanda.

3460.

8898 *The Same.**Srṣṭi Khanda and Svarga Khanda.*

Substance, country made paper 14×7 inches (Srṣṭi Khanda), 3½×7 inches (Svarga Khanda) Folia 42 to 279, 1-00, 1-30. Lines, 13 1 a page Character, Nāgara Appearance, fresh

(I) दृष्टिखण्डः Leaves from 42 to 279 Dated, Samvat 1893.

See L 520 (Srṣṭi) 1257 (Srṣṭi) I O Catal. 3380 (Srṣṭi Khanda).

(II) स्वर्गखण्ड पूर्वार्द्धः Complete in 90 leaves Dated Samvat 1867.

स्वर्गखण्ड उत्तरार्द्धः Complete in 30 leaves. Dated Samvat 1867.

I

Last Colophon:—

इति श्रीपद्मपुराणे दृष्टिखण्डे पुराणावतारे महाचर्चनवर्णनं
चतुरश्रोतितमोऽध्यायः । ८८ । समाप्तमिदं दृष्टिखण्डः ।

Post Colophon:—

शुभमस्तु सवत् १८६३ ।

II. (Svarga-Khanda.)

Last Colophon :—

इति श्रीपद्मपुराणे व्यादिखण्डे द्विषष्टितमोऽध्याय ६२ । समाप्त
सुगणखण्ड पूर्वाद्धि ।

Post Colophon .—

संवत् १८६७ जेटमास शुक्लपक्षे पुरमा शिविवासरे सम्पूर्णम् ।

(Uttarārḍha) Last Colophon .—

इति श्रीपद्मपुराणे सन्नोपारे सुतशौनकाववादे षटत्रिंशत्तमो-
ऽध्याय । इति सुगणखण्ड सम्पूर्णम् ।

Post Colophon .—

संवत् १८६७ । व्याधादृक्खण्ड सप्तम्या मन्तौ ।

3461.

4517 *The Same.*

(Bhumi Khanda and Srṣṭi Khanda)

Substance, country made paper 16×6½ inches Folio Srṣṭi Khanda is complete in 237 leaves and Bhumi Khanda in 223 leaves. Separately paged Leaves, 6 to 9 on a page Character Bengali of the early nineteenth century Appearance discoloured

For Srṣṭi Khanda see Oxf 11B

Last Colophon —

इत्यादि महापुराणे पाप्मे षष्टिखण्ड समाप्तम् । पञ्चत्वारिंश-
तमोऽध्याय ।

For Bhūmī Khanda see Oxf 12B.

Last Colophon —

इति पद्मपुराणे भूमिखण्डे अष्टादशमोऽध्याय त्रयस्त्रिंशदधिकशत
तमोऽध्याय । समाप्तमिदं भूमिखण्डम् ।

3462.

4416 *The Same*

(स्वर्गखण्डः and उत्तरखण्डः) ।

(*Svarga Khanda and Uttara Khanda*)

Substance country made yellow paper 17x6 inches Folia. 106+
366 Lines 8 on a page Character Bengali of the nineteenth century
Appearance fresh Complete

Svarga Khanda is complete in 106 leaves and Uttara
Khanda in 366

Last Colophon to the Svarga Khanda —

इति श्रीपद्मपुराणे स्वर्गखण्डे अनुक्रमवर्णनं नाम चत्वारिंश
तमोऽध्यायः ।

See Oxf Catal 13A

Post Colophon —

समाप्तमिदं स्वर्गखण्डम् । अस्यानन्तरं पातालखण्डं भविष्यति ।
पुस्तकमिदं त्रैलोक्यवाचुकाश्रीनाथशर्मणा ।

Last Colophon to the Uttara Khanda —

इति श्रीपद्मपुराणे उत्तरखण्डे पल्लवश्रुतिर्नाम त्रिसप्तत्यधिक
शततमोऽध्यायः ।

Post Colophon —

समाप्तमिदमुत्तरखण्डं श्रीपद्मपुराणस्य । समाप्तश्चायमुत्तरखण्डः ।

See Oxf Catal 13B to 14B

Printed in the Ānandasrama Sanskrit series and by
the Vangavasi

The manuscript is written in a remarkably neat and
clear hand

(190)

3463.

4393 *The Same.*

(उत्तरखण्डः) ।

(*Uttara Khandah*)

I.

Substance, country made paper 16x5½ inches Folia, 315 Lines, 9 on a page Extent in Slokas, 14,200 Character, Bengali in a very modern hand Appearance, fresh Complete

For a full analysis of the work see Oxf Catal pp. 13B to 14B.

3464.

4564A क्रियायोगसारः । *Kriyāyogasārah.*

From the Same

Substance, country made paper 14x6 inches Folia, 153 Lines, 10 on a page Character, Bengali Date, Saka 1742 Appearance, fresh Complete

Post Colophon Statement:—

समाप्तश्चाय क्रियायोगसारः ।

लिखित श्रीगणेशरामशर्मणा । शुभमस्तु शकाब्दा १७४२ ।

५ । १६ । ३ ।

3465.

5197. *The Same*

Substance country made paper 14½x3½ inches. Folia, 1 to 16 and 57 to 136. The leaves 1 to 46 have been restored in a later hand and cover the 56 leaves lost of the original manuscript Lines, 6 on a page Extent in Slokas 4,000 Character, Bengali Date Saka 1618 Appearance, old and discoloured Complete

See I O Catal No 3393 and Oxf. 14B

It differs, in the beginning, from the manuscripts referred to.

3462.

4416. *The Same.*

(स्वर्गखण्डः and उत्तरखण्डः) ।

(*Swarga Khanda and Uttara Khanda.*)

Substance, country-made yellow paper. 17x6 inches. Folia. 106+366. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Swarga Khanda is complete in 106 leaves and Uttara Khanda in 366.

Last Colophon to the Swargi Khanda:—

इति श्रीवद्वदगते शर्तगतो ब्रह्मसंहसं नाम चत्वारिंश-
त्तमोऽध्यायः ।

See Oxf. Catal. 13A.

Post Colophon:—

समाप्तमिदं शर्तगतम् । अष्टादश्यां द्वाविंशतया मंत्रैश्च ।
ब्रह्मसंहसं श्रीवद्वदगते शर्तगतोऽध्यायः ।

Last Colophon to the Uttara Khanda:—

इति श्रीवद्वदगते उत्तरगतो ब्रह्मसंहसं विंशत्यध्या-
यः समाप्तः ।

Post Colophon:—

समाप्तमिदं उत्तरगतम् । अष्टादश्यां द्वाविंशतया मंत्रैश्च ।

See Oxf. Catal. 13B to 11B.

Printed in the Annapitracarya Sanskrit series and by the Vaidya-sah.

The manuscript is written in a remarkable neat and clear hand.

3463.

1393 *The Same*

(উত্তরখণ্ডঃ) ।

(*Uttara Khandah*)

1.

Substance, country made paper 16 x 6½ inches Folia, 315 Lines, 8 on a page Extent in Slokas, 14200 Character, Bengali in a very modern hand Appearance, fresh Complete

For a full analysis of the work see Oxf Catal pp. 13B to 14B.

3464.

4504A ক্রিয়াযোগসারঃ । *Kriyāyogasārah**From the Same*

Substance, country made paper 14 x 6 inches Folia, 153 Lines, 10 on a page Character Bengali Date Saka 1742 Appearance, fresh Complete

Post Colophon Statement.—

সমাপ্তচাৰ্য ক্রিয়াযোগসারঃ ।

লিপিত যোগযাসারমৰ্মমেণা । শ্রুতমন্ত্ৰী শকাব্দা ১৭৪২ ।

৫।২৬।২।

3465.

5197 *The Same*

Substance country made paper 14½ x 3½ inches Folia, 1 to 46 and 57 to 136 The leaves 1 to 46 have been restored in a later hand and cover the 56 leaves lost of the original manuscript Lines 6 on a page Extent in slokas 4000 Character, Bengali Date Saka 1618 Appearance, old and discoloured Complete

See I O Catal No 3398 and Oxf 14B

It differs, in the beginning, from the manuscripts referred to.

It begins thus —

जैमिनिरुवाच ।

क्रियायोगस्य तत्त्व मे ब्रूहि व्याम मध्यामते ।

क्रियायोगस्य चातुमिच्छामि भवदद्यत ॥

व्यास उवाच ।

शरीर मानुष विप्र दुर्लभ चात्र भूतले ।

धोरा शरीरमासाद्य मोक्षार्थं योगमभ्यसेत ॥

क्रियायोगध्यानयोमावभौ योगौ प्रकीर्त्तितौ ।

तयोराद्य क्रियायोग कुर्वता सर्वकामद ॥

गङ्गा श्रोविष्णुपूजा च दानानि द्विजसत्तम ।

प्राज्ञाणां तथा भक्तिस्तिथिरेकादशी चरे ॥

धात्रीतुलस्योर्भक्तियुतया चातिथिपूजनम् ।

क्रियायोगाङ्गभूतानि प्रोक्तानितीति समासत ॥

It is complete in 24 chapters, but it agrees, in the end, with the manuscripts, referred to above

Last Colophon —

इति पद्मपुराणे क्रियायोगसारे व्यासजैमिनिसम्वादे चतुर्विंशोऽध्यायः ।

Post Colophon Statement —

शकाब्दा १६१८ ।

शकेऽष्टचन्द्रसचन्द्रमिते समये

श्रीरामभट्टहतिना क्रियायोगसारम् ।

व्याख्येहि पुस्तकमिदं समुदा दिजेन

3466.

3740 *The Same*

Substance country made paper 17x3 inches Folia 31 Lines 6
on a page Character Bengali of the later eighteenth century Appearance fresh A mere fragment

For complete manuscripts see L 1162, I.O Catal No 3398 and Oxf p 14

Padma Purana has been printed by Visvanatha Māṇḍalika of Bombay and by the Vaṅgavasi Press of Calcutta.

3467.

3801, *The Same*

Substance, country made paper 14½ × 4½ inches Folia 106 Lines 10 on a page Extent in slokas, 4,500 Character, Bengali Date Saka 1643 Appearance, old, discoloured and worn out Complete

The Last Colophon:—

इति पद्मपुराणे क्रियायोगसारे व्यासत्रैमिनिसम्वादे पञ्चविंशति
तमोऽध्यायः ।

समाप्त्येद क्रियायोगः ।

Post Colophon.—

श्रीरक्ष पुस्तके राखरे च । सुममस्तु । शकाब्दा १६४३
श्रीरामश्रीवत्सलवर्तिन पुस्तकमिदम् । श्रीश्रीरामदेवशर्मागो
लिपिरियम् ।

See I.O Catal No 3398

3468.

4393. *The Same*

II

Substance, country made paper 16 × 5½ inches Folia, 116 Lines 9 on a page Extent in slokas 2,300 Character, Bengali Date, Saka 1738 Appearance, fresh Complete

See Oxf. Catal 14B to 15A, I O Catal No 3398 and Cs IV, 239

Colophon:—

इति श्रीपद्मपुराणे वेदव्यासत्रैमिनिसंवादे क्रियायोगसारे युग-
धर्मादिकथनम् पञ्चविंशतितमोऽध्यायः । समाप्त्याय क्रिया-
योगनारः । समाप्त्येदं पद्मपुराणम् । etc, etc

Post Colophon Statement —

फाल्गुनस्य मिते पक्षे पञ्चम्या शुक्रवासरे ।

लिखित पुस्तकमेतत् श्रीदिगम्बरप्रभैरवा ॥

शकाब्दा १७३८ ताम्रिख २५ फाल्गुन ।

3469.

3377 *The Same*

Substance country made paper 19×3½ inches Folia 114 Lines 7 on a page Character Bengali of the eighteenth century Appearance faded Incomplete at the end The 20th chapter ends in 111B leaf The remain ng three leaves contain the beginning of the 21st

The MS contains four additional leaves, two of which form a *Krodapatra* to the 4th line of 9A, and the other two, containing the date BS 1110 (सन १११०, १६ कार्तिक सोमवार) form a *Krodapatra* to the 4th line of 66B

See I O Catal No 3398, L 1162, Oxf 14B and W p 131 Often printed in Calcutta

3470

4416A *The Same*

पद्मपुराणम् ।

(स्वर्गखण्डः and पातालखण्डः) ।

(*Svarga Khanda and Patala Khanda*)

Substance country made paper 17×5½ inches Folia, 99 and 241 Lines 9 on a page Character Bengali of the nineteenth century Appearance fresh

Svarga Khanda is complete in 99 leaves and Patala Khanda in 241

Last Colophon to the Svarga Khanda —

इति श्रीपद्मपुराणे स्वर्गखण्डे अनुक्रमवर्णनं नाम चत्वारिंशत्तमाध्यायः ।

Post Colophon —

समाप्तमिदं सर्गखण्डमस्यानन्तरं पातालखण्डे भविष्यति ।
ओराधाखण्डावनपद्माभ्यां नमः । लिखित श्रीनीलकान्तशर्मणा ।

Patula handa, Last Colophon —

इति श्रीपद्मपुराणे पातालखण्डे अनुक्रमवर्णनं नाम द्वादश-
प्रतमोऽध्यायः ।

On the reverse of the last leaf —

लेखक श्रीकमलाकान्तदेवशर्मणः ।

See Oxf Cat 13A and 13B, the last chapter in which
is marked 112

3471.

4538 *The Same*

पद्मपुराणम् ।

(पातालखण्डः) (*Patula Khanda*)

Substance country made paper 17×6 inches Folia 268 lines 8
on a page Extent in slokas 7500 Character Bengali in a very good
hand Appearance fresh Complete

Last Colophon —

इति श्रीपद्मपुराणे पातालखण्डे अनुक्रमवर्णनं नाम चतु-
रशीलितमोऽध्यायः । समाप्तश्चायं पातालखण्डः ।

See Oxf Catal p 13A

3472.

10649 *The Same*

(*A mere fragment*)

Substance country made paper 12×4 inches Folia 21 34 53-60
lines 8 on a page Character Bengali of the eighteenth century
Appearance old and burnt in fire

28B, इति श्रीपद्मपुराणे पातालखण्डे चतुर्थोऽध्यायः 32A, • पद्मो-
ऽध्यायः, 58A, • उक्तादशीऽध्यायः ।

3473.

528 पद्मपुराणीय पातालखण्डे रामाश्वमेधः ।

Rāmāśvamedha from the same

Substance, country made paper 12×6½ inches Folia, 114 Lines,
14-18 on a page Extent in slokas 5000 Character, Nāgara Appearance, tolerable Complete

The principal interlocutors are Śeṣanāga and Vatsya-
yana There are 69 chapters, numbered 1 to 69 These
agree generally with Oxf 13B from chapter 29 to chapter
95

The whole of the Padma Purana has been printed at
Bombay

See L. 1263

3474.

5475. *The Same*

Substance, country made paper 12×6½ inches Folia, 176 Lines,
12 on a page Character, Nagara Date, Saka 1750 Appearance, fresh
Complete

Colophon —

इति श्रीपद्मपुराणे पातालखण्डे शेषवक्ष्यायनसवादे रामाश्वमेधे
एकोन(व्यष्ट)षष्टितमोऽध्यायः ॥ ६९ ॥ समाप्तोऽयं श्रीरामाश्वमेधः ॥

Post Colophon Statement —

श्रीराधाकृष्णौ मम जननीजनकौ प्रोच्येताम् ।
यत्नस्त ८५२५ । श्रीकृष्णार्पणमस्तु ।
लेखकपाठकश्रोतृणां शुभं भूयात् ॥
वत्सरे कौलके प्राक् यद्यन्तागर्भिभूमिते ।
आश्विनस्य सिते पक्षे चतुर्थ्या भौमवासरे ।
मध्याह्ने वै समाप्तोऽयं रामचन्द्राश्वमेधकः ।
कर्व्वे इत्युपनासो हि विश्वनाथस्य पुस्तकम् ।
वाराणस्यां ब्रह्मचद्रे यमोऽयं वै लिखापितः ।

इत्ता वै मुद्रिका मम ग्रन्थस्यास्य न मानत ।

तेनैव प्रोदितश्चैव श्रीमोपालमुदेऽस्तु तत् ।

See the number immediately preceding

3475.

1451 वैद्यनाथमाहात्म्यम् । *Vaidyanātha mahatmyam*

From the Same

Substance country made paper 13½ x 3½ inches Folia 41 Lines 7
on a page Character Bengali Date Saka 1799 Appearance fresh
Complete

Colophon —

इति श्रीपद्मदासो पातालउक्ते वैद्यनाथलिङ्गमाहात्म्ये अष्टमो
ऽध्यायः । समाप्तस्तथा यत्नः ।

Post Colophon —

शुभमस्तु शकाब्दा 1799 लिखित श्रीवामाचरणदेवशर्मेणा ।

For the work see L 2304

This is a description of the well known Phallic emblem of Śiva at Deoghur in the Santhal Pargana. This work is not found in Mandalik's edition.

3476.

10109 कालिञ्जरमाहात्म्यम् । *Kalinjara-mahatmyam*

From the Same

Substance country made paper 8½ x 4 inches Folia 16 Lines 5
6 on a page Character, modern Nagara Appearance, fresh

Beginning —

श्रीमणेशाय नमः । अथ कालिञ्जरमाहात्म्य
पार्वती प्रति शिवोवाच ।

श्रवणात् कौर्त्तनाद्यानादर्थानादधिकं प्रथमम् ।

चतुर्धा वाञ्छितं चैव नृणामापोहणाद् गिरिः ॥

दर्शनान्मुच्यते ऋतु[] कलौ कालिजरस्य तु ।
 सदेहो नात्र कर्तव्यो गिरिरूपी सदाशिव ॥
 समुद्रमयनारम्भे विष्णुना निश्चते (?) विषे ।
 प्रार्थितो भक्त्या तस्माद्गोलकगुहो भवेच्छिव ॥
 नीलकण्ठस्तदारभे गिरौ कालिजरे स्थित ।
 स्वच्छेने वसता चैव चतुर्वर्गफलप्रदा ॥ (?), etc

5A, इति श्रीपद्मपुराणे पातालखण्डे उमामहेश्वरमवादे प्रथमोऽध्याय
 7A, • उपलगिग्निमाहात्म्य द्वितीयोऽध्याय १B • रविच्छेदमाहात्म्य तृतीयो-
 ऽध्याय , 11B, • सर्वतोर्यवर्णनो नाम चतुर्थोऽध्याय ।

End —

कालिजर परित्यज्य यो (ओ) कन्यत्र कुरुते रति ।
 मूढो भवति सत्तारे दुःख च दुर्गतिर्भयम् ।
 श्रुत्वा पठित्वा च माहात्म्यं य इच्छति नरोत्तम ।
 सर्वपापविनिर्मुक्तो लभते वाञ्छितं फलम् ॥

Last Colophon —

इति श्रीपद्मपुराणे पातालखण्डे उमामहेश्वरमवादे व(?)वर्णन
 नाम पञ्चमोऽध्यायः । समाप्तः । शुभमस्तु ।

This is a famous hill in Bundelkhanda held sacred from very ancient times. It was several times the capital of the province and now forms three separate states under British protection. See I O Cat 3389

The work is not found in Wandaluk's edition

3477.

1661 *The Same*

Substance country made paper 9x4½ inches 1 ol a 14 Lines 9
 on a page. Extent in slokas 180 Character Nāgara Date Samvat
 1831 Appearance, fresh. Complete in 5 chapters.

Last Colophon —

इति श्रीकालझरमाहात्म्ये पञ्चमोऽध्यायः । ५

3479

2863 *The Same*

Substance country made paper $10\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 24 Lines
14 15 on a page Extent in slokas 1000 Character, Nāgara Date
Samvat 1742 Appearance discoloured and worn out Complete

Colophon —

इति पद्मपुराणे पातालखण्डे काशीमाहात्म्ये लीमशादिभ्यु
सवादे पद्मोऽध्याय ।

Post Colophon —

सवत् १७४२ समवे पोष्यशुद्ध ६ तद्दिने लिखित रेणुकदास
पाठक ततस्तुत वावाभोपाठक ततस्तुत रुद्राजीपाठक ततस्तुत
शब्दाजीपाठक ततस्तुत रामाजीपाठक ततस्तुत मौवदाशपाठकेन
लिखित काय्या औरक्ष ।

3480

8129 *वृन्दावनखण्डः । Vṛndavana Khandah*

Substance country made paper $13\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 17 Lines
8 on a page Extent in slokas 100 Character, Bengali Date Saka
1703 Appearance fresh

Beginning —

यावन्त्युवाच ।

अनन्तकोटिप्रपन्नासुतदाह्याभ्यन्तरस्थित ।

विष्णोः म्यान पर तेषा प्रधान प्रियमुत्तम ॥

यतपर नास्ति ह्यस्यास्य प्रियग्यान मनोरम ।

तत्सर्वं श्रोतुमिच्छामि कथयस्व महाप्रभो ॥

ईश्वर उवाच ।

गुह्याद् गुह्यतम इय परमानन्दकारण ।

अत्यद्भुत रहस्याना रहस्य परम पर ॥

दुर्लभाणाञ्च परम दुर्लभ सर्वमोहन ।

सर्वशक्तिमय देवि सर्वतन्त्रेषु गोपित ॥

गालनी गानधुर्जस्य विष्णुः शलाघणः ।
निश हृदावन नाम हृदाघातपरि मर्मितः ।

नखि मायूरे मधो हृदाघातः विद्वजः ।
नमोत्तेनामधो नृ पृथ्वी धर्म्येति विष्णुः ।
यत्न मायूक धाम विष्णोरेकात्मकम्
अमानमधिक नाम चैव मायूकमायूकः ।
निमृदु विविध गान धूर्जोत्तममर्मितः
मद्यमवतकमलाकार मायामायाः ।
विष्णुकोपरि शोभद्गाम वैष्णवमूत
कर्मिकापत्रवित्तादे रक्षयक्रममोक्तिः ।
प्रधान दान्तराष्ट्रमाह्वयः कथित क्रमान
अथ श्री लोच भावोऽयं सदा तान शरीरकाः ।
वज्रना कुमुद काम्य मधु हृदावन तथा ।
हृदयैतानि सत्यानि कार्त्तिक्या मत्त पश्चिमे ।
पूर्वे नृ पद्यमदाद्यान्तात्तादा मत्त पश्चिमे ।
महावन शोकुलाग्य मद्युत मधुवन तथा ।
अन्यचोपवन धीत हृदकोडाऽगम्यते

सुख प्रसादन वत्सहरा श्रीमहापितः ।
श्यामकुल दधिग्राम हृदभाजुपत तथा
ग्रहेत द्विप नैव कामकोडन्तु धूमः ।
केमदम च स्मर (१) वीर कायन नन्दन वन
इत्यमेतदने मस्या निशचोपवन मूतः ।
पूर्वोत्तदादशारण्य प्रधान मन्मुत्तम
तन्मोतरे चतुर्थस्य वनस्य मन्मुत्तमः ।
नागाविघ्नरमकोडा नागाभोनामपम्यः ।
दशकेष्टमवित्तादे रक्षयक्रम ईति ।

सहस्रपत्रकमल गोकुलाख्य सहत् पद ।
 कर्णिकातन्मद्भ्राम गोविन्दस्याननुत्तम ॥
 तत्रोपरि सर्गपोटे मणिमण्डपमण्डित ।
 दलाय प्रणवेनोक्त कर्णिकयो प्रदक्षिण ॥
 पूर्वार्दित क्रमाद्दिक्षु विदिक्षु वलये चित ।
 सकल दक्षिणे प्रोक्त पर गुह्योत्तमोत्तम ॥
 तत्र राममहापौठ निगमागमदुर्गम ।
 योगीन्द्रैरपि दुष्प्राप तत्तु पुसामगोचर ॥

Thus go on the mystic descriptions of Vrndavana, Srikrṣṇa, His consort, His associates and attendants

L 36A Parvatī asks —

पार्वत्युवाच ।

विस्तरेण समाचक्ष्व मन्त्रार्थपदगौरव ।
 ईश्वरस्य सहस्रपत्र तत्स्थानानि विभूतय ।
 तद्विष्णो परम धाम ब्यूहभेदास्तथा हरे ।
 निर्वाण + हितत्वेन मय(?) सर्वं सुरेश्वर ।

ईश्वर उवाच ।

स्मरेद्भृन्दावने कृष्ण गोपीकोटिमिरादृत ।
 तत्र गङ्गापराशक्तिस्तस्याममलकानल ॥
 नानाकुसुमसङ्कोचं नानामुमलतादृत ।

तत्र त्रयीमय रत्नसिंहासनमनुत्तम ।
 तत्रामीन जगन्नाथ त्रिशुणातोतमश्वय ॥

दिनेत्र द्विसुत्र गौर तप्तजाम्बूनदप्रभ ।
 श्लिष्यमाण चाङ्गनाभि सुदामानश्च सर्वंश ॥
 ब्रह्मादी सनकाद्यैश्च ध्येय भक्तवशौकत ।
 मदाघुणितनेत्राभिर्दृढ्यन्तोभिर्महोत्सवै ॥

पुष्पन्तोभिर्हस्तन्तोभिः श्लिष्टन्तोभिर्मुञ्जमुञ्ज ।
 अवाप्तदेशाभिरिव श्रुतिभिः कौटिकौटिभिः ।
 तत्पादाभ्युज्जमाध्वीक विज्ञाभिः परितो द्यत ।
 तासां मध्ये च सा देवी तप्तशामोकरप्रभा ॥

 स्वरूपा च शक्तिरूपा च मायारूपा च चिन्मयी ।
 ब्रह्मविष्णुशिवादीनां देवकारणकारण ॥
 चराचर जगत् सर्वं यन्मायोपरि ष्ठम्वित ।
 हन्दावनेश्वरी राधा नाम्ना धातर्पकारणात् ॥
 तामालिङ्ग्य वसन्तं त तत्र हन्दावनेश्वर ।
 अन्योन्यपुष्पनाश्लेषमदावेशविधूर्णित ॥
 ध्यायेद्देव विधे देव स च सिद्धिमवाप्नुयात् ।
 मन्तराजमिमं गुह्यं तस्या मन्त्रस्य मन्त्रवित् ॥

It ends —

श्रीलक्ष्मणपदगुणवर्णनशास्त्रवर्गे
 बोधाधिकार इह खेदलमन्यघाटैः ।
 तत् प्रेमभक्तिरसभावविलासनाम
 हारेषु चेत् खलु मनः किमु कामिनौभिः ॥
 तच्चेतसापि भजता ब्रजवालकेन्द्र
 हन्दावनच्छितितल यमुनाजलघ्ने ।
 तल्लोकलायपदपङ्कजधूमिभिश्चेत्
 लिप्तं वपुः किल वृषामुहचन्दनाद्यैः ॥

Last Colophon —

इति पद्मपुराणे पातालखण्डे हन्दावनखण्डे समाप्तः ॥

Post Colophon —

शकान्दा १०२१३ । श्रीलक्ष्मण प्रोणातु ।

Mandalik's edition, chaps 69-83

3481.

The Same here called

3148. **वृन्दावनमाहात्म्यम् ।** *Vr̥ndāvana mūhātmyam.*
Chapters 69 to 83 of the Pātāla Khanda

Substance, country made paper 12½ x 5 inches Folia, 80 Lines, 7
 on a page Extent in Slokas, 1,300 Character, Nāgara Appearance,
 discoloured Complete

The Last Colophon:—

इति श्रीपद्मपुराणे पातालखण्डे श्रीवृन्दावनमाहात्म्ये अष्टौति-
 तमोऽध्यायः ।

Post Colophon:—

समाप्तमिदं वृन्दावनमाहात्म्यम् । गन्दनन्दनम् ।

Beginning:—

अथैव ऊचुः ।

सम्यक् श्रुतो महाभाग त्वत्तो रामाश्रमेधक ।

इदानीं वद माहात्म्यं श्रीकृष्णस्य महात्मनः ॥

सूत उवाच ।

शृण्वन्तु मुनिशार्दूलाः श्रीकृष्णचरितामृतम् ।

शिवो यमश्च भूतेश यत्तद कोर्त्तयाम्यहम् ॥

एकदा पार्वतीदेवी शिव सखिग्धमानसा ।

प्रणयेन नमस्कृत्य प्रोवाच वचनं त्विदम् ॥ इत्यादि ।

पार्वत्युवाच ।

अनन्तकोटि ब्रह्माण्डे, etc , etc , as in the previous
 numbers It has, however, three chapters
 more

3482.

8165. **भट्टहरचरित्रम् ।** *Bhaṭṭa-Hara-caritram*

From the same.

Substance, country made paper 10½ x 5 inches Folia, 200. Lines,
 8 on a page Extent in Slokas, 3 300 Character, Nāgara Date, Saṃvat
 1785 Appearance, fresh Complete

व्यक्ति गच्छिरप्ताचरगुण ओष्कलिङ्ग शिव
 तन्मय मेवितुमुद्यतो गिरिवर ओमान् चिकुटाचल ।
 प्रादक्षिण्यपरिक्रमेण सुतरां भक्तिश्रिय योजयन्
 अस्माक सकलक्रियासु कुशल ओमान् चिकुटाचल ।
 यन्नास्ते जगदेकलिमतनुवशोपचवक्तु मुञ्ज
 सम्यक् स्थापितमुद्गता सुतटिनो प्रादुर्बभूव स्त ।
 गङ्गास्रवजलेन भूयकुटिला पुण्यप्रवाहोदया
 कल्याणानि तनोतु जन्मश्रतजान्यहामि विश्वेदितु ॥
 तोष्यन्नेणोविराजमानविभव ओमान् शिव सर्वदा
 नद्यादिश्रुतिपेशलैकसद्भवे समेवितस्तिष्ठति ।
 ओमद्भट्टदरे पुरेति वशिरे दारोतमुख्यै स्तुत
 प्रासादे प्रतिमूर्त्तिमानिव महान् ओष्कलिङ्गप्रभु ।
 यन्नास्ते सकलार्थनाथनविधौ कात्यायनी देवता
 बाण उद्गमनि तथा च कुलिश चक्रेष्वनुभिं क्रमात् ।
 विभक्ति[तौ] भटमेद(पाद)पाठसुखदा सा विध्यतवानिनी
 नित्य तिष्ठति नागराजलपया तन्नायिता सुश्रिये ॥

इत्याद्यद्भुततोर्यराजवशिरी सिद्धि समुद्भावितु
 विश्वेशस्य करे गले च हुतरा भूषाविधिर्योऽभवत् ।
 भक्तिप्रेमरसाशयेन मनसा सम्पाद्यितो वीरदन
 क्षाति कर्त्तुमितो द्विजाधिगमय ओष्कलिङ्गप्रभु ॥
 त्रैमिषे निमिषक्षेत्रे मुनयो वीरसत्रिण ।
 स्वर्गाय कामनास्तत्र तस्थिरे शरदा शत ।
 सम्पन्नविधयस्तत्र भगवद् भजनोत्सुका ।
 कलि विज्ञाय सम्प्राप्त तत्रैव निरूपयता ॥

4A, शौनक उवाच ।

सूत सूत सप्तभाग पिता ते भोगद्वयम् ।
पुराणसंहितावेत्ता सर्वथा सदृशोऽभवत् ।

त्वयोक्त भूमिके खण्डे युगधितपरूपिणे ।
शिवमाहात्म्यसमये धर्मराजकथानक ॥
राजा धर्मसुत श्रीमान भोगसेनश्च पाण्डुन ।
नकुल सहदेवश्च भ्रातर पञ्च विश्रुता ॥

समस्तमर्षनाशाय प्रवृत्तस्यास्य भूपते ।
भागिनेयेन सर्पाणां मोषितस्तच्छकोचया ।
आमूर्त्तं मूलतस्तत्तु समापस्याप सुव्रत ।
याथातथ्येन विहिते हिते श्रैवो विनिर्मिता ॥
भक्तिवासुकिना पूर्वं तस्य विप्रस्य श्रान्तये ।
स्यापरा मेदपाटानां भटानाय तथाकरोत् ।
एतन् सर्वं समाचक्ष्य शोषते यदि चेतति ।
अत एतं सुश्रुत + + आवितु ओतुमिच्छते ॥

Last Colophon —

इति श्रीमद्भद्रपुराणे पातालखण्डे भट्टहरचरित्रे षतुर्विंशपुरवार्धे
प्रसङ्गतो निरूपणे पञ्चविंशतितमोऽध्यायः ॥ २५ ॥ Not in
Mandahk's edition

3483

10117 **होलिकामाहात्म्यम् ।** *Holika mahatmyam*

(*Legends in connection with the Holi festival*)

From the Padma Khanda of the Padma Purana

Substance country made paper 9½ x 4 inches Fol a 26 Lines 9
on a page Extent in slokas 520 Character Nāgara Date Samvat
1850 Appearance repaired Complete Foll 15-18 23 are missing

See I O Catal 3386 and 3387

3485.

2028. *The Same*

Substance country made paper 10 x 1½ inches Folia 47 Lines 11 on a page Extent in Slokas 1000 Character Nigara of the eighteenth century Appearance, old Complete

See L 1488 and 1777 and I O Catalogue 3399

An interlocution between Raghava and Siva

3486.

3376 *The Same*

Substance, country made paper 16½ x 3½ inches Folia 83 Lines 4 on a page Extent in Slokas 1000 Character, Bengali of the eighteenth century Appearance, old Complete

Often printed

3487.

5224 *The Same*

Substance palm leaf 15 x 1½ inches Folia 101 Lines 2 7 on a page Character Bengali Dat Sika 1710 Appearance fresh Complete

For the work see L 1777

Last Colophon —

इति श्रीमद्भगवद्गीतासहिते श्रीवैष्णवसूक्तसहिते
ब्रह्मविद्याया श्रीमद्भागवते श्रीवैष्णवसूक्तसहिते श्रीमद्भगवद्गीतासहिते
ऽध्याय

Post Colophon Statement —

श्रीगुरुः जयति

श्रियते पुस्तिका चेय येन वै पापभागिना ।

करो ह्रीनो भवेत्तस्य + + पिण्डभवेत्ततः ।

लिखिता श्रीवैष्णवसूक्ता श्रीवैष्णवसूक्तसहिते ।

यस्या श्रीवैष्णवसूक्ते श्रीवैष्णवसूक्ते प्रज्ञत् पश्य ।

अस्ति श्रीशिवमुन्दगौपदयुग्मध्यानैकमय सुधी
 जानाम्मोदिरपारकोर्त्तिगमलखान्त प्रतापो प्रभुः ।
 श्रीमशमगतिर्विनायककुले जानोऽभिजात कृति-
 स्तस्यार्थे शिवगोतिका त्रिलिखिता जौयात् शत वत्सगन् ।
 प्राक्ते गते गमनभूमिधगाधरेन्दौ
 नत्वा महेष्टचरण निशि मार्गशीर्षे ।
 पक्षे मिते चरतिषो लिखिता मवेय
 गोता सुधीभिरवधानपरैर्विशोद्धा ॥
 श्रीशिवौ जयतः ।

3488.

9295 *The Same.*

Substance, country made paper 12x6 inches Folia, 35 Lines, 11,
 13 on a page Extent in Slokas, 900 Character, Nāgara Date, Samvat
 1869 Appearance old Complete

The Last Colophon runs :—

इति श्रीपद्मपुराणे कैवल्योपनिषत्कारे शिवगोतासूपनिषत्सु
 ब्रह्मविद्याया योगशास्त्रे शिवरामसवादे मोक्षयोगो नाम षोडशो
 ऽध्याय समाप्तममात् ।

मार्गशीर्षे मासे कृष्णपक्षे श्रविषासरे सवत् १८६६ ।

3489.

9354 *The Same*

Substance, country made paper 9½x5 inches Folia, 46 the first
 four leaves missing Lines 8 on a page Extent in Slokas, 920 Date,
 Samvat 1831 Saka 1695 Character, Nāgara Appearance, tolerable
 Complete

Taken from the Padma Purāna.

See L. Vol V, p. 95, No 1777.

Colophon :—

इति श्रीपद्मपुराणे श्रीशिवगोतासूपनिषत्सु ब्रह्मविद्याया
 योगशास्त्रे श्रीशिवरात्रवमवादे मोक्षयोगो नाम षोडशोऽध्याय ।

सवत् १८३१ प्राक्ते १६६५ ।

3490.

892 *The Same*

. With the commentary entitled *Subodhini*
for the MS see L 1777.

The commentary is by Apyaji Bhatta of Virā purī,
pupil of Jñānananda

Post Colophon Statement —

सवत् १८७३ । श्रीमात्र सदाशिवार्पणमस्तु नमः शिवाय
नमः शिवाय ।, etc , etc

3491.

11076 वेदसारसहस्रनामस्तोत्रम् ।

Veda-sara-sahasra-nama-stotram

Substance, country made paper 12×4½ inches Folia 13 Lines
10 on a pag Extent in slokas 340 Character Nagari Date Samvat
1869 Appearance, old and discoloured Complete

Colophon —

इति श्रीपात्रे पुराणे पञ्चपञ्चाशत्सहस्रिकाया सहिताया
उत्तरभागे विश्वेश्वरमाहात्म्ये श्रीकृष्णमार्कण्डेयव्यासादिमहादे
वेदसारसहस्रनामैकोनवतितमोऽध्यायः ।

Post Colophon —

सवत् १८६८ मिति मास कृष्णपक्षे चतुर्दश्या रविवारे
समाप्तम् । Not in the Bombay edition

Beginning —

श्रीगणेशाय । ॐ नमः शिवाय ।

व्यास उवाच ।

एकदा मुनयः सर्वे दारका दृष्टमागताः ।
वासुदेवश्च मोक्तुं लब्ध्वा कृष्णदर्शनलालसा ।
ततः स भगवान् प्रीतः पूजायुक्ते यथाविधि ।
तथामाश्रीकृतो गृह्य ब्रह्मानुपुर तम् ।

तैः पृष्ट कथयामास कुमारप्रभवश्च यत् ।
 चरित भूमिभारप्रं लोकानन्दकरं परम् ।
 मार्कण्डेयमुखाः सर्वे माध्याह्निकक्रियोत्थिताः ।
 लब्धः ध्यानमयो यके मृदच्छतकुशादिभिः ।

2B, देवा उचुः ।

त्वया यत् कथितं शम्भो दुर्ज्ञेयमजितात्मभिः ।
 सौम्योपायमतो ब्रह्मन् वद कारुण्यवारिधे ।

शिव उवाच ।

ब्रह्मवत् भवंपापघ्नं भुक्तिमुक्तिपदं त्वया ।
 सहस्रनाम सदिद्यो जघन्तु मम सुवता ।

4B. ॐ नमः पराय देवाय शङ्कराय महात्मने ।
 कामिने नोलकगुणाय निर्मलाय कपर्दिने ।, etc , etc

3492.

. 8933. *The Same.*

Substance, country made paper 9½ x 4½ inches Folio, 69 Lines, 5
 on a page Extent in Slokas, 340 Character, modern Nāgara in a
 modern hand Appearance, fresh Complete

Complete in 68 leaves Written in large letters with
 rubrics at stops.

The Colophon —

इति श्रीपद्मपुराणे उत्तरभागे ब्रह्मसंहिताया विल्वकेश्वरमाहात्म्ये
 श्रीलक्ष्णमार्कण्डेयमवादे शिवसह[स्र] नाम स्तोत्रं सम्पूर्णं समाप्त ।
 सम्बत् १८२४ ।

3493.

9626 *The Same.*

Substance, country made paper 9 x 3½ inches Folio, 20 Lines,
 6 on a page Extent in Slokas, 320 Character, Nagara Date, Samvat
 1706 Appearance, fresh Complete

This is taken from the Uttara Khanda of the Padma Purāna

Colophon :—

इति श्रीपद्मपुराणोत्तरखण्डे कृष्णमार्कण्डेयमवादे एकविंशति-
तमोऽध्यायः ।

Post Colophon —

संवत् १७०६ समर्थ घोष मुदि पञ्चमी लिखित काश्या लाला-
मिश्रेण । शुभ भवतु, &c.

3494.

9761 *The Same*

Substance, country made paper 8½×4 inches Folio 21 Lines 9
in a page Extent in Slokas 280 Character Nagari Appearance,
tolerable Complete

3495.

9401 *The Same with a commentary*

*By Paramasvendra, the disciple of Abhinava-
Narāyanendra*

Substance country made paper 11×6½ inches Folio 144 Lines
10 on a page Extent in Slokas, 3,700 Character modern Nāgarī
1) etc Survat 1926. Appearance, fresh Complete

Last Colophon —

इति श्रीपादो पुराणे पञ्चपञ्चाशत्साहसिकाया संहिताया
उत्तरभागे विष्णुशेखरमाहात्म्ये श्रीकृष्णमार्कण्डेयव्यासादिमवादे
त्रेदसारसहस्रनामैकविंशतितमोऽध्यायः ।

इति श्रीमत्परमहंसपरिभाषकाचार्य श्रीमत्पद्मभिनव
नागयगेन्द्रसखतीपुत्र्यशिश्व-श्रीमत्पद्मशिवेन्द्रसरस्वतीविरचिता
त्रेदसारसहस्रनामव्याख्या समाप्ता ।

Post Colophon —

संवत् १८२६ फाल्गुनशुक्लप्रतिपदाया गुरौ संपूर्ण शुभमस्तु
मङ्गलमस्तु ।

For the beginning of the commentary see L 2286
It has a long preface ending in 7B —

अतएव वेदसाराख्यत्वेन प्रसिद्ध श्रुतिमूलत्वं च तत्तन्नामध्याख्या
रान्ते केषाञ्चिन्नाम्ना प्रदर्शयिष्यते नमः पराय देवायेति ।

142B, इति दशमशतकविवरण समाप्त ।

श्रीसदाशिव उवाच ।

जपन्तु मामिहा देवा नाम्ना दशशतीमिमा ।

मम चाति प्रियकरो महामोक्षप्रदायिनीम् ।

The Phalasaruti continues to the end of the MS

3496.

4659 गौतामाहाव्यम् । *Gouta mahāvāṇīyam*

Substance, country made paper 12×4 inches 1011 85 Lines 1
on a page Extent in slokas, 1200 Character, Bengali of the eighteenth
century Appearance, old and discoloured Complete

Beginning —

ॐ नमः श्रीकृष्णाय ।

अतसौपुष्यसङ्गाश पीतवाससमच्युतम् ।

ये नमस्यन्ति गोविन्द न तेषां + + + + ।

अतसौपुष्यसङ्गाश उगेन्द्राननमच्युतम् ।

प्रथान प्रवश्याया महाविष्णुमुपासरेत् ।

इश्वर उवाच ।

× × × × × सुखासीन मुरदिधम् ।

आनन्दयन्ती लोकानां लक्ष्मी पद्मम् मादरम् ।

श्रीशिव उवाच ।

प्रयातुर्गति दुग्धाब्धौ भगवन् केन हेतुना ।

उदासीन इवैश्वर्ये भगति स्यादयमिति ।

इश्वर उवाच ।

इति देव्या वच्य श्रुत्वा मुरभिदागमर्चितम् ।

उवाच प्रलम्बाया वाचा विस्मयस्मरलायनः ।

श्रीभगवानुवाच ।

नाहं सुसुखिनिदानं निजमाहेश्वरं मय ।

दृष्ट्वा तत्त्वानुवर्त्तिन्याः परमाश्रयान्निर्ममया ।

कृशायया धिया देवी यदन्तर्योगिनो हृदि ।

पश्यन्ति यच्च मानन्दा मां मोक्षयते भगवन् ।

तदेकमग्रं ज्योतिरात्मरूपमनामयम् ।

अखण्डानन्दमन्दोहनिष्यन्दैतवर्जितम् ।

निर्ममं यज्जघानोऽथ वेदशस्त्रास्त्राधि मुनिः ।

द्वैपायनो यदा प्रिये मोक्षशस्त्रं विमृष्टवान् , etc , etc

The end of the manuscript is more or less effaced

Last Colophon —

इति श्रीपद्मपुराणे उत्तरखण्डे शिवशिवामन्वादे श्रीभगवद्

गीताष्टादशोऽध्यायमाहात्म्यकथनं समाप्तम् । श्री

Post Colophon —

नत्वा हरिपदद्वन्द्वं सकाक्षरिभिरुतम् ।

अलेखि गीतामाहात्म्यं गङ्गेयेन दिगम्बरा ।

+ + + + +

श्रीलक्ष्मणप्रसादस्य लालाख्यस्य महात्मनः ।

लिलेख पुस्तकद्वैतद्वीतामाहात्म्यमुत्तमम् ।

+ + + + गङ्गोषद्वयान्तये ।

In Wandalik's edition *Litara Khand* 1, Chaps 171-188

3497.

4839 वशिष्ठदिलीपसंवादः ।

Vasistha-Dilipa Samvada

Substance palm leaf 13x2 inches Folia 2 to 133 of which the following leaves are missing —5 to 9, 14, 16 to 19, 22 to 24 50 to 52, 56, 61, 74 78, 81 82, 89, 92 to 132 Character Bengali of the seventeenth century

The first and the last colophons in the defective manuscript are given below —

॥३, इति पद्मपुराणोत्तरखण्डे वशिष्ठोन्मोदगवादि षष्ठोऽध्याय ।

69३ • भवमोऽध्याय ।

There is one leaf more with three lines belonging to the same work in Newari character but not to the present manuscript

इति पद्मपुराणोत्तरखण्डे—Here breaks off the third line
See Māṇḍalik's edition, Uttara Khanda, Chaps 219-221

3498.

10909 भागवतमाहात्म्यम् । *Bhagavata mahatmyam*

Assigned to the Padma-purana in Cat Cat

Substance, country made paper 10x5 inches 1 col 10 lines 14
on a pag Character modern Nāgara Appearance fresh

Beginning —

श्रीगणेशाय नमः ।

नारायण नमस्कृत्य, etc

चक्षुष्य ऊचुः ।

वक्ष्य श्रीमद्युदे देवं सद्योज दक्षिणापुरे ।

अभिधिष्य गते राज्ञि तो कार्यं किञ्च यत्नतु ॥

श्रीसूत उवाच ।

महापथ गते राज्ञि परीक्षित पृथिवीपति ।

जगाम मधुरां विप्रा वक्ष्यनाभदिदृक्षया ॥

पितृव्यमागत ज्ञात्वा वक्ष्य प्रेमपरिभृत ।

अभिगम्याभिवाद्याथ निनाथ निजमन्दिरम् ॥

2A,

अथोटज विद्यायाथ प्राविडित्य समुपागत ।

पूजितो वक्ष्यनाभेन निम्नमादासगोत्तमे ॥ १५ ॥

उपोद्वात विष्णुरातश्चकाराथ ततस्त्वमौ ।

उवाच परमप्रोतस्तुवभौ परिमान्वयन् ॥ १६ ॥

शास्त्रिणा त्वनाम

उदयतां दक्षिणतो मे वृद्धस्य वनभूमिर्नमः ।
 वनस्य वनमिच्छता कायनाह्वय उदयते ॥ १७ ॥
 गुणान्तेन परं वक्ष्य व्यापकं वनं वनते
 मदानन्द परं ज्योतिर्मृगानां पदममपमम् ।
 तस्मिन् अन्तावनाम जगत् मदानन्दाद्गतिमा
 व्याप्तामामयावयाम प्रमाहोऽनुभूयते ॥
 ज्ञाना तु राधिका तस्य त्वयैव समसादमी ।
 व्याप्तामामनया जगत् प्रोक्षते गङ्गवेदिभिः ॥

3A, इति श्रीस्कन्दपुराणेऽष्टमोऽध्यायः श्रीमत्पद्मसहस्रनामोऽध्यायः .
 5A, • द्वितीयोऽध्यायः . 8A, • तृतीयोऽध्यायः (17th Colophon)
 • विष्णुविष्णवेन चतुर्थोऽध्यायः ।

This appears to be from the Skanda-purana. The work of the same name in Padma is an interlocation between Parvati and Isvara. See Mandukya U'ttara Khanda, 189th 194th chapters.

It ends —

दामागामसुतान् राक्षसपुत्रान् च यदोक्षितम्
 वनस्य शोभते नान्यं सकलमत्र विदमनाम् ।

3499.

8343 कान्यकुलमाहात्म्यम् ।

Kanyakulaja mahatmyam.

From the Kumurika khanda of the Padma Perāna.

Substance country made paper 10½ x 5½ inches Folia, 27 Lines,
 10 on a page Extent in slokas 40 Character, Nāgara Date, Samvat
 1910 Appearance fresh Complete

See I O. Catal 3389

Last Colophon —

इति श्रीमद्भगवते कुमारिकाखण्डे कान्यकुलमाहात्म्ये सना-
 तनविष्णुसवादे पञ्चदशोऽध्यायः —२५ ।

There is no Kumārikā Khanda of the Padma-purana in Māṇḍalik.

Post Colophon :—

संवत् १८१० ज्येष्ठमासे शुक्लपक्षे द्वितीयाया भीमवामदे संपूर्ण ।

Other Colophons :—

2B, • अक्षरैर्दिमाद्यात्वे प्रथमोऽध्यायः ; 4A, • गङ्गातीर्थेतिनिर्गम
द्वितीयोऽध्यायः ; 5A, • कान्यकुब्जमाद्यात्वे तृतीयोऽध्यायः ; 6B, • अक्षरै-
र्योऽध्यायः ; 8B, • प्रथमोऽध्यायः ; 9B, • यथोऽध्यायः ; 12A, • प्रथमोऽध्यायः-
रूपं नाम त्रयोमोऽध्यायः ; 13B, • अष्टमोऽध्यायः ; 15B, • नवमोऽध्यायः ;
18B, • दशमोऽध्यायः ; 20B, • एकादशोऽध्यायः ; 22B, • द्वादशोऽध्यायः ;
24A, • त्रयोदशोऽध्यायः ; 26A, • चतुर्दशोऽध्यायः ।

3500.

8318. पुष्करमाहात्म्यम् । *Pushkara-māhātmyam.*

From the Padma-Purāna-Samuccaya

Restored by Vatsaṭa, son of Someśvara, son of Padmata

Substance, country-made paper 11½ x 5 inches Folia, 102 Lines,
10 on a page Extent in Sloka, 2 200 Character, Nāgara of the seven-
teenth century Appearance, old and discoloured Complete

Beginning :—

वसं परमात्मने योपुराणपुस्तकोत्तमस्य ।

खण्डं चन्द्रावदातं करिकरभकरक्षीभसंजातकेन

वज्रोद्भूतप्रसङ्गेनैतन्निबन्धनैः भवितं विप्रमुखैः ।

कारणवृत्तेन निमुच्यते मृदुना व्रजणाश्चिपूत

सम्भोगाभोगस्य जलनयनस्य पौष्करं व पुनातु ॥ १ ॥

पुराणं पौष्करं नाम पञ्चपञ्चसमन्वितम् ।

श्लोकानां पञ्चपञ्चाशत् सप्तसप्तमि भविष्यत् ॥ २ ॥

सूत्रेण मुनिमुख्यानां वैमिश्रे यदुदाहृतं ।

गङ्गाद्वारे प्रसूयेन मुनिना तच्छास्त्रमुदा ॥ ३ ॥

भक्त्या प्रशंसितं सर्वं भोक्षाय कुदनन्दन ।

तस्मात् सत्तेषां प्रोक्ता बुद्ध्या कतिचिच्छ्रियान् ॥ ४ ॥

इदं पुष्करमाहात्म्यं ममानेन प्रकाशितम् ।
 गङ्गादारि सुखामौन पुलस्त्य पद्मभात्मज ॥ ५ ॥
 साक्षेय परिपत्रक प्रणिपत्याभिवाद्य च ।
 भगवन् सर्वतोर्थांवा माहात्म्यं श्रुतवानह ॥ ६ ॥
 पुष्कस्य विशेषेण श्रोतुमिच्छामि तत्ततः ।
 यथा सुराणां सर्वेषां वादिस्तु प्रथितमह ॥ ७ ॥
 तथेदं सर्वतोर्थांवा नामादि पुष्कस्युच्यते ।
 तस्मात् तथेह माहात्म्यं पुराणं पद्ममन्त्रक ॥ ८ ॥
 यदुक्तं तत् समानेन ब्रह्म वाक्यविदावर
 एवमुक्तस्तु भोषेण पुलस्त्य पद्मभात्मज ॥ ९ ॥
 आख्यातुमुपचकाम यदुक्तं ब्रह्मणा पुनः ।

पुलस्त्य उवाच ।

त्रिपुष्करस्य माहात्म्यं त्रिसोद्याश्राद्धदायकम् ॥ १० ॥
 पूजां चतुर्मुखस्याच नागतोर्ध्वस्य कीर्तनात् ।
 महिमानं भरच्छत्या आगम्याश्चमवर्णनम् ॥
 शिवदूत्या प्रकथयन् नन्दासाक्षादितपसा
 प्राचीनस्नानकथनं स्तौमभिरामहास्तवम् ॥
 मुखदर्शनमाहात्म्यं तस्मै ते ब्रवीम्यहम् ।
 तच्छृण्वन् महाबाहो ब्रह्मणा यन्मयोदितम् ॥
 ब्रह्मलोकं मुखामौनो देवैः परिहृतो विभुः ।
 यच्चिन्तयत् यच्चाप्यगच्छोत्वा कमलं शुभम् ॥
 कस्मिन् स्थाने महायज्ञं कार्यं कुर्वन् धरातले ।
 यथाह सर्वदेवानामादित्यं सत्यवस्थितम् ॥
 तथा वाह परं तोयमादिभूतं करान्यहम् ।
 अहं पद्मात् समुत्पन्नं पद्मं तद्विष्णुनाभिजम् ॥
 पुष्करं प्रोच्यते तत्तु ऋषिभिर्वेदपात्रकम् ।
 तस्य चिन्तयतश्चेदं कराद्गृह्य पद्मात् ॥
 पद्मं पद्मासनस्यैव प्राक् स्थली यत्र माभवत्
 याननाभ्यन्तरे दशः पुण्यं पुष्करमतिथी ॥

तत्र मातात् स्वयं ब्रह्मा सर्वलोकपितामह ।
 ततः स्यात् सर्वदेवानामव्यक्तं परमं पदम् ॥
 यत्तुमुत्तमभ्यागादसार्धं सर्वशशिभिः ।
 स तानाहोद्भिजावाह(?) वरयध्वं वरं शुभम् ॥
 तैः प्रोवाचामरानं ब्रह्मा पुण्यस्थानं नु नैमिषम् ।
 अयं यन्तं मया यज्ञैस्तमेव कमलोद्भवम् ॥
 पितामहो निजं स्यात् पुष्करं पुष्करं(?) ह्ययम् ।
 आगत्य विधिवदाज्ञं चकार चरितव्रतम् ॥
 देवास्त्रापि तथा कृत्वा कृतून् तौर्धे नु नैमिषे ।
 अन्वेपयन्तो ब्रह्माणं बभूवुः खलुमध्यतः ॥
 दृष्ट्वा देवान्ततोऽप्याह वायुर्वक्त्रविशारदम् ।
 सुरा ययमधर्मिण्या यतो भो गुरुव्ययम् ।
 न दर्शनं समभ्येति कुरु त्वं व्रतमुत्तमम् ।
 ततस्ते विबुधा प्राञ्जस्तं देव गगनेचरम् ॥
 कौवृशं तद्वत् वायो यत्कृत्वा पद्मसम्भवम् ।
 यस्यामं सर्वलोकेशं तद्गृहि वचसामते ॥
 वायुराह तु तानं सर्वानं गच्छध्वं प्राक् स्थिता शुभाम् ।
 यत्र पक्वजनायेन पुरा क्षिप्तं भक्षोत्पलम् ॥
 असृग्माणां विनाशाय शान्त्यर्थं भवता कृते ।
 तत्र दौक्ष्तां समाप्ताय यच्च दौक्ष्ता विशागदा ॥
 अग्निहोत्राख्यपानन्तं यतध्वं व्रतमुत्तमम् ।
 पूर्णे वर्धसद्यसे तु न भवद्भिरुपामितम् ।
 दास्यते दर्शनं देवा स देवो देवलोकहृतः ।
 तद् वाक्यं देवदूतस्य सुरैः सर्वैर्गुह्यितम् ॥
 पुष्करस्थानगुरुणा सद्यमा दौक्षितास्तु ते ।
 अग्निहोत्रादिकं कर्म उपासन्तं यथोदितम् ॥
 आविदमव तेया तु दर्शनं सर्वैरप्यदम् ।
 सर्वैरनिमिषेनैवैरुतेन्दुमिवेक्षितम् ॥
 प्रोवाच विबुधानं देवो वरयध्वं वरं सुरा ।
 तं प्राञ्जं प्रेषितां सर्वैर्नैमिषं यज्ञकारणात् ॥

कथं त्वं पुष्करे प्राप्नो मुनिभिर्मन्त्रस्तुत ।
 तत् श्रुत्वा वचनं देव सुराद्याश्च प्रजापति ॥
 भवद्भिरहमित्युक्तं पृथिव्या तीर्थं मुत्तमम् ।
 पृथिव्या नैमिष तीर्थं मया वस्तेन कीर्तितम् ॥
 पुष्करं चान्तर्गोत्रस्य मम लोकस्य दुर्लभम् ।
 कुण्डलोच्चैर्दतीर्थेषु स्वानं प्राप्नोति यत् फलम् ॥
 तत् फलं सर्वशस्त्रेषु प्रख्यातं मुनिभिः कृतम् ।
 पुष्करे तु यथा स्नात्वा यतः फलं लभते नरः ॥
 नरो नामायणो वापि न चाहं वेद्मि तत् फलम् ।
 त्रीणि पदङ्गानि शुभानि त्रीणि प्रसवणानि च ॥
 पङ्कजाण्यादिमिडानि विपुस्तत्र न कारणम्
 कर्तव्यं मध्यमं च तृतीयं श्रेष्ठपुष्करम् ॥
 पदङ्गशृङ्गाभिधानानि शुभप्रसवणानि च ।
 पृथिव्या यानि तीर्थानि तेषां श्रेष्ठं तु नैमिषम्
 अन्तर्गोत्रे तु यानि स्युस्तेषां मध्ये तु पुष्करम् ।
 भवद्भिरहं वृष्टं पृथिव्या तीर्थं मुत्तमम् ॥
 तन्मया नैमिषं प्रोक्तं अन्तर्गोत्रे तु पुष्करम् ।
 अलोचनमगं वाक् देववक्त्रादिभिः कृतम् ॥
 यदेतद्ब्रह्म स्नानं तत्र तत्र त्रिपुष्करम्
 तस्मादप्येव भुञ्जन्तः पान्थम्यानेषु लोकेषु ॥
 यथाहि सर्वदेवानामादित्यं कमलासन ।
 एवं हि सर्वतीर्थानां जन्मना पुष्करं स्मृतम् ॥
 न च वासोऽत्र लोकानां जन्मभूमिस्तत्र प्रिया ।
 जननं सर्वतीर्थानां तथेह श्रेष्ठपुष्करम् ॥
 एवं सुरासुरैर्ब्रह्मा प्रोक्तं स्वायम्भवेतरे ।
 यज्ञार्थे निदधे चित्तं यज्ञपञ्चतनसिधौ ॥
 मध्याह्नं पर्वतम्यापि दक्षिणेन सुरैर्भुवि
 चित्तपञ्चभ्यः पञ्चे देवैः सह पतुस्मुखा ॥
 जत्वा च पुरतो विष्णुं नैर्ऋते च पिताकिनम् ।
 दिग्भागं चाभिरानं भज्जानं लोकपालांश्चकार ह ॥

Post Colophon —

लिखित श्रीमोसहेम अथा पति

This is a description of Puskarv near Ajmra which has a temple of Brahma

Written in a later hand —

श्रीम मातवी वालमुकुन्दकर्मकावरीजीके ज्येष्ठभाट श्रीमत-
मानवोय कालोचरणजी तस्य आत्मजमालवीय मध्यादेन
मपादिता ।

Then in a different hand —

द्वारा हरिगमपतुर्भुजजीके पत्न गण्डी ।

3501

११८० कपिलगीता । *kapla Gita*

Substance Surampur paper 13x5 inches Folia 18 Lines 10 to 13 on a page 1st ed in slokas 600 Character Bengali Date Bengali J'm 1275 Appearance fresh Complete

The Post Colophon Statement —

ॐ तत्सत् । मादरमिति श्रीलक्ष्मणन्दनकावरी यथावृष्ट
तथा लिखित लेखके भास्ति दोष ।

इति मन १२०३ साल ५ अइ चइच गुलाबच अथादशोदिवसे
ममात्त ॥ श्रीश्रीनाथगुरुवे नमः ॥

For the work see L 1676 Burnell 96A The present MS assigns it to Padma Purana But it is not in Mandalik.

1B, इति श्रीपद्मपुराणे ताम्काष्टक कपिलगीताया प्रथमोऽध्याय ,
1A, इति श्रीपद्मपुराणे पञ्चविंशद् वाक्य कपिलगीताया द्वितीयोऽध्याय , 6A,
इति श्रीपद्मपुराणे कपिलगीताया ताम्काष्टकराममन्त्रग्रन्थ शिवपार्वतीसंवादे
हृदयम्यानमुद्धनिलम्पक नाम तृतीयोऽध्याय , 9B, इति श्रीपद्मपुराणे निजान्त-
सारे कपिलकविमिश्रमवादे राजगनेश्वर्योद्धरण नाम चतुर्थोऽध्याय ।

- 10A. प्रथम नाभ्युच्च च बिन्दुश्चैव तदुच्यते ।
 तृतीय च कला प्रोक्ता ज्योतीरूपञ्च पश्यति ॥
 अकार नादरूपञ्च उकार बिन्दुरूपकम्
 मकारस्तु कला प्राक्ता उँकार ज्योतीरूपकम् ॥
- 13A. पादादिनाभुपर्यन्त पृथ्वीस्थान प्रतिष्ठितम् ।
 तत्रान्ति पद्ममेकञ्च मज्जदेहेयु मस्थितम् ।
 जाम्बादिनाभिपर्यन्त म्यादञ्च इति कथ्यते ।
 आध्याग लिङ्गनाभौ च वेदशास्त्रादिमञ्जितम् ॥
 दलेषु दलवर्गेषु वासवालङ्घ्येषु च ।
 त्रिस्थाने पद्मक चौगि मत्तदूर्ध्वं प्रशस्यते ॥
 नाभ्यादिकण्ठपर्यन्त अग्निस्थान सुशोभितम् ।
 तन्मध्ये पद्ममेकम्वा हृदि स्थल सुसञ्चितम् ॥
 दले द्वादशवर्गेषु न्यस्तमक्षामव्ययम् ।
 ककारादित्थकारान्त वर्तते मज्जदेहिनाम् ॥
 कण्ठाद्भूमध्यपर्यन्त वायुस्थानमितिमृतम् ।
 तानुमूले स्थित पद्म दल षोडशकलिकम् ॥
 स हृदि पद्मस्यञ्च चक्षुर्ग्रे सुशोभितम् ।
 स हृदि हृदिमि(?)त्याद्य मज्जशास्त्रेषु सञ्चितम् ॥
 अन्यथा हृदि किं नाम मूलबुद्धि विवर्जयेत् ।
 रक्तं चेत तदा क्षण्य गौर्गोपादिशोभितम् ।
 तन्मध्ये व्यापित चेन तज्ज्योति म्रक्ष केवलम् ।
 सप्तक्ष्मा सशिवो विष्णु मोक्षग परमेस्वरः (?) ।
 तत्रस्य कोडते येन मज्जेन्द्रियसमुद्भवं ।
 भ्रूवादिम्रक्षरन्त आकाशस्थानमञ्जितम् ।
 मज्जदलमस्या च पद्ममेक विराजते ।
 सुयुक्तिकाल सप्राप्ते व्यात्मानो पद्ममाश्रिता ।
 यथा भानु प्रभा सज्जं तथा देवेषु वेष्टितम् ।
 भ्रूवो म्याने (?) रथ पद्म हृदि तत्र शोभितम् ॥

षष्ठं कृत्वा मयुक्तं वर्तते वायुमण्डलम् ।
 तन्मध्ये आत्मस्थोतिश्च बिन्दुरूपं विभाजते ॥
 श्रीवाग्भृकवत्सव्यो घीताभा मन्मथप्रभा ।
 तस्य शिखाया मध्ये तु परमात्मस्थस्थितः ॥
 गुरुमुखेन जातश्च अन्धधाम् नोपलभ्यते ।
 अनेकजन्मसंस्कारात् मदुत्तर्यटि लभ्यते ॥
 मनुष्यं श्रीगुरुदेवं आत्मरूपं प्रदर्शयत् ।
 कोटिसूर्यप्रतीकाश्च कोटिचन्द्रसुशीतलम् ॥
 यथोक्तं वेदशास्त्राणि तथा पश्यन्ति धीमताम् ।
 आत्मज्योतिं प्रभावेन सीमसूच्याग्निं भाषत ॥
 अन्तर्बहिश्च तत्तन्मूर्त्तं व्याप्यते सकलं जगत् ।
 एतद्गुणं शुद्धरूपं मद्भक्तदलमध्यगम् ॥
 अद्भुताद्याः सविज्ञेयं प्रकाशेन न भूमितम् ।
 व्याख्यादिक्रियाः सर्व्वं ह्यन्तर्गते न वर्तते ॥
 मुख्यस्थानमिदं ज्ञात्वा आत्मा तच्चैव तिष्ठति
 तदात्मा दर्शनभाषेण श्रीवत्सुक्तो भविष्यति ।
 तस्मात् सर्व्वं प्रयत्नेन कर्त्तव्यं आत्मदर्शनम् ॥

The Last Colophon —

इति श्रीपद्मपुराणे कपिलगीतायां सिद्धान्तसारे कपिलकृपि
 सिद्धमवादे राजराजेश्वरयोगकथनं नाम पञ्चमोऽध्यायः समाप्तः ॥

3502.

10711 हरिस्तोत्रम् । *Harī stotram*

Substance, country made paper 12½ x 5 inches Folia, 2 Lines 11
 on a page Character Bengali of the nineteenth century Appearance
 fresh

I

2B, पद्मपुराणे हरिस्तोत्रं सम्पूर्णम्

Beginning :—

श्रीहरये नमः ॥

अस्य नामसहस्रेण केशवार्जुनमब्रवीत् ।

तानि नामानि वक्ष्यामि यैस्तु पापैः प्रमुच्यते ॥

अर्जुन उवाच ।

भुक्तिमुक्तिप्रदो देव सर्वकामफलप्रदः ।

सर्वसिद्धिप्रदो देव नमस्तुभ्यं अनादिन ॥

There are two other leaves, containing the well-known hymn to Ganga (मातः शैलसुताः, etc.).

3503.

2462 विष्णुसहस्रनामस्तोत्रम् ।

Viṣṇu-sahasra-nāma-stōtram

Substance, country made paper 8½ × 4 inches Folia, 25 of which the 20th and the 21st are missing Lines, 7 on a page Character, Nāgara of the eighteenth century Appearance, discoloured Complete

There are altogether 252 verses See W. p. 131. .

From the Uttara-Khanda. See Chap. 72, verses 84-336, Māṇḍalik's edition.

This is to be differentiated from the work of the same name from the Mahābhārata.

3504.

1674. *The Same.*

From the Uttara-khanda of Padma-purāna.

With a commentary by a Śaṅkarācārya.

Substance, country made paper 13½ × 5½ inches Folia, 57 Lines, 9, 10 on a page Character, Nāgara Complete

The text is printed in the IV volume of 'Padma-purāna' from p. 1395 to p. 1404

The commentary begins :—

जगतामभ्युदयनिःश्रेयसार्थं प्रवृत्तोभगवान् श्रीमहादेवः कलिमल
कन्मुषितान्त कण्ठाना अनानां वैदिकेषु निव्यनैमित्तिकेषु अम-

मयंतामाकलय्य तदनु जिहृक्षया सुकरमखिलमभिमतपलदाह च
भगवतो विष्णोः नामसद्वचनं उपदिशन् श्रोतॄणां सुखप्रतिपत्त्यर्थं
प्रशोत्तररूपा व्याख्यायिक्तामुपनिबध्नाति कैलामशिवरासीनं
इत्यादि ।

But the text has six verses before कैलामशिवरासीनं
मिथ्यादि which are not to be found in the printed text nor
are they commented upon by Samkara. They seem to be
an abstract of the introduction.

It ends :—

In leaf 55B, वर्णेश इति वर्णानां चतुर्णामीशो ब्राह्मण । चेतश्चित्त
सकलकरणानामग्रम् तद्वापारस्य तत्पूर्वकत्वात् । ६६ । १०० । १००० ।
एवं नामसद्वचनं संघाय भगवति श्रय दृश्यन् नमस्कारं विधत्ते नमो नम
इति । वीष्णा अथ व्यादराय नमस्कारं सातत्यप्रदर्शनाय । इति नाम्ना
दशमं शतं विवृतम् । इत्यु प्रिययै वर्णितस्य नामसद्वचस्य प्रशोचनाय महिमां
माचष्ट इत्येतदित्यादिना ।

Then follows the Phalaśruti (56-57) which is not
commented upon

The Last Colophon —

इति श्रीशुक्राचार्यविरचिताया पद्मपुराणे उत्तरखण्डे उमा
महेश्वरसंवादे विष्णो महेश्वरनामस्तोत्र टीकाया समाप्तम् ॥

3505.

3935A रामाष्टोत्तरशतनामस्तोत्रम् ।

Ramāstottara śata nāma stotram

Uttara-Khanda Chap 281, verses 16-57, Māṇḍalik's
edition.

Substance, country made paper 12½×3 inches Folia 1 to 213
Lines, 9 on a page Character Bengali of the eighteenth century.
Appearance, discoloured Complete

Colophon :—

इति श्रीपद्मपुराणे उमामहेश्वरसंवादे श्रीमहादेवप्रोक्तं
नाम्नामष्टोत्तरशतं सम्पूर्णम् ।

Beginning :—

वेदव्यास उवाच ।

इदं गात्रेय वक्ष्यामि रामस्याद्भुतकर्मणः ।

नामाकृतकं पुण्यं महापातकनाशकम् ।

.

श्यामाङ्ग सन्दर्शय प्रोतवामा धनुर्धर ।

मर्त्यपक्षाधिपो यस्य अरामकवर्जित ।

3506.

39.35B वज्रपञ्जरं नाम रामकवचम् ।

Ramakavaca entitled Vajra-pañjaram

Beginning from 2B and ending in 3A

Substance, country made paper 12½ x 3 inches 1 folio, 12 Lines, 7 on a page Character, Bengali of the eighteenth century Appearance, discoloured Complete

Colophon :—

इति श्रीमद्भगवत्पुण्ये वज्रपञ्जरनामैवं श्रीरामकवच समाप्तम् ।

Not in Māndalik

There are altogether 12 leaves in this MS containing Hanumat-Kavaca from the Brahmāṇḍa-purāṇa (pp. 3 to 4), Rāmacandra stava-raja from Sanātkumāra Saṁhitā pp marked 2 to 6, Rāmāṣṭaka (7 to 9).

3507.

1765 गणेशसहस्रनामव्याख्या or गणपतितत्त्वप्रकाशिका ।

Gaṇeśa-sahasra nama vyākhyā or Gaṇapati tattva-prāśika

By Narayana a companion of Moreśvara

Substance, country made paper 10½ x 4½ inches 1 folio 89 Lines, 10 on a page Extent in slokas, 1,760 Character, Nāgara Date Samvat 1870 Appearance old Complete

Colophon :—

इति श्रीवासिमोक्षेश्वरायुष्यनारायणमुनिविरचित मन्त्रो-
सहस्रनामध्याया गणपतिस्तवप्रकाशिकाया समाप्ता ।

Post Colophon —

संवत् १८७० चैत्रमासि कृष्णपक्षे चतुर्थे सनिशमरेः श्रीगणनाय
नमः । श्रीसीतानाथ ।

For a description of the work see Cs. 24

The commentator finds himself in a difficulty, as Ganeśa is not mentioned as a deity in any of the Vedas, not even in the Devatā Kanda of the Nirukta. But he obviates the difficulty by saying that there are so many Ganas of deities, such as the *Gana* of *Maruts*, the *Gana* of *Vasus*, *Rudras*, *Ādityas*, *Viśvadevas* and so on. There is a lord for each of the Ganas, separately, and Ganeśa is the lord of all the Ganas collectively.

This *sahasra naman* is taken from the Padma purana, for in leaf 88A there is the colophon —

इति श्रीपद्मपुराणे महाप्रणवतिप्रोक्त सहस्रनामस्तोत्र सम्पूर्णम्

3508

9927 गुरुनमस्कारपद्धतिः ।

Guru-namaskara-paddhati

Substance foreign paper 6½ x 4 inches Folia 4 Leaves, 9 on a
page Extent in ślokas 1 Character Nagara Date Samvat 1923
Appearance fresh Complete

On the salutation of Guru said to belong to the Padma purana

Colophon —

इति श्रीपद्मपुराणे ईश्वरप्रार्थनीयवादे गुरुनमस्कारपद्धति
सम्पूर्णम् संवत् १८५३ आश्विन शु. १५ मङ्ग ।

3509.

10500 वीरभद्रसहस्रनामस्तोत्रम् ।

Vīra-bhadra-sahasra-nāma-stotram

Substance, country-made paper 6½×3½ inches Folia, 25 of which the 2nd is missing Lines, 6 on a page Extent in Slokas, 200 Character, Nāgara of the eighteenth century Appearance, discoloured Complete

Colophon :—

इति श्रीपद्मपुराणे उपनिषद्भागे दत्ताध्वरे महाशिवसिंहचन्द्रे
विष्णुप्रोक्तं वीरभद्रसहस्रनामस्तोत्रं समाप्तम् ।

Beginning :—

ॐ शम्भु शिवो महादेवो नीलकण्ठो यशध्वज ।
दत्ताध्वरहरो दत्तः क्रूरदानवभञ्जन ।
कपर्दी कालविध्वंसो कपालो कद्वाराण्व ।
शरणागतरक्षको निपुणो नीललोहितः , etc.

End :—

एककालं द्विकालं वा त्रिकालं नित्यमेव वा ।
य पठेद्वीरभद्रस्य स्तोत्रमेतद्विवर्णिशम् ।
मुक्ता भोगाश्च विपुलान् मनसा यद् यदौचितम् ।
देवान्ते मुक्तिमाप्नोति शिवेन सह मोदते ॥

3510.

5705. माघमाहात्म्यम् ।

Māgha-mahatmyam.

Padma purana Uttara-Khanda, Chaps 219-250.

Substance, country made paper 10×5 inches Folia, 171 Lines,
10 on a page Extent in Slokas, 3,800 Character, Nāgara Date,
Samvat 1732 Appearance, discoloured Complete

Beginning :—

श्रीमहागणपतये नमः । श्रीसरस्वत्यै नमः । श्रीगुरुभ्यो नमः ।
आरभ्य नैमिषारण्ये सप्त द्वादशवार्षिकम् ।

आत्म्याग्निलान्तत्र मुनयो मन्त्रवादिन ।

..

आगत्य नैमिषारण्यमशेषगुणसंयुताः ।

कर्तुमादिभिरे सप्तमय सूत समापयौ ।

..

.. ..

वेदमार्गे सदानिष्ठ वेदमार्गप्रवर्त्तकम् ।

नैमिषे ये मद्यात्मानं मद्याभक्तिसमन्विताः ।

चित्राः श्रोतु कथान्तत्र परिवर्त्त समन्विताः ।

अभिवाद्य मुनीन्तान्तु सर्वानिव कृताञ्जलि ।

अष्टष्टत् स तयोष्टद्वि ऋषिभिश्चाभिनन्दित ।

अथ तेवूपविष्टेषु सर्वेष्वेव तपस्विषु ।

निर्दिष्टमासन भेजे विनयाद्गोमर्चयन्ति ।

सुखामीन ततस्त तु विद्यान्तमुपलभ्य च ।

श्रोतुकामा कथां पुण्यामिदं वचनमब्रुवन् ।

ऋषय ऊचुः ।

तस्मिन् पराणे भवता माघमासस्य वैभवं ।

अप्यतो वर्तितोऽस्माकं तद् भूयो वक्तुमर्हसि ।

Last Colophon —

इति पाप्मे पुराणे श्रीवशिष्ठदिलीपसवादि माघमासाख्ये ज्ञान

दानोद्यापनादि विध्याख्यान नाम सप्तत्रिंशोऽध्यायः ।

Post Colophon Statement —

संवत् १७६२ आषाढ वदि शरी लिखितः । प्रत्य सख्या ३००० ।

3511

2921 The Same

(प्रथमाध्यायः) ।

For the manuscript and the work see L. 4201

Colophon :—

इति श्रीपद्मपुराणे माघमाहात्म्ये प्रथमोऽध्यायः ।

3512.

9867. भौमैकादशुपाख्यानम् ।

Bhīmaikādaśyupākhyānam

Substance, country made paper 9½ x 4½ inches Folia, 5 Lines, 10
on a page Extent in Slokas, 100 Character, Nāgara Appearance,
old Complete

From Padma-purāna Uttara-Khanda, Chap. 239.

Said to belong to the Padma-purāna.

Bhīma Ekādaśi falls in the month of Māgha.

Colophon :—

इति श्रीपद्मे पुराणे वशिष्ठदिलीपसर्तवादे माघमाहात्म्ये
भौमैकादशुपाख्यानं नाम एकविंशोऽध्यायः ।

3513.

2161. कुष्माण्डव्रतम् । *Kuṣmāṇḍa-vratam*

The Kuṣmāṇḍa homa in the Vedas is to purificatory ceremony but in the Purānas Kuṣmāṇḍa-vrata confers prosperity and progeny. The vrata is undertaken in the first Friday of a month but it continues for some time

For the MS. see L. 4126. It is from the Padma-purāna.

3514.

2270 निशि भार्गवव्रतोदयापनम् ।

Niśi Bhārgava-Vratodyāpanam

For the MS. and the work see L. 4182.

It is given in 33 verses

3515.

8955 मङ्गलव्रतम् । *Mangala-vratam**From the Padma-puranam.*

Substance country made paper 9½ x 4 inches Folia 12 Lines 6
on a page Extent in Slokas 80 Character, Nagara Fresh Complete

This is a vrata undertaken on Tuesdays for increase
of prosperity and progeny.

3516.

2389 मलमासव्रतम् । *Mala-masā-vratam**For the MS and the work see L. 4132*

It treats of the worship of the sun-god in an inter-
calary month

3517.

2860 विष्णुविमलहात्म्यम् । *Viṣṇuvimālahatmyam*

Substance country made paper 9½ x 4 inches Folia 5 Lines 8
on a page Extent in Slokas 80 Character Nagara of the early nine-
teenth century Appearance discoloured Complete

Colophon.—

इति श्रीपद्मपुराणे विष्णुविमलहात्म्ये उमासहेश्वरसंवादे
चतुर्दशोऽध्यायः ।

It is an interlocution between Uma and Maheśvara
containing a long hymn to Hari, the recital of which
brings on salvation

Begins.—

उमोवाच ।

सत्पारिवो महापापा विषयाविष्टचेतसः ।

स्त्र्यापयन्ति दहौ चित्तं केनोपायेन नददः ।

It is a hymn to Viṣṇu in the metre Jotāka. It com-
mences at the 5th verse and ends in 52nd

III VISNU PURĀNAM

3518.

588 विष्णुपुराणम् । *Visnu-puranam*

Substance country made paper 18x3 inches Folia 6 to 273.
Lines 7 on a page Extent in Slokas 7476. Character, Bengali
Appearance, old

From the second chapter of the first part to the 8th chapter of the 6th part Along with this there are 51 leaves writton in a bad modern hand meant to supplement the worn-out leaves of the first portion of the Purana

The manuscript was written at a time when Bengal was still using letter numerals to mark the leaves of manuscripts To hazard a conjecture the manuscript may belong to the 14th century A D

It has been translated into English by H H Wilson and in the wealth of India Series and printed several times in India

3519.

4101 *The Same*

Substance country made paper 18x6½ inches Folia 109 Lines 12 on a page Character Bengali of the early nineteenth century
Appearance fresh Complete

3520.

4501 *The Same*

Substance country trade yellow paper 14x5½ inches Folia 208 Lines, 11 12 on a page Character Bengali in a modern hand Appearance fresh. Complete

Part I, ends in 51B, II, in 868, III, in 122A, IV, in 158A, V, in 203A and VI, in 205B

3521.

4066. *The Same.*

Substance, bhārja patra 12x11 inches. Folia, 213 Lines, 16 on a page Character, Kāśmīr Appearance, absolutely damaged Complete

Last Colophon :—

समाप्तोऽयं श्रीविष्णुपुराण ।

Five leaves more.

3522.

5297 *The Same.*

Substance, palm leaf 15x2½ inches Folia, 4 to 166 Lines 5 on a page Character, Bengali of the seventeenth century Appearance, old and worm eaten Incomplete both ends

The first and the last colophons in the defective manuscript.—

4B, [प्रप]मेऽग्रे द्वितीयोऽध्याय , 161B, इति विष्णुपुराणे चतुर्थेऽग्रे द्वितीयोऽध्याय ।

3523.

5258 अंशप्रकाशिका विष्णुपुराणटीका ।

*Amsa-prakāśika, being a commentary on Viṣṇu-purāṇa.**By Nilambara*

Substance birch bark 10½x3½ inches Folia 72 Lines, 11 on a page Extent in blokas, 3000 Character Bengali of the seventeenth century Appearance, old and discoloured Complete

The leaves marked 56, 57 are missing

A commentary on the Viṣṇu purāṇa

It begins thus —

ॐ नमो गणपतये । ॐ नमो भगवते वासुदेवाय ।

ऋक्षेत्यादि यदोपात्तहेतुभिर्न्यतु समन्वय ।

वेदान्तार्था विपश्चिदभिपद्यते सन्तनोतु न ।

अठरनिहितविश्व विष्णुमीड्य (शु)सुरीधे
 रसुरकुलविपक्ष पक्षिराजोपविष्टम् ।
 हृदयनलिनसम्य श्यामलाम्भोदवर्ण
 विशददशनदोत्या भासितास्य नमामि ।
 पूर्व्याख्यात्मय्यादामनतिक्रम्य भूयमीग ।
 पुराण विदुषोन्मेय वैष्णव कोमलै पदै ।
 व्यन्ति व्याख्याशत पूर्व कृत सूरिभिरुद्धतम् ।
 दृष्टाशुरोधान्महत प्रलप्तोऽयम्भमोद्यम ।
 यत्तावत्पर्यगच्छने कथं स्यादयमुद्यम ।
 पितुर्थाख्याविशेषस्येन्मानसे गम नाश्रयेत् ।
 अपौरुषेयत्वेन सकलदोषसञ्चारहितस्य वेदस्य कार्यं इव
 सिद्धेऽप्यन्वय ।

The name of the commentator is to be found in leaf 59A,

श्रीमत्सौलाम्बरैय्या चतुर्थाशप्रकाशिका ।
 टीकाभ्यधायि कृतिना कृतिप्रोतिविधायिना ॥

Last Colophon —

अष्टमोऽध्याय । यथाश्च समाप्त ।

3524.

5697 मिथिलामाहात्म्यम् । *Mithila-muhulmyam*

Being an extract from the Vṛhad-Viṣṇu puranam

Substance, country made paper 14x7½ inches Folia 8 Lines 16
 on a page Extent in slokas 350 Character Nagara Date Samvat
 1900 Appearance fresh

It begins thus —

श्रीरामाय नम ।

भैवेय उवाच ।

श्रुत त्वत्तो मया सर्वं रहस्य ज्ञानकोपते ।

अयोध्यायाश्च माहात्म्यं तत्र वामनकल तथा ॥

इदानीं श्रोतुमिच्छामि मामनन्तरिविचक्षणम् ।

भानव्यास्तत्त्वमन्त्रं यथा वेदेषु वर्णितम् ।

The first and the last colophons in the defective manuscript :—

2A, इति श्रीवृद्धदिण्णुपुराणे त्रयोदशोऽध्यायः ; 8B, इति श्रीवृद्धदिण्णु-
पुराणे सिधिलामाद्यात्म्ये षष्ठविंशोऽध्यायः ।

Post Colophon Statement :—

१८०० । यौधव्या ३ भागुवासने ।

3525

9853. विष्णुशतनामस्तोत्रम् । *Viṣṇu-śata-nāma-stotram*

Substance, country made paper 6×2½ inches Folia, 4 Lines 5
on a page Extent in ślokaś, 16 Character, Nāgarī Date Samvat
1978 Appearance, tolerable Complete

From the Viṣṇu-purāṇa Printed in Brhat-stotra-
ratnākara p. 171.

Colophon :—

इति श्रीविष्णुपुराणे विष्णुशतनामस्तोत्रं समाप्त भव्यम् ।

शुभमस्तु । श्रीरामो जयति ।

Post Colophon —

श्री सवत् १८७८ अशुभ वशे ह्यष्टमक्षे ४ चन्द्रवार शके
विक्रमाब्दे लिखत श्री श्री चन्द्रमारसुत काश्या मध्ये

Not in the Bombay edition

3526

9852 हरतान्त्रिकावतकथा । *Haratahikā-vrata-katha.*

Substance country made paper 5×2½ inches Folia, 22 Lines, 4
on a page Extent in ślokaś 84 Character Nāgarī Date Samvat
1899 Appearance old Complete

Taken from the Viṣṇu purāṇa

Beginning —

श्रीगणेशाय नम ।

मन्दारमालाकुलिताम्बायै कपालमालाहृतशेखराय ।

दिशाम्बरायै च दिगम्बराय नम शिवायै च नम शिवाय ॥ १ ॥

कैलासे शिखरे रम्ये गौरौ एष्मति शङ्करम् ।

गुह्याद् गुह्यतरं गुह्यं कथयन्म महेश्वर ॥ २ ॥

etc , etc , etc , etc , + + + + +

इन्द्र उवाच ।

ऋणं देवि मयाख्यातं तवाग्रे व्रतमुत्तम ।

गुह्येदं मम सर्वंस्तु कथयामि तव प्रिये ॥ ३ ॥ इत्यादि ।

End —

अश्वमेधसहस्रानि वाजपेयशतानि च ।

कथाश्रवणमात्रेण तत्फलं प्राप्यते नरैः ॥

*Colophon —*इति श्रीविष्णुपुराणे उमामहेश्वरसंवादे हरतालिकाकथाव्रत
समाप्त ।

शुभमस्तु । सवत १८६६ । भादो वदी ८ मङ्गलवार ।

हरतालिका कथा ।

By this vrata Parvatī got Siva as her bridegroom
Not in the Bombay edition

3527.

9426 सूर्यव्रतकथा । *Surya-vrata katha*

Substance	country made paper	11×5½ inches	Folia 3	Lines 9
on a page	Extent in Slokas	35	Character	Nagara
very old	Complete		Appearance	

It begins thus —

अष्टादशसहस्रानि ऋषीणां भोजनं सदा ।

कोटियज्ञादिकं पुण्यं तत्पुण्यं रविनासरे ।

It ends —

सन्तुष्टे ब्राह्मणे देवे मन्तुष्टो भास्वरो भवेत् ।

धनपुत्रोक्तया दारा लभन्ते नात्र सशयः ।

सर्वान् कामानवाप्नोति सूर्यसाधुव्यमाप्नुयात् ।

Colophon —

इति श्रीविष्णुपुराणे हरमौरोसवादे श्रीसूर्यव्रतकथा समाप्ता ।

शुभ ।

ॐ स्त्री प्रसूता यदि कार्तिके वा तिहे गवा कूजमार्गशीर्षे
उष्ट्रे च पौषे महिषो च माघ (१) व्यपरेषु कर्कशशामौनस्यै
ष्ठो[ता] प्रसूता यदि वा भवन्ति धनधान्यराशे च पतिश्च
न[र]श्च । तिथ्यत काकारामस्य शुभः कटामनीभट्टः ।

Not in the Bombay edition

3528

2919 जन्माष्टमौव्रतकथा *Janmastami-vrata katha*

*From the Vishnu purana, being an interlocution between
Indra and Narada*

Substance country made paper 8x3½ inches Folia 9 to 12
Lines 7 on a page Character Nagara Date, Samvat 1859 Appearance
fresh Incomplete at the beginning

It ends —

व्याम संपूज्य विधिवद्व्रतधेनुचिरायै ।

कथा अत्र विधादेन व्रत कुर्वन् हि सर्वदा ।

Colophon —

इति श्रीविष्णुपुराणे नारदइन्द्रसवादे श्रीकृष्णजन्माष्टमौव्रतकथा
समाप्ता ।

Post Colophon —

संवत् १८५८ भाद्रपदकृष्णष्टम्याम् ८ ।

Not in the Bombay edition

IV. SIVA-PURĀṆAM.

3529.

8393 शिवपुराणम् । *Śiva-purāṇam.*

Substance, country made paper 11×5 inches Folia, 210 Lines, 10 on a page Extent in ślokas, 4,400 Character, modern Nāgara Appearance, fresh Complete

It is in 76 Adhyāyas

Last Colophon :—

इति श्रीशिवपुराणे व्याससूतसंवादे ज्ञानप्रकरणनिरूपण
नाम षट्सप्ततितमोऽध्यायः ।

For the end of the work see I O. Catal No 3612;
although the last chapter in the I.O. MS. is numbered 75.

For a full analysis of the work see Oxf No 113

Śiva-purāṇa is said to comprise of twelve saṃhitās
(see Aufrecht's Cat. Cat Vol 1) Eggeling in his I.O Catal.
No 3611, thinks the portion described here to be the
Uttara bhāga of the Rudra-saṃhitā But this is what
commonly but wrongly goes under the name of Śiva-
purāṇa.

3530.

8651 *The Same.*

Substance, light blue paper 12½×8 inches Folia, 665 Lines, 16
on a page Extent in ślokas, 26,400 Character, Nāgara Date, Samvat
1936. New. Complete

On French foolscap paper. The following saṃhitās
are complete in this MS. :—

I. (a) रुद्रसंहिता प्रथमखण्डे in 35 leaves and in 20 chapters

Beginning .—

विन्दोद्भवम्यतिसयादिषु हेतुमेक
गौरीपति विदिततत्त्वमनन्तकोर्त्तिम् ।

मायाग्रथ विगतमाथमचिन्त्यरूप
बोधस्वरूपममल हि शिव नमामि ॥ १ ॥

व्यास उवाच ।

अगत पितरं शम्भुं अगतो मातरं शिवाग ।
ततः पुत्रं च गङ्गाधीशं नतैतद्वर्णयामहे ॥

(b) रुद्रसंहिता द्वितीयखण्ड in 66 leaves and in 43 chapters
Beginning —

नारद उवाच ।

विद्ये सर्वं विज्ञानासि ह्यमया शंकरस्य च ।
त्वयाद्भुता आदिता हि कथा मे शिवयो शुभा ॥

(c) रुद्रसंहिता कुमारखण्ड in 30 leaves and in 20 chapters
Beginning —

वन्दे वन्दनतुष्टमागसमति प्रेमप्रिय पूर्णद
पूर्णं पूर्णकरं प्रपूर्णं निखिलैश्वर्यैकधाम शिवम् ।
मत्तु मत्तमस्य त्रिसन्धिविभक्तं सत्यप्रिय मत्तुद
विष्णुव्रजानुन सखीयत्तपथोपेताकृति शंकरम् ॥

(d) रुद्रसंहिता तृतीयखण्ड in 76 leaves and in 55 chapters
Beginning —

नारद उवाच ।

दाक्षायणी सती देवी व्यक्तदेहा पितुर्मखे ।
कथं गिरिस्तान्त्राक्षनं बभूव अगदम्बिका ॥

(e) रुद्रसंहिता युद्धखण्ड in 82 leaves and in 59 chapters
Beginning —

नारद उवाच ।

श्रुतमस्माभिरानन्दकरं चरितमुत्तमम् ।
ऋद्धस्यस्यैव शम्भोश्च गणेशस्कन्दसत्कथनम् ॥

2 कोटोरुद्रसंहिता in 56 leaves and 43 chapters

Beginning —

यो धत्ते निजमयायैव भुवनाकामं विकारोज्झित
 यस्याङ्गं कुरुणाकटाक्षविभवो स्वर्गापवर्गाभिधौ ।
 प्रत्यगबोधसुखादयं हृदि सदा पश्यन्ति यदयोगिनः
 तस्मै शैलसुताद्वितार्द्धवपुषे शश्वन्नमस्तेजसे ॥

3 शतरुद्रसंहिता in 58 leaves and 42 chapters

Beginning —

वन्दे महानन्दमनन्तलोभा महेश्वरं सर्वविभुं महान्तम ।
 गौरीप्रियं कार्त्तिकविभ्रराजममुद्भवं शंकरमादिदेवम् ॥

4 (a) वायव्यसंहिता पूर्वभाग in 45 leaves and in 35 chapters

Beginning —

व्यास उवाच ।

नमः शिवाय सोमाय नमः शिवाय ससूनवे ।
 प्रधानपुरुषेशाय स्वर्गस्थित्यन्तहेतवे ।

(b) वायव्यसंहिता उपरिभाग in 66 leaves and 41 chapters

Beginning —

नमः अखण्डससारचक्रममलहेतवे ।
 गौरीकुचतटहृदकुकुमाकितवक्षसे ॥

5 कैलाससंहिता in 36 leaves and 23 chapters

Beginning —

नमः शिवाय शिवाय नमः शिवाय ससूनवे ।
 प्रधानपुरुषेशाय स्वर्गस्थित्यन्तकारिणे ॥

6 भौमसंहिता in 58 leaves and 42 chapters

Beginning —

यो धत्ते भुवनानि सत्त्वगुणवान् स्वष्टा राज सत्ययन
 भद्रार्त्ता तमसान्वितो गुणवतीमायामतीत्य स्थित ।
 मत्थानन्दमनन्तबोधममलं ब्रह्मादिसंज्ञास्पद
 नित्यं तत्त्वसमन्वयादधिगतं पूज्यं शिवं धीमहि ॥

7. विद्येश्वरसंहिता in 57 leaves and 31 chapters.

Beginning .—

आद्यन्तमयलमजातसमानभावमाद्य तमोऽग्रमजरामरमात्मदेवम् ।

पञ्चानन प्रवलपञ्चविनोदशील सभावये मनसि प्रकरमन्त्रिकेशम् ।

All these are copied in 1935-36

Post Colophon .—

समाप्तमिदं शिवपुराणं सम्भत् १८२६ शुद्धाश्विन शुक्लदशम्या
शुक्ले । अस्ति श्रीमान् महाराजराजेश्वरश्रीमत्विश्वनाथ
सिंहम्याज्ञादुमादेश रामदत्तत्रिपाठिना लिखित श्रीमदिष्टदेव
शिव नमामि ॐ नमः शिवायेति ।

अज्ञानदोषान्मतिविभ्रमाद्य यत्किञ्चिद्गुणं लिखितं मयात्र ।
तत् सर्वमार्थं परिशोधनीयं क्रमालिखेयञ्च शिवप्रसादात् ॥

3531.

४३९६ रुद्रसंहिता *Rudra-samhitā*

(तृतीयखण्ड पार्वत्युपाख्यानम्) ।

Of the Śiva-puranam.

Substance, country made paper 13½ x 5½ inches Folia 125 Lines,
10 on a page Extent in slokas 2 936 Character, modern Nagara
Date, Sarpvat 1926 Appearance, fresh Complete

Beginning .—

श्रीगणेशाय नमः । श्रीमौरीशङ्कराय नमः ।

अथ रुद्रसंहिताया तृतीयखण्डो लिख्यते ।

नारद उवाच ।

दाक्षायख्यौ मतो देवौ व्यक्तदेहा यितुर्मखे ।

कथं गिरिचुता ब्रह्मन् नभूव जगदम्बिका ॥ १ ॥

कथं हावा तपोयुगं यतिमाय शिवं च मा ।

एतन्मे पृच्छते सम्पत् कथय त्वं विप्रसत ॥ २ ॥

मन्त्रोवाच ।

पृष्टु त्व मुनिशार्दूल शिवाचरितमुत्तमम् ।
 पावन परम दिव्य सर्वपापहर शुभम् ॥ ३ ॥
 यदा दाक्षायणी देवी हरेण संहिता मुदा ।
 हिमाचले सुचिक्रीडे लीलया परमेश्वरी ॥ ४ ॥
 मत्सुतेयमिति ज्ञात्वा सिधेवे मातृवथ सा ।
 हिमाचलप्रिया मेना सर्वर्द्धिभरनिर्भरा ॥ ५ ॥
 यदा दाक्षायणी दृष्टा गार्दता सतनु जहौ ।
 पित्रा दत्तेण तद् यज्ञे समता परमेश्वरी ॥ ६ ॥
 तदैव मेनका ता सा हिमाचलप्रिया मुने ।
 शिवलोकस्थिता देवीमारराध विशेषतः ॥ ७ ॥
 तस्यामह सुता स्यामित्यवधार्य सती हृदा ।
 तत्तदेवा मनो दधे भवितु हिमवत्सुता ।

2B, इति श्रीशैवे महापुराणे सहस्रंहिताया तृतीयध्याये पार्वत्युपाख्याने
 हिमाचलविवाहो नाम प्रथमोऽध्यायः , 4B, मेनापूर्वगतिकर्णो नाम द्वितीयो-
 ऽध्यायः , 6B, • देवस्तुतिवर्णन नाम तृतीयोऽध्यायः , 8B, • देवसान्त्वन नाम
 चतुर्थोऽध्यायः , etc , etc

There are 55 Adhyayas

It ends with the marriage of Siva with Gauri

End

इत्येव कथितं तत्र शिवोदाहृतं समकूलम् ।
 शोकघ्नो हयंजनक आयुष्यो धनवर्द्धन ॥ ४५ ॥
 य इमं पृष्टुयादित्य शुचिस्तद्गतमानसः ।
 आवयेदाय नियमात् शिवलोकमवाप्नुयात् ॥ ४६ ॥
 हृदमाख्यानमाख्यातमद्भुतं मङ्गलायनम् ।
 सर्वविघ्नप्रशमनं सर्वव्याधिविनाशनम् ॥ ४७ ॥

४६-५२ Phalasruti only

Last Colophon—

इति श्रीशैवं सदापुंगवो ब्रह्महृतापी ततोयगुप्ते पाब्बन्धुपा
ख्याते शिवकैलासगमनवर्णनो नाम पञ्चचाशत्तमोऽध्यायः ।

Post Colophon —

समाप्तोऽयं ततोपखण्डः ।

अथ शुभं सखत् १८२५ मासोत्तमे कार्तिके द्वितीयाया
रविवासरे श्रीगौरीशकराध्यायमो नमः ।

श्रीकैलासवासिने नमो नमः । श्रीगम्बुः ।

श्लोकसंख्या २८३६ ।

3532

8395 *The Same*

(*Yuddha-khanda*)

Being one of the twelve samhitas of the Śiva purāṇa

Substance country made paper 11 x 3½ inches Folia 134 Lines
11 on a page Extent in Slokas 1896 Character modern Vāgara
Samvat 1936 Appearance fresh Complete

Beginning —

श्रीगणेशाय नमः श्रीगौरीशङ्कराय नमः ।

नारद उवाच ।

श्रुतमस्माभिरागन्दप्रदं चरितमुत्तमम् ।

गृह्यमाणं च शम्भोऽयं गणेशस्तन्दसत्कथम् ॥ १ ॥

इदानीं त्वं हि सुप्रोक्तं चरितं वरमुत्तमम् ।

पादुकां च यथा शम्भो भवामि त्रिहस्तं मुखम् ॥ २ ॥

कथं वदाह भगवान् भवराजि सुरदिवाम् ।

चोष्णेकेन च वागेन पुरुषत्वेन वीर्यवान् ॥ ३ ॥

एतत् सखे समाचक्ष्व चरितं शशिमीलितं ।

देवर्षिसुखदं शश्यायाविहृतं प्रभो ॥ ४ ॥

ब्रह्मोवाच ।

एवमेतत् पुरा पृथो व्यासेन ऋषिसत्तम ।

सनत्कुमार प्रोवाच तदेव कथयाम्यहम् ।

4B, इति श्रीशेवे महापुराणे रुद्रसंहिताया युद्धखण्डे त्रिपुरवधोपाख्याने त्रिपुरवर्णनं नाम प्रथमाऽध्यायः , 7A, • देव(1)स्तुतिर्नाम द्वितीयोऽध्यायः , 9A, • त्रिपुरधर्मवर्णनं नाम तृतीयोऽध्यायः , 11B, • त्रिपुरदौघाविधानो नाम चतुर्थोऽध्यायः , 14A, • त्रिपुरमोचनो नाम पञ्चमोऽध्यायः , 16B, • शिवस्तुतिवर्णनं नाम षष्ठोऽध्यायः 18B, • देवस्तुतिवर्णनो नाम सप्तमोऽध्यायः , 19B, • रथादियुद्धप्रकारवर्णनो नामाष्टमोऽध्यायः and so on

There are 59 Adhyayas

It ends —

ब्रह्मनारदसवाद सपूर्णं कथितो मया ।

शिवतत्त्वप्रधानो वै किं भूय ओतुमिच्छसि ।

Last Colophon —

इति श्रीशेवे महापुराणे रुद्रसंहिताया युद्धखण्डे विदलोत्पल-
दैत्यवधवर्णना नाम नवपञ्चाशत्तमोऽध्यायः ।

Post Colophon —

समाप्तोऽयं युद्धखण्डः सवत् १८२६ चैत्रशुक्लदशम्या च भौमे
सपूर्णतामगात् श्रीमहेश्वराभ्या नमो नमः ।

श्रीसाम्बशिव ।

3533.

297. रुद्रैकादशसंहिता । *Rudrakadasi samhita*

Substance country made paper 15x5½ inches Folia, 77 Lines
13 on a page Extent in slokas 4406 Character Nāgara Dito
Samvat 1818 Appearance old Complete

Beginning —

जगतः पितरः शम्भुः जगती मातरः शिवाम् ।

तत्पुत्रश्च गणाधीश नत्वेतद् वर्णयाम्यहम् ।

वागीशा यस्य वदने लक्ष्मीर्यस्य च वक्षसि ।
 यस्यास्ते हृदये सवित त नृनिहमश्च भजे ॥
 एकदा मुनय सर्वे नैमिषारणवासिन ।
 पप्रच्छ परया भक्त्या कामशिष्य गुणान्वितम् ॥

ऋषय ऊचुः ।

सूत सूत महाभाग निरजोव सुखीभव ।
 पितृन्त त्वन्मुखाभोजाच्छात ज्ञानामृत वयम् ॥
 अविद्यया [] पुन किञ्चित् प्रष्टुमिच्छामहेऽनघ ।
 कामप्रसादात् सर्वज्ञो जातोऽसि ह्यनह्यक ॥
 नाद्यात विद्यते किञ्चित् भूत भय भवश्च यत ।
 गुरो रुपा [] समामाद्य सर्वं मार्गीकृत त्वया ॥
 कथय त्व प्रसादेन शिवरूपसमुत्तमम् ।
 ततपूजा परमा दिव्या परित्राण्यप्यनैकशा ॥
 अगुणो गुणलभ्यात (?) कथ लोके महेश्वर
 शिवतत्त्व व(म)य सर्वे न जानीमो विप्रैषत ॥
 सृष्टि पूर्वं कथ देव तन्मध्ये च कथ पुन ।
 तदन्तश्च कथ तिष्ठत शङ्करा लोकशङ्कर ॥
 कथ प्रसन्नता याति प्रसन्नो कि फल पुन ।
 यच्छक्ति सर्वलोकेश्व सर्वं कथय सुमत ॥
 सद्य प्रसन्नो भगवान् सवतीत्यनुसुखम् ।
 एतत् सर्वं तया चान्यत कथनीय त्वयानघ ॥
 इति पृथक्पृथक् तैस्तु श्रुत्वा ह्ययममन्वित ।
 उवाच वचन तत्र ऋषीणा प्रत्ययतां त्वरा ॥

Colophon —

इति श्रीशिवपुराण परिपाटीनामाध्याय ।

End —

अस्ते भक्ति परा प्राप्य मुक्ति वै प्राप्नुयात् पुन ।
 शिष्ये भक्ति शिष्ये भक्ति शिष्ये भक्ति भवे भवे ॥

Colophon :—

इति श्रीशिवपुराणे व्याससूतमवादे प्रकरणनिरूपणो
नामाध्याय । ६६ ।

औरस्तु । शुभमस्तु । संवत् १८१८ मीति माघवदौ पक्षमी
वार वौदश्या । पोषि समाप्तकौ । या निहानचन्द्रका मध्ने ।

In a different hand :—

सद्वैकादशसंहिता ।

Rajendralāla calls this work Uttara-bhaga of Rudra-samhita, and gives its extent as 76 Adhyāyas and 12,260 slokas

Names of chapters—

- (1) परिपाटो, (5) शिवब्रह्माष्टनिर्माणम्, (6) एष्टिनिरूपणम्, (7 and 8) शिवपूजनविधि, (9) तारक + + देवगमनो नामाध्याय, (10) शिवतपोवर्णनम्, (11) पार्वतीपरावर्त्तनम्, (12) पार्वतीय (१) (13) पार्वतीवरप्रदानम्, (14) शिवनिमन्त्रणम्, (15) विवाहवर्णनम्, (16) मेनाञ्चानमय, (17) पार्वतीविवाहवर्णनम्, (18) त्रिपुररजय (१६ ?), (19) त्रिपुरवर्णनम् (१६ ?), (20) त्रिपुरदौक्षाविधानम्, (१७ ?), (21) त्रिपुरविजय, (22) देवताप्रार्थना, (23) [त्रि]पुरवध, (24) पूजाविधानम्, (25) पूजाविधौ, (26) पूजाविधौ, (27) विधौ (?). (28) पूजाविधि, (30) पूजाविधिनिरूपणम्, (31) गणयुद्धम्, (32) गणयुद्धभङ्गो नाम, (34) वचनम्, (35) गणपतिपरिणय, कार्तिकागमनम्, (36) शिवमहिमनिरूपणम्, (38) रुन्दिमाहात्म्यम्, (39) गङ्गावर्णनम्, (40) लिङ्गविधानाध्याय, (41) अम्बकेश्वरमहिमनिरूपणम्, (42) वटुकोत्पत्तिनिरूपणम्, (43) ज्योतिर्लिङ्गवर्णनम्, (44) ज्योतिर्लिङ्गनामाध्याय, (45) ज्योतिर्लिङ्गमहिमनिरूपणम्, (46) शिवभोमेश्वर, (47) ज्योतिस्वरूपमहिमा, (48) ज्योतिर्लिङ्गनिरूपणे का० महिमा० नामाध्याय, (49) विश्वेश्वरमहिमनिरूपणम्, (50) अम्बकमहिमनिरूपणम्, (51) पक्षकमहिमनिरूपणम्, (52) ज्योतिर्लिङ्गनिरूपणम्, (53) नागेशमहिमनिरूपणम्, (54) ज्योतिर्लिङ्गमहिमनिरूपणम्, (56) रुद्रसिद्धयस्त्रिजे वाक्पतिरूपणम्, (57)

वचनविशेषः, (58) नृसिंहचरित्रं सम्पूर्णम्, (60) शिवमहिमनिरूपणम्, (61) व्यञ्जनतप कथात्मम्, (62) व्यञ्जनद्वन्द्वप्रमाणनिरूपणम्, (63) शिवानन्दमन्त्रम्, (64) व्यञ्जनवरप्रदानम्, (65) पार्ष्णीयाध्यायः, (66) शिवसाधनविधिराजः कृष्णवृत्तान्तनिरूपणम्, (67) विष्णुसुदर्शनम्, (68) महाशिवमविष्णुपत्तिकथो नामाध्यायः, (69) शिवसाधनमहिमनिरूपणम्, (70) शिवसाधनविधिः, (71) शिवरात्रिकथनम्, (72) मुक्तिनिरूपणम्, (73) ज्ञानप्रकरणम् ।

The chapters are carelessly numbered, and the last is marked 69. After correcting the errors in numbering we get 73 chapters in all and not 76 as in L.

3534.

8400. कोटिरुद्रसंहिता । *Koti-Rudra-samhita*

Substance, country made paper 11 x 3½ inches Folia 102 Lines 10 on a page Extent in Slokas, 2,600 Character modern Vāgara Date, Sampat 1923 Appearance, fresh Complete

Beginning :-

श्रीगणेशाय नमः । श्रीगौरीशङ्कराय नमः ।

अथ कोटिरुद्रसंहिता लिख्यते ।

यो धत्ते निजमप्ययैव भुवनाकारं विकारोन्मूलनं
यस्याहं करुणाकटाक्षविमर्शो भर्गापवर्गाभिधौ ।
प्रत्यङ्मुखोऽसुरादयं हृदि सदा पश्यन्ति यद्योगिनः
तस्मै शैलसुतापिताङ्गवपुषे शम्भुसन्तोजने ॥ १ ॥

चक्रमयं ऊचुः ।

सम्पुत्तं त्वया सूर्य लोकाणां हितकाम्यया ।
शिववतारमाहात्म्यं शान्तव्यादनमन्वितम् ॥ २ ॥
पुनश्च कथ्यतां ताव शिवमाहात्म्यमुत्तमम् ।
लिङ्गसम्बन्धिं सुप्रोक्तं धन्यस्तु शैवसत्तमम् ॥ ३ ॥
शङ्खपत्तञ्जलमुखाभ्योऽज्ञातं हस्तां स्मो वयं प्रभो ।
शैवं यशोऽमृतं रम्यं तदेव पुनरुच्यताम् ॥

एषिष्या यानि लिङ्गानि तीर्थे तीर्थे शुभानि हि ।
 अन्यत्र वा ग्यन् यानि प्रभिद्धानि कृतानि वै ॥
 तानि तान च दिव्यानि लिङ्गानि परमेश्वर ।
 व्यासशिष्य समाचक्ष्य लोकानां हितकाम्यया ॥

It concerns itself with the phalho emblems of Siva in different Tirthas, also with theology and devotional performances of Saivism. There are 43 chapters

End —

इयं हि संहिता पुण्या कोटिरुदा कथापरा ।
 चतुर्थी सपुराणस्य कथिता मे मुदावहा ॥
 एता यः पश्यन्त्याङ्गुल्या यावयेद्वा समाहित ।
 स भुक्तेहाखिलान् भोगान् अन्ते परगतिं लभेत् ॥

Last Colophon —

इति श्रीशैवे महापुराणे कोटिरुद्रसंहितायां ज्ञाननिख्यत
 नाम त्रिचत्वारिंशत्तमोऽध्यायः ॥

Post Colophon —

भाद्रशुक्लचतुर्दश्या भौमे सपूर्णतामगात् ।
 वशीघरनिमित्तार्थं लिखिता संहिता मया ॥
 सवत् १९२५ शिवपुराणान्तर्गते कोटिरुद्रसंहिता चतुर्थी ४
 अध्याय ४३ पत्र १०२ ।

शैव पुराण सुखद तदन्तर्गतसंहिता ।
 कोटिरुद्राक्षया ज्ञेया लिङ्गमाहात्म्यनिर्भरा ॥
 पञ्चविंशतशतश्लोकसख्यामत्र प्रकीर्त्तिता (?) ।
 यथादर्शं तथा लेखि भवानोदीवशर्मणा ॥

श्री शिव ॥

There is another *Koṭi Rudra-saṃhitā* in the *Bhaviṣya purāṇa*, see Burnell 203b

3535

5239 वायवौयसंहिता । *Vayavīya-saṁhitā*

(शिवपुराणीया) ।

Substance country made paper 14x7 inches 3 oia 03 Lines 17
on a page Extent in slokas 5000 Character Nagara of the early
nineteenth century Appearance old and discoloured

Last Colophon

44A, इत्यादिपुराणे श्रीशिवे वायवौयसंहिताया पूर्वभागे
निर्गोऽध्याय २० ।

ॐ नम शिवाय ॥

Beginning —

श्रीगणेशाय नम ।

नम शिवाय नमोमाय सन्नताय सत्सुतये ।
प्रधानपुरुषेशाय सर्वस्यिद्यन्तहेतवे ।
प्रह्लादप्रतिमायस्य ऐश्वर्यस्यापि सर्व्वदम् ।
स्वामित्वञ्च विभुत्वञ्च स्वभाव सत्त्वचक्षते ॥

धर्मक्षेत्रे महातीर्थे गङ्गाकालिन्दिसङ्गमे ।
प्रयागे नैमिषारण्ये ब्रह्मलोकस्य वर्त्मनि ॥
मुदय संश्रितात्मानं संलवतपरायणा ।

महामन्त्रं वितन्निरे ॥

तत्र सच्च समाकण्य तथामस्मिद्वृक्षमेषाम् ।
साक्षात् सत्यवतीं सूर्योर्वेदव्यासस्य धीमतम् ।
श्रिष्टो महात्मा मेधावी त्रिषु लोकेषु विभुतः ।
पञ्चावयवयुक्तस्य तत्त्वस्य गुणदोषवित् ॥

ध्याजगाम स त देशं सुत धौराणिश्रोतम ॥

ऋषय उचुः ।

लोमहर्षण सर्वज्ञ भवान् वै भाग्यगौरवात् ।

पुराणविद्यामखिलां ध्यामान् प्रत्यक्षदृश्यः ।

... ..

वेदान्तसारस्वत्सं पुराणं आवयासु नः ।

3A, इति श्रीमच्छैवपुराणे वायव्यसंहिताया पूर्वभागे विद्यावतारकथनं नाम प्रथमोऽध्यायः; 5B, इति श्रीवायव्यसंहिताया पूर्वभागे द्वितीयोऽध्यायः; 6A, • तृतीयोऽध्यायः; 10A, • चतुर्थोऽध्यायः; 11A, • पञ्चमः, 12A, • षष्ठोऽध्यायः; 12B, पूर्वभागे षष्ठमोऽध्यायः; 14A, • अष्टमोऽध्यायः; 15A, • नवमोऽध्यायः, 16A, • दशमोऽध्यायः; 17B, • एकादशोऽध्यायः; 18A, • द्वादशोऽध्यायः, 19A, • त्रयोदशोऽध्यायः; 20A, • चतुर्दशोऽध्यायः, etc, etc.

Pūrva-bhāga consists of 30 adhyāyas. It comes to an end in leaf 44A.

इति श्रीशैवे महापुराणे वायव्यसंहिताया पूर्वभागे त्रिंशोऽध्यायः । पूर्व-भागः समाप्तः ।

The upanibbaga also has 30 Adhyayas beginning from Fol 44A to 93B

It ends thus:—

अथ च ते पशुपाशमुमुन्तया

(?) स्त्रीकृतया कृतया कृतपाशुपतव्रताः ।

अधिकृताखिलबोधनमाधय

परमनिर्वृतिमादुरनिन्दिता ॥

3536.

991. *The Same.*

Substance, country-made paper 16½ x 6 inches 1°ohn, 85 Lines, 12 on a page Extent in Slokas, 3,900 Character, Nāgara Date, Samvat 1819 Appearance, old

It contains both the parts comprising 30 chapters each.

Śaiva-purāṇa consists of twelve sections called Samhitās. For first portion of the Vāyaviya Samhita see I O. Catal No 3617

Post Colophon Statement.—

शिवार्पणमस्तु । सवत् १८१८ चैत्रमासे शुक्लपक्षे प्रतिपदा
वार सुकरवार ॥

3537.

8398 *The Same*

Substance country made paper 13½×6½ inches Folia 70 Lines, 10 on a page Extent in Slokas 2 000 Character, Nāgara Appearance, fresh

It contains the first part only for which see I O. Catal No 3617. In I O Catal and in our previous numbers this work contains 30 Adhyayas. But in the present MS there are 35 Adhyāyas

Last Colophon —

इति श्रीशैवे महापुराणे वायवोयसहिताया पूर्वभागे उप-
भन्यचरितवर्णेन नाम पञ्चविंशोऽध्यायः ।

Post Colophon —

इति वायवोयसहिताया पूर्वोद्ध ममाह पौषकृष्णचतुर्दश्या
शनी च पूर्णतामगात् । सवत् १८२५ । श्री साम्निशिव ॥

3538.

536. *The Same*

For the manuscript see L 1283 and for the work Oxf Catal p 76A and Bih p. 220

The MS is incomplete at the end

3539.

8399. *The Same*

(उत्तरभागः) ।

Substance, country-made paper 14×5½ inches. Folia, 103. Lines 10 on a page. Extent in Slokas, 309. Character, modern Nāgara. Appearance, fresh. Complete.

It contains the second part for which see I.O. Catal. No. 3617 Part II. In the present MS there are 41 Adhyāyas; whereas in the I.O. MS. referred to above, there are 30 only.

Last Colophon :—

इति श्रीशैवे महापुराणे वायव्यसंहितायामुत्तरभागे
व्यासोपदेशश्रीशिवगुणमाहात्म्यवर्णनं नाम एकचत्वारिंशो-
ऽध्यायः ॥ ४१ ॥

श्रीशिवपुराणवायव्यसंहितायामुत्तरभागः समाप्तः ॥

It is thought to be an exposition of the doctrines of the Pāśupatas, a Śaiva sect.

3540.

8394 कैलाससंहिता । *Kailāsa-saṃhitā*

Being one of the twelve saṃhitās of the Śiva-purāṇa

Substance, country made paper 13½×5½ inches. Folia, 56. Lines, 10 on a page. Extent in Slokas, 1,400. Character, modern Nāgara. Appearance, fresh. Copied in Samvat 1935.

Beginning :—

श्रीगणेशाय नमः ।

अथ कैलाससंहिता निख्यते ॥

नमः शिवाय सांभवाय सगुणाय ससूनवे ।

प्रधानपुरुषेशाय सर्वस्थित्यन्तहेतवे ॥

अथ उच्यते ।

अद्वैतस्य अनायासाभिहितं भौमोक्तं महिना ।
कैलासमहिमो नृपि शिवसत्त्वविवर्द्धनीयम् ।

याम उवाच ।

दिशवच्छिद्यते पुनर्नयमनो मङ्गलम् ।
नामानमो मन्त्रकामा मुनय छत्रमविम् ।
निर्गुणं तस्मात्त मघाव्यं हिमे काशीं ममादिना
व्यानयमेवेति तन्ना ददृशुर्मणिफलिकाम् ।
तत्र गत्वा मुनतर्ष्य दवादीनय जाड्योम् ।
दृष्ट्वा गत्वा मुनीन्द्रास्ते विश्वेश त्रिदशैश्वर्यम् ।
नमस्तुभ्यस्तु भवत्य भवता परमया पुनः
शततदादिभि स्तुत्या स्तुतिभिर्वेदपाठना ।
आत्मानं मेनिरे मञ्जुं जनायां वपमित्यत ।
शिवप्रोया संपूर्णाया शिवभक्तिरता मया ।
तस्मिन्ममते सूत पद्यकोशदिभृष्टया
गत्वा भगवत शीघ्रं मुना ते त ववन्दिरे ।
भौमि विश्वेश्वरं सान्नाहेवदेवमुमायतिम् ।
नमस्तुभ्यस्तु (तस्मात्क) नै साकं मुक्तिमण्डपमाविशत् ।
तन्नामोक्तं महात्मानं मृतं पौराणिकोत्तमम् ।
अर्घ्यादिभिरुक्तं गर्जं मुनय समुपाश्रयत ।

मुनय उचुः ।

व्यासशिष्य महाभाग सत पौराणिकोत्तम
अन्तः क्व शिवसङ्गो हि सर्वार्थज्ञ ज्ञानसागरः ।
भवन्मेव भगवान् व्यास सर्वज्ञमद्वयम् ।
अभिहितं पुराणानां गुह्यं समथोक्तयत ।
तस्मात् पौराणिको विद्या भवतो हृदि सम्यया
पुण्यलानि च सर्वार्थानि वेदाद्यैः प्रवदन्ति हि ।

वेदा प्रणवसम्भूता प्रणवार्थे महेश्वर ।

अतो महेश्वरम्यानं त्वयि धिष्णं प्रतिष्ठितम् ॥

3A, इति श्रौते मन्त्रापुराणे कैलासमहितायां मुनिप्रश्नो नाम प्रथमोऽध्यायः ;
4B, • देवीकृतप्रप्रवर्णनं नाम द्वितीयोऽध्यायः ; 7A, • सप्तगामपञ्चतिवर्गनं
तृतीयोऽध्यायः ; 8B, • सप्तगामाचारवर्गनं नाम चतुर्थोऽध्यायः ; 10A, • सप्तगाम-
मण्डलविधिवर्णनो नाम पञ्चमोऽध्यायः ; 13B, • न्यासवर्णनं नाम षष्ठोऽध्यायः ;
16B, • शिवध्यानपूजनवर्णनं नाम सप्तमोऽध्यायः ; 18B, • पूजावर्णनं नाम
अष्टमोऽध्यायः ; 21A, • प्रणवार्थपञ्चतिवर्गनं नाम नवमोऽध्यायः ; 22B,
• सूत्रोपदेशो नाम दशमोऽध्यायः , 25A, • वामदेवप्रप्रवर्णनं नाम एकादशो-
ऽध्यायः ; 29B, • सप्तगामविधिवर्णनं नाम द्वादशोऽध्यायः ; 33A, • त्रयोदशो-
ऽध्यायः , 35A, • शिवप्रणवरूपवर्णनं नाम चतुर्दशोऽध्यायः ; 37A,
• उपासनामूर्तिवर्णनं पञ्चदशोऽध्यायः , 40B, • शिवतत्त्ववर्णनं नाम
षोडशोऽध्यायः ; 43A, • शिवाद्देवज्ञानकथनं नाम सप्तदशोऽध्यायः ; 45A,
• सप्तगामपञ्चतो शिष्यकरणविधिर्नामाष्टादशोऽध्यायः ; 47B, • योगपट्ट
विधिवर्णनो नाम एकोनविंशोऽध्यायः , 49A, • द्यौरन्तानविधिवर्णनं नाम
विंशोऽध्यायः ; 52B, • यतीनामरणान्तरं दशाष्टपर्यन्तलक्ष्यवर्णनं नाम एकविंशो-
ऽध्यायः ; 54A, • यतीनामेकादशाष्टलक्ष्यवर्णनं नाम द्वाविंशोऽध्यायः , 56A,
• (Last Colophon) द्वादशलक्ष्यवर्णनं नामपूर्वकव्यामादिशिष्यवर्गवर्णनो नाम
त्रयोविंशोऽध्यायः ।

It ends —

अत्रैव सुखमासीत् श्रीविश्वेश्वरपादयो ।

सायुज्यरूपामतुला भजध्व मुक्तिमुत्तमाम् ॥

अहं गुरुपदाम्भोजसेवायै वादरात्रमम् ।

गमिष्ये भवता भूय सत्सम्भाषणमस्तु मे ॥

Post Colophon —

समाप्ता कैलासमहिता मार्गं श्लाघ्यतुष्ट्यां बृधे भवत १८३५

श्री मान्य शिव श्लोकसंख्या १३३१ ।

शिवभक्तोद्धारणशिवमाहात्म्यवर्णनम् नाम छत्तीसोऽध्यायः , 11B, • शिवमाया
 प्रभावो नाम चतुर्थोऽध्यायः , 13B, • मन्त्रापातकवर्णनं नाम पञ्चमोऽध्यायः ,
 16A, • पापभेदवर्णनं नाम षष्ठोऽध्यायः , 18B, • नरकलोकमार्गयमदूत
 स्वरूपवर्णनं नाम सप्तमोऽध्यायः , 20B, • नरकलोकवर्णनं नामाष्टमोऽध्यायः ,
 22B, • सामान्यनरकगतिवर्णनं नाम नवमोऽध्यायः , 25A, • नरकगतिभोग
 वर्णनो नाम दशमोऽध्यायः , 27A, • अन्नदानवर्णनं नाम एकादशोऽध्यायः ,
 29B, • तपोमाहात्म्यवर्णनं नाम द्वादशोऽध्यायः , 31B, • पुराणमाहात्म्यवर्णनं
 नाम त्रयोदशोऽध्यायः , 32B, • सामान्यदानवर्णनं नाम चतुर्दशोऽध्यायः ,
 34B, • ब्रह्माण्डकथने पाताललोकवर्णनो नाम पञ्चदशोऽध्यायः , 36A, • ब्रह्माण्ड
 वर्णनो नरकोद्धारवर्णनो नाम षोडशोऽध्यायः , 38A, • जम्बूद्वीपवर्णनो नाम
 सप्तदशोऽध्यायः , 41B, • ब्रह्माण्डकथने सप्तद्वीपवर्णनं नाम अष्टादशोऽध्यायः ,
 43A, • लोकवर्णनो नाम एकोनविंशोऽध्यायः , 45A, • मानुष्यविशेष
 कथनो नाम विंशोऽध्यायः , 47A, • मरणफलवर्णनो नाम एकविंशोऽध्यायः ,
 49A, • देहोत्पत्तिवर्णनो नाम द्वाविंशोऽध्यायः , 52A, • सत्कारिषिकत्वाया
 देहाशुचिष-वालाशयवर्णनो नाम त्रयोविंशोऽध्यायः , 53B, • स्त्रीप्रभाव-
 वर्णनो नाम चतुर्विंशोऽध्यायः , 57B, • कालज्ञानवर्णनं नाम पञ्चविंशोऽध्यायः ,
 59B, • कालवैचनवर्णनो नाम षट्त्रिंशोऽध्यायः , 61A, • कालवैचनशिवप्राप्ति-
 वर्णनो नाम सप्तत्रिंशोऽध्यायः , 62B • ज्ञायापुरुषदर्शनो नामाष्टाविंशोऽध्यायः ,
 64A, • आदिसर्गवर्णनो नाम नवविंशोऽध्यायः , 66A, • सर्गवर्णनं नाम
 विंशोऽध्यायः , 68A, • सर्गतापसवर्णनं नाम एकत्रिंशोऽध्यायः , 70B,
 • कश्यपवशवर्णनं नाम द्वात्रिंशोऽध्यायः , 71B, • सर्गवर्णनं नाम त्रयस्त्रिंशो
 अध्यायः , 75B, • मन्वन्तरातुकोत्पत्तिं नाम चतुस्त्रिंशोऽध्यायः , 77B, • मन्वन्तर-
 कोत्पत्तिं वैवस्वतसुतवर्णनं नाम पञ्चत्रिंशोऽध्यायः , 80B, • मनुपुत्रवशवर्णनो
 नाम षट्त्रिंशोऽध्यायः , 83A, • मनुवशवर्णनं नाम सप्तत्रिंशोऽध्यायः ,
 85B, • सत्यव्रतादिसगरपश्यन्तवशवर्णनं नाम अष्टत्रिंशोऽध्यायः , 88A,
 • वैवस्वतवशप्रभाववर्णनं नाम एकोनचत्वारिंशोऽध्यायः , 90B, • आद्भकन्ते
 पिष्टप्रभाववर्णनं नाम चत्वारिंशोऽध्यायः , 93A, • पितृसर्गसप्तव्याधगतवर्णनं
 नाम एकचत्वारिंशोऽध्यायः ।

It ends :—

संहितेयं महापुण्या शिवभक्तिविवर्द्धनौ ।
 नानाख्यानसमायुक्ता मुक्तिमुक्तिप्रदायका ॥
 य एवं पश्येत्पुण्याद्भक्त्या आवेष्टा समाहितः ।
 पठेद्वा पाठयेदापि स याति परमा गतिम् ॥
 यस्य गेहे स्मिता चयं लिखिता ललिताक्षरैः ।
 संपूजिता च विधिवत् सर्वान् कामानवाप्नुयात् ॥
 भूतप्रेतपिशाचादिदुष्टेभ्यो न भयं कश्चित् ।
 पुत्रपौत्रादिमम्यत्तिं लभत्येव न संशयः ॥
 तस्मादियं महापुण्या संहिता भौमसंहिता ।
 श्रोतव्या पठितव्या च शिवभक्तिमभीप्सुभिः ॥

Last Colophon :—

इति श्रीशैवे महापुराणे भौमसंहितायां पिटकल्पे पिट-
 प्रभाववर्णनं नाम द्विचत्वारिंशोऽध्यायः ॥ ४ ॥ समाप्तं ।

Post Colophon :—

संवत् १८२५ माघोत्तममासि कार्तिके शुक्लपक्षे नवम्या
 रविवारदि ॥
 श्लोकसंख्या २१६८ ।

3542.

4566B मानवोसंहिता । *Mānavi-samhitā*.

Being one of the samhitās of Śiva-purāṇa.

Substance, country-made paper. 18½ × 6½ inches Folia, 60 Lines,
 14 on a page Extent in Slokas, 3,300 Character, Bengali of the nine
 teenth century. Appearance, fresh Complete

The samhitā is not enumerated in L. 123 nor in Cat
 Cat. Vol. I.

Beginning :—

ॐ नमः शिवाय ।

नमस्तस्मै परेशाय निर्गुणाय गुणगमे ।

शिवाय परमेशाय शङ्कराय भद्राक्षणे ।

नमः उच्यते ।

लोमहर्षं चैवं यत् पुमान् परितोर्लिनम्

तस्योपरि विभास्य तत्र नो वाचस्पतिः ।

तत्रात्मना गाथा गच्छेत् जन्मनि ।

अस्मान् विषयगुणान् स्वस्वमपि नृपतिम् ।

मन्त्रवत् । सुतस्यास्य धियः शिखो हि मूढः ।

यासेनोक्त पुरातनम् श्रवणं मतिं न मूढः ।

सुत उवाच ।

शब्दवैपायनं देव नमस्यामि सुत । तदा

तस्माद्भगवन् प्राप्तं पुमान् शिवभक्तितमम् ।

तस्योपरि विभास्य च कथयिष्यामि सुतम् ।

पुरा वैवस्वतो देवो मनुष्यैर्विदाम्बरम् ।

पद्मच्छुभाक्षरं देव पितरं लोकपूजितम् ।

मनुष्याय ।

किन्तु ब्रह्म किमध्यास्य किन्तु परममङ्गलम्

कस्याश्चावग्रमा सर्वे सदेवास्तुरमानुषा ।

कस्य प्रसादात्त्रैलोक्यं परं निर्व्याजमृच्छति ।

भरामरानुत् क्रो वा कस्य धाम भगदत्तम् ।

योगिनः कः समाश्रित्य योगं सम्पन्नमन्ति च ।

यस्याश्च यमो देवो भोक्ता दूरं पलायते ।

कस्यादेशमनुप्राप्य घनदोऽपि घनं ददेत् ।

सृष्ट्योऽपि मन्दं तपति कस्यादेशवशादिति ।

किन्तु अस्त्वप्यस्तं वेदान्तेषु प्रतिष्ठितम् ।

कस्मादित्यमिदं जातं कस्मिन् वा लयमेव्यति ।

कस्य ब्रह्मादयो देवा वशे तिष्ठन्ति सर्वदा ।
 तदेवमथवानेकमुभयं वा वद प्रभो ॥
 केन वा ज्ञायते सम्यगयमर्थं इदं वच ।
 इति तस्मिंस्तु किं पुरुष तस्य ज्ञान किमात्मकम् ।
 चरित तस्य किन्तात किं तीर्थं तदधिष्ठितम् ।
 तेषामनुग्रहस्तदत् सद्यत्तात्तदधिष्ठितम् ॥
 लक्षणाश्च पुराणानां व्रतानाश्च क्रमो यथा ।
 वर्णानामाश्रमाणाश्च सदाचारविधि कथम् ॥
 आहु कथं वा क्रियते प्रायश्चित्तं विधे कथम् ।
 एतत् सर्वं हि भगवन् सर्वं वक्तुमिच्छामि ॥

It ends thus :—

एकतस्मिन्पुरो वेदा पुराणानि तथैकत ।
 पुराणं चैकतं शैव तस्माच्चैभं पठेद्दिना ॥
 पुराणमेतत् संश्रुत्य प्रयाति परमं यदम् ॥

Colophon :—

इति श्रीशैवे महापुराणे मानवौसंहिता समाप्ता ।

Post Colophon .—

शुभमस्तु शकाब्दा १७४० ।

किं वर्ण्यते द्यौतकुशलैककाव्य
 दिव्य प्ररत्नसिद्ध घटाघटनस्य भवम् ।
 श्रीरामलोचनमनोमुदितस्य राम-
 चन्द्रस्य शशचरित चरणे भवान्या ॥
 हर्म्यस्य लक्ष्मीः किमु वर्ण्यं [तिष्ठ]
 हिमालयस्थेव शुभप्रभस्य ।
 स्वर्गद्वयाङ्ग वितरतिबोद्ध-
 मास्ते महेशो दधिवामनाथ्य ॥

वेदोय ब्रह्मणा प्रोक्तो ब्रह्मेव सुवर्ण्यया ।
 चतुर्धा वक्ष्यमतिमान् शिष्यान्ध्यापयत् पृथक् ।
 तेषां सुखोपविष्टानां कथा कथयतां पराम् ।
 तत्र चाध्यात्मधर्माणां ब्रह्मगन्तव्यः शुभः ।
 अतुल्यदार्ढ्येऽप्योणां दर्शनं गतवान्मयि ।
 स ददर्श सखामोनान् ब्रह्मर्षीन्मित्रितोजसः ।
 ततः समूहयामास ब्रह्मर्षीन् सशितव्रतान् ।
 विधिना ब्रह्मगोजेन (?) भगवान् ब्रह्मण्य सुतः ।

एष्टुः ऋषिभिस्तत्र ब्रह्मपुत्रो महाभुनिः ।
 लिङ्गार्चनविधिश्चैव देवदेवस्य पूजनम् ।
 प्रासादस्य च साक्षात्स्य देवदेवस्य धीमतः ।
 सवत्सरस्य यत् सूक्तं शिवदं परमं पदम् ।
 पञ्चभिर्नविधिश्चैव पुनरावर्त्तिकताया ।
 मूर्त्तीनां च विभागस्य मन्त्रस्य परमं विधिम् ।
 स्थानानि प्रष्टुमिच्छामि तदस्य तु महात्मनः ।
 उपविष्टुः भगवान् योगीशो ब्रह्मण्य सुतः ।
 तपो वयोऽनुरूपाच्च प्यासनेषु यथाक्रमम् ।
 इति श्रीशिवपुराणे प्रथमोऽध्यायः ।
 अथ तैर्मुनिभिः सर्वैः दिवाकरसप्तप्रभैः ।
 ररात्राभ्यधिकं ब्रह्मा तैश्च ब्रह्मर्षिभिर्यथा ।
 स तानुवाच धर्मात्मा भगवान् योगधर्म्मवित् ।
 छाताङ्गलिपुटा सर्वैः ऋषयः समभाषत ।
 ऋषय ऊचुः ।

भगवन् श्रोतुमिच्छामस्तु पुण्यं सनातनम् ।

(?) शिव पुराणदेवस्य यदुक्तं तद्ब्रवीहि न ॥

नहि किञ्चिद्विदिन त्रैलोक्यज्ञानवानमि ।

म एवमुक्तस्तैर्विप्रैश्चक्षपचाऽप्रवीणम् ।

मन्त्रकामम् उवाच ।

श्रेष्ठे पुराण भवन्त ऋणध्वं दिनमत्तमा ।

मयोत्थमान तत्त्वेन देवगुह्यं मनातनम् ।

This agrees with Śaṅkha-kumara-saṁhitā as noticed in H P R II, 237 But it differs at the end

It ends thus —

वर मन्त्रकामस्तु एष्टो ध्यामिन् प्रीयता ।

मुनीन्द्र कथयामास पुराणं श्रितसम्भवम् ।

सर्वार्थयनमायुक्तं सन्वन्तरजगतस्मितम् ।

तस्माद्ययमपि प्राप्य भूत पाशुपतं दिशः ।

अभ्यस्य सकलं योगमौन्दरालयमाप्स्यथ ।

इति विदितपदाणां देवदेवप्रभावे

भवन्तु भुवनभर्तुर्देवदेवस्य भागाः ।

तत इह परमान्तं प्राप्य योगं सुरेन्द्रा

परमपरममन्त्रं प्राप्य देवाभिवाचनम् ।

Colophon —

इति श्रीशिवपुराण समाप्तम् (१)

Every leaf has, on margin, शिवपुराणे प्रथमखण्ड ।

It is complete in 56 chapters

Part II

Śiva purana Uttara khaṇḍa (not one of the 12 Saṁhitas) of the Mahapurana but a part of another Śiva purana (See Oxf 75A)

It begins thus —

ॐ नमः शिवाय ।

वागीशी दक्षिणाङ्गादजनि मधुरिपुत्रमिता यस्य वदा

वाहो यो वै मुनीन्द्रैरजगतद्दयैर्गोपयत मामगानैः ।

गौर्वाणा शक्रमुखा दितिसुतसहिता य विदुर्नं सरूपात्
 य कर्त्ता याति भोक्ता मकलभगदिदं शम्भवेऽस्मै नमोऽस्तु ॥
 पुण्या पापविनिर्मुक्ता नैमियारण्यवासिनः ।
 मुनय शिवमन्त्रिणा मृत पद्मच्छूरादरात् ॥

मुनय ऊचुः ।

अस्माभि शिवमाहात्म्यं पुण्यं त्वत्त श्रुतं वञ्ज ।
 इदानीं गुणकर्मणि पुनर्नृदि विप्रोषत ॥
 अमृतपायायिता नृणां सन्तोषो नैव जायते ।
 गावस्तृणमिवारण्ये प्रायेयन्ति नव नवम् ॥

Colophon:—

2B, इति श्रीशिवपुराणे उत्तरखण्डे भृश्यादिव्याससवादे प्रथमोऽध्याय
 5A, • तुष्टिबामदेवमवादे लिङ्गोत्पत्तिर्नाम द्वितीयोऽध्याय . 9A, • लिङ्ग
 माहात्म्ये तृतीयोऽध्याय . 12A, इति श्रीशिवपुराणोत्तरखण्डे द्वादशव्योतिर्लिङ्ग
 चरिते चतुर्थोऽध्याय , 14A, • तुष्टिबामदेवमवादे त्रिपुरवधे ब्रह्मादौना हिम
 बद्रूमन नाम पञ्चमोऽध्याय , 16A, त्रिपुरवधोपाये शङ्करबाण नाम षष्ठो
 अध्याय , 18B • त्रिपुरवधो नाम सप्तमोऽध्याय , • शिवदेवतामवादे अष्टमो
 अध्याय . 24B, • दक्षायण्यमिप्रवेशो नाम दशमोऽध्याय , 27A, • दक्षयज्ञ
 विध्वंसो नाम एकादशोऽध्याय , 29B, • ब्रह्मन्मवधो नाम द्वादशोऽध्याय
 32A, • उमोत्पत्तिर्नाम त्रयोदशोऽध्याय , 34B, • कन्दर्पदहन नाम चतुर्दश
 तमोऽध्याय , 36B, • वरदान नाम पञ्चदशोऽध्याय , 39B, • उमावरदान
 नाम षोडशोऽध्याय 42B, • गौरीविवाहो नाम सप्तदशोऽध्याय , 44A,
 • तारकवधो नामाष्टादशोऽध्याय , 47A, • गणेशोत्पत्तिर्नामो नविंशोऽध्याय ,
 50B, कन्दर्पोत्पत्तिर्नामो नविंशोऽध्याय , 53B, • नन्दिकेश्वरोत्पत्तिर्नाम एक
 विंशोऽध्याय 56B, • मल्लिकार्जुनामहात्म्ये मङ्गोत्पत्तिर्नाम द्वाविंशोऽध्याय ,
 60B, वाराणसीमाहात्म्ये त्रयोविंशोऽध्याय , 62A, • अन्तर्गङ्गीयात्रा नाम
 चतुर्विंशोऽध्याय , 65B, • वाराणसीमाहात्म्ये पञ्चकोशीयात्राया महाकाल
 गणोत्पत्तिर्नाम पञ्चविंशोऽध्याय , 69A, • कीर्त्तिवासासुरवध षड्विंशोऽध्याय
 72A, • बिन्दुङ्गदात्पत्तिर्नाम सप्तविंशोऽध्याय , 74B, • गजक्रोडायामष्टा

त्रिशतितमोऽध्याय 76A, • त्रिभुवनेश्वराष्टोत्तरशतनामस्तोत्रकथनं नाम
 उक्तत्रिशोऽध्यायः, 80A, • एकान्तमाहात्म्य त्रिशतमोऽध्याय, 82B, • वराह-
 प्रसाद एकत्रिशोऽध्याय, 84B, • मार्कण्डेयप्रसादे मृशुङ्गणो नाम त्रयस्त्रिशो-
 ऽध्याय, 91B, • शिवरात्रिमाहात्म्ये निषादमुक्तिचतुस्त्रिशोऽध्याय, 95B,
 • शिवरात्रिमाहात्म्ये हज्जमर्षैरिमुक्तिर्नाम पञ्चत्रिशोऽध्याय, 97A इति •
 नक्तवतमाहात्म्य नाम षट्त्रिशोऽध्याय । समाप्तश्चाय ग्रन्थः ।

It ends thus —

नक्तवतपरं मन्त्रं कैलासे प्रमयेश्वरा ।
 दृष्ट्वाश्चयन्ति विविधैर्यत्नैर्मनोहरैः ।
 यत्र चतुर्दशो नक्तमाहात्म्यं कथितं तत्र ।
 सर्वपापहरं साक्षात् शिवलोकप्रदायकम् ।
 इमं नक्तविधिं मुखे श्रुत्वा भक्तिपरायणः ।
 चतुर्दशीनक्तयत्नं प्राप्नोति नरमत्तमम् ।

3544

4566 Sanat Kumara samhita

Substance country made paper 18½ x 6½ inches Folia 13 lines
 14 on a page Extent in slokas 3610 Character Bengali Date Saka
 1740 Appearance fresh Complete

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 our Catal number 3546 and 3547

The original from which the present manuscript was
 copied was apparently defective as there are lacuna in
 many places

The concluding verse —

+++++ वां देवदेवप्रभावे
 भवत वनभक्तैः(?) देवदेवस्य भक्ता ।
 तत इह परमन्तं प्राप्य योग-सिद्धिम्
 परमपरमन्तं प्राप्य देवाधिवासम् ।

Colophon —

इति श्रीशिवपुराणे सनत्कुमारसंहिताया समाप्तम् ।

Post Colophon —

ॐ तत्सत् । प्रकाशः । १७७० । ५ भाष्यम् । ० ।

श्रीरामधनदेवशर्मण लिपिरियम् । ॐ ।

3545.

2810 *The Same*

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6610B (शिवपुराणोप) सनत्कुमारसंहिताटीका ।

(*Śiva-purāṇa*) *Sanat-kumāra saṁhita-tika*

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2A *Begins* —

किञ्च सम्प्रत्युपलभ्यमानेषु यावत्तु शिवपुराणपुस्तकेषु षडेव संहिता उपलभ्यन्ते । तासां श्लोकसंख्यापि श्रीमद्भागवतोक्तसंख्यादेशोऽयैव प्रतीयते । तासुपि ज्ञानसंहितासनत्कुमारसंहिते उक्तासु द्वादशसु संहितासु न परिगणिते । तयोः शिवपुराणत एव प्रस्तावधारणं तु भागवतोक्तचतुर्विंशतिमहसप्तत्यातोपि ग्रन्थसंख्या ऋतीयसी भवेत् इति कथमवयोर्वचनयोर्विरोधं परिहरणीय इति चेदुच्यते तत्रैव संहिताया—

संक्षिप्तं न पुनर्वेदान् चतुर्धा कृतवान् मुनि ।

यस्तु वेदतयागोक्ते वेदव्यास इति श्रुतः ॥

पुराणमपि संहितं चतुर्लक्षप्रमाणम् ।

अद्यापि देवल्लोके तत् शतकोटिप्रविस्तरम् ।

इत्यनेन मन्दर्भेन शतकोटिप्रविस्तरानि पुराणानि चतुर्लक्षस्यात्मना संहितानि इत्यभिधानात् लक्ष्यस्यात्मकशैवपुराणस्य देवल्लोके चतुर्विंशति-सहस्रात्मकस्य च तस्य इह लोके स्मृते साधु कल्पयितुं शक्यतया न कथमपि विरोधो महर्षिवाक्ययोः । एवं सत्यपलभ्यमानसंहिताभि इहलोकस्मिन्शिव पुराणग्रन्थसंख्या चतुर्विंशतिमहसप्तश्लोकरूपा पुर्य्यत इति व्यवस्थायामपरमपि विनिगमकम् अत्रश्लिष्यते पर ज्ञानसंहितामन्त्रलुमारसंहितयोर्द्वादशसु परि-गणितासु संहितासु नामानुल्लेखान् तयो शिवपुराणाङ्गताया विनिगमकम् । तच्चेदानीतनेषु यावत्सपलभ्यमानपुस्तकेष्वेतयो संहितयो शिवपुराणाङ्गत्वमनास्था चतुर्विंशतिमहसप्तश्लोकात्मकस्य अनुपपत्तिरित्येकम् । अस्मात्कालप्रभृतिसर्वेषु (?) विद्वत्सु तत्संहिताद्वयविशिष्टस्यैव शिवमहापुराणत्वेन निर्विवाद प्रसिद्धिरिति द्वितीयम् । इदम्य तात्कोपदेष्टृत्वेन इदमहिताया ज्ञानोपदेशकपात्रसङ्गमत्वस्यैव सम्भावयितुमौचित्येन सम्प्रत्युपलभ्यमानाया ज्ञानसंहिताभिधायी वाङ्मयेन ज्ञाननिरूपणस्यैव सत्त्वेन व्योतिर्निर्झादिनिरूपणप्रसङ्गेन सुविन्तरेण काशीवर्त्मन शिवमहसप्तनामादीना भाष्यान् परम्परया मुक्तिनाथनाना प्राधान्येन निरूपणाच्च देवल्लोकस्याष्टसहस्रश्लोकात्मिका इदमहितैव तत्रभगवता ज्ञानसंहितानाम्ना संहित्येह लोके इक्ष्वाकिंश्च उपदिष्टति कल्पना युक्ता अस्यामेव च ज्ञानसंहितायां शिवमहापुराणारम्भप्रस्तावस्य सत्त्वेनैवस्या शिवपुराणाङ्गताकल्पनाया पुराणा-रम्भस्य चतुर्विंशतिमहसप्तश्लोकायाश्च वैगुण्येन शिवमहापुराणाङ्गत्वसिद्धेयः । एवं सन्त्रुमारसंहिताया अपि भीमसंहिता मातृसंहितादे कस्यचित् संहिता-विशेषस्यैव नामान्तरेण चतुर्विंशतिमहसप्तश्लोकात्मके भूलोकप्रतिज्ञे शिवमहापुराणे कथनमिति कल्पनाया सर्व्व समञ्जसम् ।

The difficulty has been solved in a different way by Aufrecht who assigns the two samhitas (Jnana and Sanat) to the Brahmottara-khanda of the Skanda-purana, constituting another work entitled Siva-purana on the authority of the MS No 52 belonging to the library of the Ben ues Sanskrit College (See Cat Cat Vol I, p. 650)

Col 6 लोकाना यस्यादौ मङ्गलाचरणप्रवर्त्तनाय समुचितपरशिवतत्त्व
चिन्तनरूप मङ्गल श्लोकाष्टकेनारचयति प्रपद्ये इत्यादि ।

After the explanation of the eight slokas of mangala
caran, we have —

दापाद पुत्र दापादौ सुतवाच्यवाचिन्मर । सखवतोसुता व्याम ॥ ६ ॥
कालयोगविदा कालास्त्रि लोका क्षयकृत इत्यादिश्रुते कालस्य परमात्मन योग
येष्व तद्विदामित्यर्थ ॥ १० ॥

8, इति आश्विनमहापुराणीय सनत्कुमारसंहिताविद्यती प्रथमाध्याय
अथ द्वितीय ऋषिभि एका ब्रह्मसुताऽवबोत ।
सक्षेपत एधियादिसंहिताया अनुक्रमग ।

15, इति त्रयोद्वितीयोऽध्याय ।

अथ जगत ऋषि वक्तु ततोयाध्यायमारभत अच्यक्तमित्यादि ।

19, इति श्री० ततोयोऽध्याय ।

एध्वोगताना हीषाना परिमाणादि वर्णितम् ।
अथ स्थितास्तया लोका वर्णनेऽथ चतुर्थक ॥

25, इति चतुर्थोऽध्याय ।

ॐ नम शिवाय ।

II

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Beginning —

एव चतुर्थे सुनिरूप्य लोकान
अधोगतान भोगविलासभूमौन् (?)
पापात्मना पापफलोपमुक्तौ
घोरानि शोका यमशामनानि ॥ १ ॥
अत पर पुण्यकृता निवासान्
ऊर्द्ध प्रवक्ष्यामि समासता वै ।

तथापि तान् मातिशयान् हि मुक्ता

शैव भजानन्दमय पद तत् ॥ २ ॥

P 3, इति पञ्चम ।

उक्ता पुण्यसूता लोकान् योगमाहात्म्यमेव च ।

पञ्चमे गदमाहात्म्य षष्ठे वक्ष्यति विन्तशत् ॥

P 4, इति षष्ठोऽध्याय ।

षष्ठे गदस्य माहात्म्य पञ्चमूर्त्ती एयक् एयक् ।

उक्ताय सप्तमे गदकौर्त्तनस्योच्यते पञ्चम् ॥

P 6, इति सप्तम ।

विरूपाक्षस्य माहात्म्य स्तुती उक्ते हि सप्तमे ।

नवत्कमारचरितमष्टमेऽथ प्रकीर्त्यते ॥

P 9, इति अष्टमोऽध्याय ।

एव गदवृत्तस्य सिद्धिमुक्ताष्टमे पराम ।

नवमे शिवमान्दस्य सर्वेशत्वादि वर्ण्यते ॥

P 10, इति नवमोऽध्याय ।

ब्रह्मगीतान्तु नवमे प्रदर्शयति निरूप्यते ।

ब्रह्मलोको विष्णुलोको रुद्रलोक क्रमेण तु ॥

P 12, इति दशमोऽध्याय

दशमे मेरुशृङ्गेषु शैवादिभवनाणि च ।

उक्ताथैकादशे रुद्रस्थानचन्द सुवर्ण्यते ॥

P 13, इति प्रमुख्यानसप्तक त्रयंन रुद्रादशोऽध्याय ।

सच्चाप्रभो मम सुखाकर्माणि

मयानानि मयैव तन्तस्तदन्ते ।

प्रतिश्रुत सर्वत्रस्थितेक

तद्वादशे मयानमुदीर्यतेऽथ ॥

P 14, इति द्वादशोऽध्याय ।

अष्टभिस्तु परोवारै शिवस्थान सुवर्ण्यं च ।

विभौषणेन सवादो वर्ण्यतेऽथ त्रयोदशे ॥

P 16, इति त्रयोदशोऽध्यायः ।

तदुद्देशं जगद्विज्ञाप्तात् निष्कृतिं लोपते ।
इति सत्पञ्चने पुण्यं मद्यच्छेति प्रकीर्त्यते ।

P 20, इति चतुर्दशोऽध्यायः ।

नामकोत्तेनमादाव्य मन्मगुह्यं ।
स्यानानामस्य मादाव्यं योक्तुं पञ्चदशेऽध्यायः ।

P 21, इति पञ्चदशोऽध्यायः ।

स्यानायासस्य मादाव्यं यस्मिन्माणादिभिर्युतम् ।
उक्ता पञ्चदशे तीर्थावृत्त्यते योद्देशेऽध्यायः ।

P 21, इति योद्देशोऽध्यायः ।

अथ गतदशं व्यासो भाषाणामनुकम्पया ।
पर्येषणदनुक्तानि पूर्वार्थाध्याये मद्यर्पिणा ।

P 22, इति सप्तदशोऽध्यायः ।

गताध्यायक्रमेणोक्ता स्यान्मादाव्यमुक्तमम् ।
ब्रह्मविष्णुमहेशानामध्यायेऽष्टादशेऽध्यायः ।
प्रभावाधिपत्य-जिज्ञासां व्यासस्य श्रमयिष्यति ।
मनस्कमारो भगवान् इति द्वावध्यायान्कौ ।

P 23, इत्यष्टादशः ।

श्रिर्बलिहृत्स्य मादाव्यं तस्मादुक्तवन्मेव च ।
विज्ञादेण समान्यातमध्यायेऽष्टादशे पुनः ।
एकानविंशेऽध्यायेऽप्य लिङ्गस्यापनञ् मन्त्रम् ।
अभ्यङ्गे पुष्पदाने च वक्ष्ये क्षीरगमिषेणने ।

P 24, इति त्र्योशिवपरमाणुं मनस्कमारसंघिताटीकायां एकानविंशोऽध्यायः ।

एकानविंशे सुनिरूप्य पण्य
लिङ्गप्रतिष्ठापनञ् तनस्तु ।
क्षीरगमिषेकाद्युपचारकल्पने
विंशे सप्तम्यां शिवतुष्टिदोष्यते ।

Foll 25 to 43, line 1, are written in red ink

P 34, इति श्रीशिवमहापुराणे सप्तमस्कन्धसहितानुश्रुतिटीकायां द्वाविंशोऽध्यायः ।

अथोविंशे शिवप्रोतिकारको धर्म उक्तम् ।

विविधः क्षापनमुखः सद्योपेक्ष प्रकीर्त्यते ।

P 39, इति श्रीशिवमहापुराणे • चतुर्विंशोऽध्यायः ।

अक्षरानस्य माहात्म्यं दानानामनुतिष्ठतः (१) ।

प्रवृत्तये धार्मिकानां पञ्चविंशे प्रकीर्त्यते ।

P 42, • पञ्चविंशोऽध्यायः ।

बह्विंशे निःसन्देहया विना दाने महाफलम् ।

एकाद्याद्युपवासेन लभ्यमित्युपवर्ण्यते ।

P 45, इति बह्विंशोऽध्यायः

सप्तविंशेऽप्यनियमात् महाफलमवाप्यते ।

इति दृष्टान्तमुखतो विस्तरेण प्रकीर्त्यते ।

P 47, इति श्रीशिवमहापुराणे सप्तमस्कन्धसहितानुश्रुतिटीकायां सप्तविंशोऽध्यायः ।

अष्टाविंशे चन्द्रखड्गधारणे विषमभक्ष्ये ।

धारणे पात्रंतीष्ठेष्ट प्रोक्तवान् भगवान् शिवः ।

P 48, इत्यष्टाविंशोऽध्यायः ।

ऊनविंशे तु घटपद्मा पटोर्भूतिप्रशसनम्

तद्धारकाणाञ्च फलं विस्तरेण निरूप्यते ।

P 49, इत्येकोनविंशोऽध्यायः

त्रिंशे द्वाविंशेति सत्यं चैव श्लोकौ शङ्कर उक्तवान् ।

प्रशानवासे स्वे हेतु संपूजाफलमेव च ।

The next five leaves are marked on both sides, from 51 to 60

P 52, इति त्रिंशत्तमोऽध्यायः ।

एकत्रिंशत्तमे शम्भो विभूतो कीर्त्तयन् मुनिः ।

शिवज्ञाने फलं भूरि वदत्यनतिविस्तृतात् ।

P 53 इत्येकत्रिंशोऽध्यायः ।

द्वात्रिंशत्तमेऽध्याये प्रकटोपातिरुत्तमा ।
तस्याः फलं देवता चाप्युनत्रिंशैः (?) निरूप्यते ।

P 54, इति द्वात्रिंशोऽध्यायः ।

त्रयस्त्रिंशत्तमेऽध्याये ध्यानादिकम् उच्यते ।
स्वरूपं तस्य भेदाच्च सप्तपञ्च श्रुतैः पदैः ।

P 55, इति त्रयस्त्रिंशोऽध्यायः ।

दुर्वासने यथा देवः प्रोक्तवान् पापनाशनम् ।
ध्यानयोगविधिं मोक्षं चतुस्त्रिंशे निरूप्यते ।

P 56, इति चतुस्त्रिंशत्तमोऽध्यायः ।

पञ्चत्रिंशत्तमेऽध्याये पुनर्ध्यानादिवर्णनम् ।
काश्याश्च तदमक्तानां वामोक्तिः फलदोच्यते ।

P 57, इति पञ्चत्रिंशोऽध्यायः ।

षट्त्रिंशोऽध्यायस्यार्थं वायवो नाडिकास्तथा ।
माहृदयानमिन्द्रियं मध्येषणं निरूपिताः ॥

P 58, इति षट्त्रिंशोऽध्यायः

एतदध्यायीतरः । महेश्वर उवाच ।

प्राणाद्याश्चतस्रो ज्ञेया वामा प्रोक्तान्तु ऊर्द्धगा ।
नाभिं मधुरते विप्र परमात्मानमव्ययम् ॥
क्षणे प्रोक्ता तदा योगी नित्यध्यानपरायणः ।
एव हि परमात्मानं पापकर्मा न पश्यति ।
पापकर्मापि यो नित्यं नित्यं ध्यानपरायणः ।
ध्यानाग्निं सर्वकर्मैस्त्रिं दहत्याग्निर्विबन्धनम् ॥
न वेदयज्ञैर्न अर्पेन योगैः
न गोपजघ्निर्न वेदचर्चया ।
प्राप्तं वरं तत्तु नरेण कोने
ध्यानार्णवं यस्तु निषेवते भ्रुवम् ॥

न नदोज्ञानमात्रेण न तीर्थाभिगमेन न ।
 न च दोष्ठाविधानेन न शिरोमुण्डनेन च ॥
 न देवाद्यंनमात्रेण त्रिदशार्गा विधाभ्याम् ।

+ + + + +

प्राप्त पद पश्य नरेण लोके ।
 ध्यानागर्वं यस्तु न मेवते बुध ॥ (?)
 सर्व्वेन समचित्तस्तु सर्व्वमात्मन एव च ।
 चिन्तयन् सर्व्वभूतानि तदा सिध्यति न द्विज ॥

इत्येकोऽध्याय पुस्तकान्तरेऽधिको दृश्यते ।

स चादर्शत्वेन धृते पुस्तकेऽदृशनात् प्राप्य स्पष्टार्थत्वाच्च न
 व्याख्यात ।

सप्तचिन्ते पुनर्देव प्राणायामादिनक्षत्रम् ।
 प्रणवोपासनं चापि सत्तेष्वेव न्यरुपयत् ॥

P 60, इति सप्तचिन्तेऽध्याय ।

अष्टचिन्ते शरीरन्तु सर्व्वदेवमप्य वदन् ।
 प्राणानिच्छोन्न सफलं वक्ति दुर्वासने शिव ॥

P 60, इत्यष्टचिन्तेऽध्यायः ।

ऊनचत्वारिंशकेऽयं नारदोक्तारमुक्तवान् ।
 योगप्रेम्णैव बोधार्थं कदम्बाविग्रहो मुनिः ॥

Last colophon in this batch of leaves —

इति श्रीसनत्कुमारसंहितायां शिवमहापुराणे एकोऽ
 चत्वारिंशोऽध्यायः ।

Post Colophon —

श्रीकाशीविश्वेश्वरार्पणमस्तु ॥ शुभम् ॥ स्तार्थ परार्थश्च । का०
 न० ५ स १६७० रविवासरे तदिने इदं पुस्तकं समाप्तम् ॥

III

Fol. 1-19 contain adhy XL to XLIV Written
 on one side only

Beginning —

चत्वारिंशत्तमेऽध्याये काशीमाहात्म्यमुत्तमम् ।
गिरिजाशिवसवादमुखेन परिकीर्त्यते ॥

P 3, इति चत्वारिंश

एकचत्वारिंशकेऽत्र हरिकेशाख्यगुह्यम् ।
दण्डपाणिरभूदेव प्रसादादिति कीर्त्यते ॥

P 7, इत्येकचत्वारिंशाऽध्याय ।

P 8, श्रीदण्डपाणेर्हि वरप्रदानं सर्वार्थं पूर्वं परमत्र वर्णितम् ।
वाराणसीमध्यगतो हि देव ॐकार आद्य सकलागमानाम् ॥
त्रिचत्वारिंशकेऽध्याये मण्डूक्याख्यानमादिभम् ।
प्रतापमुकुटस्याय सपुत्रस्य महीपते ॥
ॐकारेश्वरदेवस्य पञ्चायतनवासिनः ।
सन्दर्शनाय गमनं पुण्या काश्या ततः परम् ॥
महिमा तीर्थराजस्य ॐकारस्तवनं क्रमात् ।
एव श्लोका नवाशीतिरत्राध्याये प्रकीर्तिता ॥

P 12, इति त्रिचत्वारिंश ।

गताध्याये तु सत्तेपादीकारेश्वरवर्णनम् ।
कृत्वा विस्तरतोऽध्याये त्रिचत्वारिंशकेऽधुना ॥
सार्द्धं पञ्चत्रिंशताऽयं प्रथमैश्वर्यवर्णनम् ।
सन्तुष्टमारं कुर्वते भक्तानुग्रहहेतवे ॥

P 13, इति श्रीशिवपुराणे त्रिचत्वारिंशोऽध्यायः ।

अपर्याप्तस्तु पूर्वस्मिन्त्रिचत्वारिंशके पुनः ।
चतुश्चत्वारिंशके हि माहात्म्यं कथ्यते क्रमात् ॥

This batch comes up to adhy XLIV, 121 and breaks off in the middle of a sentence

IV

Begins where III leaves and continues to LVII, 81, in foll 1-31, written on one side only The seventh leaf is missing

P 5, इति श्रीशिवपुराणे सनत्कुमारसंहिताया षतुष्षत्वारिंशोऽध्याय ।

नन्दिनोऽथ तपो घोरे स्तुतिश्चैव महेष्टितु ।

तत् प्रसादश्चेति सर्वं व्यध्यायेऽस्मिन् प्रदर्शयते ॥

P 8, इति श्रीशिवपुराणे सनत्कुमारसंहिताया पञ्चष्षत्वारिंशोऽध्याय ।

नन्दोश्चोदयसा सन्नुष्ट शशिषेखरः ।

यथा तस्मै वर प्रादात्तथाध्यायेऽत्र कथ्यते ॥

P 9, इति श्रीशिवपुराणे • षट्षत्वारिंशोऽध्याय ।

नन्दोश्चोदयसा सन्नुष्ट शशिषेखरः ।

यथा तस्मै वर प्रादात्तथाध्यायेऽत्र कथ्यते ॥

P 12, • सप्तष्षत्वारिंशोऽध्याय ।

शिवोऽथ स सुरा सर्वे गच्छाच्च गच्छत यथा

पद्मस्तु तदुक्तं यथा तदध्यायेऽत्र कथ्यते ॥

P 12, • अष्टष्षत्वारिंशः ।

देवक्याकया सार्द्धं नन्दोश्च सप्तमः ।

यथा विवाह समभूत तयाध्यायेऽत्र वर्णयते ॥

P 15, इति श्री • एकविंशोऽध्याय ।

ऊनपञ्चाशत्तमे तु विवाह नन्दिन शुभस

सवर्णं नीलकण्ठस्य माहात्म्यं स्तोत्रमुत्तमम् ॥

सार्द्धं नन्दाधिकशतश्लोकेर्विस्तरतोऽखिलम् ।

सनत्कुमारो भगवान् पञ्चाशत्तमोऽवदत् ॥

P 16, इति श्रीशिवपुराणे षष्ट्यध्यायः ।

उक्तं महेष्टस्य सुनीलकण्ठस्य

हेतुं पुराध्यायवरे सुविस्तृते ।

अथान्न ह्यत्र विष्टरासुरस्य

पञ्चाशत्तमं पुराणकेऽभिधाय ॥

एकविंशतिशतश्लोकेऽवगतिनिगुम्फितैः ।

तम्येकविंशतिश्लोकेऽवगतिनिगुम्फितैः ।

P 17, इति श्रीशिव • पञ्चाशत्तमोऽध्यायः ।

अध्यायेनैकपञ्चाशत्तमेन सन्निवृत्तम् ।

एतन् देवैर्मयादीनां दुर्हन्तानां शिव प्रति ॥

P 19, इति श्रीमहापुराणे सनत्कुमारसंहितायां एकपञ्चाशत्तमोऽध्यायः ।

मयादिदानवेन्द्राणां मन्त्राणां नारदेन तु ।

द्विपञ्चाशत्तमेऽध्याये विनाशः शम्भुना कृतः ॥

P 20, इति श्रीशिवपुराणव्याख्यायां द्विपञ्चाशत्तमोऽध्यायः ।

विज्ञापितो गिरिनया दिग्गजाद्यात्मवर्णने ।

द्विमवच्छिद्यते देवस्तत्सर्वं समवर्णयत् ॥

P 22, इति त्रिपञ्चाशत्तमोऽध्यायः ।

योग पाशुपत कौटुक इति व्यासेन भाषितः ।

सनत्कुमार प्रावादीत् पुराणसमुत्थेन तम् ॥

P 23, इति चतुःपञ्चाशत्तमोऽध्यायः ।

देहे या नाडिका सन्ति यत्र यत्र च सन्निताः ।

तत्सर्वं पञ्चपञ्चाशत्तमेऽध्यायेऽत्र वर्ण्यते ॥

P 25 इति श्री • पञ्चपञ्चाशत्तमोऽध्यायः ।

विमलज्ञानसम्पन्नो मुनिरोन्नपद यथा ।

सम्प्राप्नोति तथा सन्ध्याध्यायेऽत्र निगद्यते ॥

P 26, इति षट्पञ्चाशत्तमोऽध्यायः ।

येषु लोकेषु भगवान् सन्नितो गिरिजापतिः ।

सप्तपञ्चाशत्तमे ते निरूप्यन्ते सविस्तरम् ॥

For the text see H P R Vol II, No 237, which is to be differentiated from Sanat-kumara samhita as described in I O Catal No 3675, which, complete in 21 chapters, is assigned to the Skanda purana, and also from those described in I O Catal No 3725 and in H P R Vol II. No 238, both of which contain five paṭalas marked 31-35

The commentary is written in the same style as the commentary on Dharma Saṃhitā Catal No 3550 by Gaṅgadhara and may be put down to him

3547.

2450 लक्ष्मीव्रतकथा । *Lakṣmī-vrata katha*

From Saṃat-kumar-saṃhitā

For the MS and the work see L No 4139

Post Colophon —

इदं पुस्तकं गान्धर्वनामकं श्रीधरस्य पिता नारायणेन लिखितं
स्वर्ग्ये परायेण ।

श्रीराम जय ।

3548.

1058 कार्तिकमाहात्म्यम् । *Kartika-māhatmyam*

From Saṃat-kumāra-saṃhitā

Substance, country made paper 12½ x 5½ inches Folia 13 Lines, 13 on a page Extent in Slokas 1320 Character, Nāgara Date, Samvat 1847 Appearance, old Complete in 23 chapters

For description see I O Catal 3676

Post Colophon —

मद्यत् १८१७ तिति भाद्रपद वदि ६ भृगौ तदिने स्वर्ग्य
पराय शिवानि नन्दु ।

3549.

9493. गणेशपञ्चरत्नम् । *Ganeśa-pañcaratnam*

From Saṃat-kumāra-saṃhitā

Substance, country made paper 6½ x 4 inches Folia 3 Lines 6, on a page Extent in Slokas 23 Character, Nāgara Appearance, tolerable Complete

Taken from the Saṃat-kumāra-saṃhitā

It begins thus :—

ओमशेषाय नमः । ॐ स्वयं ओमशेषस्तोत्रमन्त्रस्य भद्रावृत्ति-
रगुष्टुपुण्ड्रः । गजरदनो देवता मम सर्वकामसिद्धये । जपे विनि-
योगः । इत्यादि ।

End :—

विमलकनकवर्णं पूर्णलक्ष्मीं पदागु
गजमुखकवचाख्याचक्षुलं कर्णपुग्मम् ।
अभयवरदहस्तमोक्षमाश्राद्भुश्याम्
गजपतिवरमोक्षं श्रीमन्सर्वमणिङ्गम् ॥

Colophon —

इति योसनत्कसारसंहितायां उत्तरखण्डे ना + + ॥ गणेश-
पञ्चरत्नं सम्पूर्णम् ।

3550.

0610A. *A commentary on Dharma-samhitā from Śiva-
purāṇa*

Being the last of the twelve saṃhitās

By Gaṅgādhara

Substance, foolscap paper, of quarto size Folio, 72 Lines, 33 on a
page Extent in slokas 4,000 Character, modern Nāgara Appearance,
fresh Complete

This Śiva-Mahā-Purāṇa, according to Aufrecht, Cat
Cat Vol 1, is to be differentiated from Śiva-purāṇa—
assigned to the Brahmottara Khanda of the Skanda-
purāṇa—of which Sanat-kumāra-samhitā forms a part

The commentary begins —

ॐ नमः शिवाय ।

ॐ नमः शिवाय सात्म्य[य] सगणाय मस्य नरे

उद्भवद्भगवत्पूज्यमद्भुताधराय च ।

इह खलु महाशिवपुराणे वायुसंहिताख्ये खण्डे पूर्वभागे वायुधितवाद-
मुखेन उपरिभागे हृषीकेशमन्युसवादमुखेन च शिवदेवोच्चारणात्प्राप्तुयेयधर्मा[न]भि

घाय व्यधुना तदितरसाधारणधर्मावभिधास्यान आदौ वायव्योपसंहितोपरिभागस्य
द्वितीयाध्याये “पुरोपमन्युमासीन विष्णुं ध्यायन्वपुर्धर । प्रणिप्रत्य यथान्यायमिदं
वचनमब्रवीदित्येतन्मात्राभिधानात् प्रत्यकारणतदुत्तरौकरणमुखेन शिवस्य मूर्तिं
प्रयोक्तमत्र वदन धर्म्मसंहितामारभते । अतएव अस्या संहिताया धर्म्मसंहितेति
नाम शैवदीक्षावदितरसाधारणधर्म्माणामभिधायमानत्वात् वायुसंहितोक्तस्य
स्यास्या वायुसंहिताया ब्राह्म पाद्म वैष्णवश्च शैव भगवत तथेति महापुगण
कौर्त्तनोत्तर ।

यदिदं शैवमाख्यात पुराणं वेदसम्मित ।
तस्य भेदान समामेन ब्रूतो मे निबोधत ।
विष्णे (त्रे) श्वर तथा शैव त्रैनायकमत परम् ।
भौम सात्वपुराणश्च रुद्रैकादशक तथा ।
कैलास शतसदृश कौटिलदास्यमव च ।
सहस्रकौटिलदास्य वायव्योपमत परम् ।
धर्म्मसंश्च पुराणश्चेत्येता द्वादशसंहिता ।

इत्युक्तंरवन्तथ ।

ननु शैवपुराणस्य न महापुराणत्व—
मदय मदयशैव प्रत्यय वक्तुमुद्य ।
अलिपादिपुगणानि कूस्क शास्त्रमेव च ।

इति महापुराणसमाहकवाक्ये पाठात् । शैवान्तर्गत वायव्योप ।

ब्राह्म पाद्म वैष्णवश्च शैव भागवत तथेति वचनन्तु महापुराणसाम्यप्रदर्शनं
हाग ओट्टिअडातिप्रयोत्पादनाय । शिवस्तेदं शैवमिति श्रुत्यस्या शिवप्रतिपादक
पुराणान्तर्गामिप्रायक वा । किं त्वस्योपपुराणत्वमेव पादो एकानविंशऽध्यायै
उपपुराणेषु शैवमादिपुराणश्च देवीभागवत तथेति परिगणनादिति चेन्न । शैवपुराणे
मध्यमेन्द्रमाहात्म्ये उत्तरखण्डे शिवालम्बवरेण आतेन महापुगणप्रणयनै
क्षुत्तरमुखेन

यत्र पूर्वोक्तखण्डे शिवस्य चरितं वज्र ।
शैवमेतत् पुराणं हि पुराणञ्च वदन्ति च ।
इति सम्य महापुराणत्वबोधकवचनेन निरोधात् ।

3B, अथ धर्मसहिता प्रारिष्टरेतदध्ययनं नारायणादिनमस्कृत्युत्तरमेव
विधेयमिति विधिं बोधयन्.

देवतावाचकाः शब्दाः, ये न भद्रादिवाचकाः ।

ते सर्वे नैव दिव्याः स्फुलिपितो गगतोपि वा ।

इति पेशलशोक्तनुसारेण देवतानामोक्तोक्तपूर्वकं मङ्गलमारण्यमिति :—
नारायणमिति ।

5A, एवं परमशिव ध्यानेन प्रभास्य धर्मसहिताप्रारिष्टं पूर्वसहिताया
अन्ते उपमन्युक्तं शिवधर्मोपसंहारं कृत्वापि शिवस्य सर्वाधिकत्वव्यापनाय पुनरिति-
हामान्तरमारभते । एकदेति । कृषिदेकदेत्यादि श्लोकत्रयं नास्ति । तदा
पूर्वसहिताशेषत्वेनैवेदमवतारितमिति बोध्यं वायव्यचत्माध्यायस्तु तावदेव
प्रकरणेन संहितायाः समाप्तत्वात् तत्कालयुक्त्यादिकथनपरः अग्रं च पुनः प्रस्तुत
एव उपमन्युक्त्यसत्वादं पूर्यते । देवकोष्ठं कथं । चिन्तयन् पुत्रलाभोपाय
मिति शेषः । इदं हरिवंशे स्पष्टं । तत्रानुक्तानामेव विधेयाणां प्रतिश्रुत्यैव
प्रकरणम् । विधिवदर्थाद्यातिशेयधर्मेण । ४ । कं पूजयसीति । एवञ्च तत्र
सर्वज्ञत्वात् तत्पूर्वोऽवस्थमेव मङ्गलकामपूरक इति मया पूजयिष्यत इति
भावः । मुनिश्रेष्ठ इति एवञ्च उपपत्त्यादिभिश्च उपमन्योरासाध्य सर्वश्रेष्ठत्वनिश्चय
इति भावः । ५ । शङ्कर इति तदेति शेषः ।

The commentary explains only difficult words and
there are many slokas which it does not think difficult
enough to require comments at all

6A, इति प्रथमोऽध्यायः ।

श्रीसदाशिवभक्तानामभोक्षितफलोदयः ।

तस्यैवानुग्रहाद् भूयान् द्वितीये परिकीर्त्यते ॥

8B, इति द्वितीयोऽध्यायः ।

ब्रह्मलक्षणवरान् देवान् अजय्यानन्ददेवते ।

अद्यान् लीलया देवस्ततोमेत्विति कीर्त्यते ॥ २ ॥

11A, इति तृतीयोऽध्यायः ।

द्विरप्यकशिपोस्तूर्ये द्विरप्याख्यस्य चाश्रुतात् ।

वधोऽन्यकोत्पत्तिनाशो शिवाच्चेतोऽर्थे कथा ।

13B, इति चतुर्थोऽध्याय ।

मृत्युञ्जयमहाविद्या प्रभावाज्जीवता कवेः ।
निर्गमोऽन्धकासद्विद्य यद्यमे वर्ण्यते तथा ॥

14B, इति पञ्चमोऽध्याय ।

पष्टे ह्य महादैत्य क्षत्वा गौय्या निजव्रतम् ।
पालित स्वात्मदेवेति विचित्रा वर्ण्यते कथा ॥

15B, इति षष्ठोऽध्याय ।

सप्तमे निजलेखाया मायाबुद्धिप्रदर्शनात् ।
स्त्रीणां ते पुंसमधिके इति सकीर्त्यते कथा ॥

17A, इति सप्तमोऽध्याय ।

अष्टमे कामतत्त्वाख्या पूर्व्वं प्रावृणाशनम् ।
गुभस्य च दिगुभस्य तत्कृतो वर्ण्यते वध ॥

18A, इत्यष्टमोऽध्याय ।

नवमे विविधास्थानमुखेन मरमुख्यता
शिवस्य सर्वोत्थंश्च मध्येपेक्ष निरूप्यते ॥

18B, इति नवमोऽध्याय

दशमे लिङ्गमाहात्म्यकथापूर्व्वं शिवस्य च ।
कामादेशेपि सर्व्वं च विस्तरेण प्रकीर्त्यते ॥

20A, इति दशमोऽध्याय ।

एकादशेऽनेककथा कीर्त्तनाच्चित्तजम्भरा ।
दुर्जयत्व जगद्गति मक्षोपान्प्रवर्ण्यते ॥

20B, इति एकादशोऽध्याय ।

द्वादशे विबुधर्षीणा चेतस चाभगात् मर ।
योगिनामपि योजय्य इत्याख्याने प्रकीर्त्यते ॥

21A, इति द्वादशोऽध्याय ।

त्रयोदशे पुराष्टत्तत्रौर्ध्वात् पुष्पधन्वन ।
दुर्जयत्व रामयहनामनै समुदीर्य्यते ॥

22A, इति त्रयोदशोऽध्याय ।

चतुर्दशे कयाशेष कौर्त्तयमुपसंहृतम् ।

करोति कामदोषाणा मुनिर्वक्ति शिवार्चनम् ॥

22A, इति चतुर्दशोऽध्याय ।

शिवार्चाया पञ्चदशे निवृत्त्यनैमित्तिको विधि ।

अद्वाप्रश्नमनुखो विस्तरेण प्रकौर्त्तते ॥

24B इति पञ्चदशोऽध्याय ।

षोडशे शकरध्यानासक्तानां वाङ्मापूजनम् ।

क्रमाज्ज्ञानप्रद सर्वकामद चेति कौर्त्तते ॥

25A, इति षोडशोऽध्याय ।

शिवभक्तार्चने पुण्य तज्ज्ञानाभ्यस्तता तथा ।

दाने फल द्वेषनिन्दा प्रोक्ता मत्तदशे कथा ॥

27A इति सप्तदशोऽध्याय ।

अष्टादशे पापहेतून् मानसान वाञ्छिकान् तथा ।

कायिकान्तर्दिशेषास्व व्यापागन् वक्ति विस्तृतम् ॥

28A इति अष्टादशोऽध्याय ।

एकोनविंशे मुनिना लघुदुष्कृतकर्मणाम् ।

विविधा याता प्रोक्तास्तेभ्यश्चेतो निवृत्ताये

Foll 29 to the end are written on one side only

P 30 इत्येकोनविंशोऽध्याय ।

यमलाकाधसुखद नृणा दुष्कृतिनामपि ।

तथा स्वर्गादिकल्पद कम्ब विंशे प्रकौर्त्तते ॥

P 32 इति विंशतितमाऽध्याय ।

एकविंशेऽन्नदानस्य सर्वदानगमिष्ठता ।

सर्वभूतोपयोगित्वात् सच्छेपेन निरूप्यते ॥

P 33 इत्येकविंशोऽध्याय ।

द्वाविंशे जलदानस्य फल सर्वस्य पूज्यता ।

तपसो भुप्रदानादे सत्त्वपात कौर्त्तते फलम् ॥

P 34, इति द्वाविंशोऽध्यायः ।

पुराणश्रवणे तज्ज्ञं पूजनेषु मद्यफलम् ।
कथयित्वा पुराणक्षत्रयोविशेषे प्रकीर्त्यते ॥

P 36, इति त्रयोविंशोऽध्यायः ।

चतुर्विंशे मद्यादानमाद्याख्याख्यानपूर्वकम् ।
भूदानस्याखिलयैश्च मोषानाख्यं प्रकीर्त्यते ॥

P 38, इति चतुर्विंशोऽध्यायः ।

पञ्चविंशे हेममय्या मांस्त्रिदोषयुक्तो भुव ।
स्वरूपदानमाद्याख्यं यथावदुपवर्ण्यते ।

P 39, इति पञ्चविंशोऽध्यायः ।

षष्ठविंशतितमेऽध्याये सर्वपापविनाशकम् ।
तिलहस्तिप्रदानं च मार्गवादं प्रकीर्त्यते ॥

P 40, इति षष्ठविंशोऽध्यायः ।

सप्तमस्तुतद्देश्या सर्वपापविनाशकम् ।
मेतिहान् मद्यापुण्यं तमं विशे प्रकीर्त्यते ॥

P 43 इति सप्तविंशोऽध्यायः ।

अष्टाविंशे मद्यापुण्यं शिवनाममद्यक्षकम् ।
सर्वपापप्रशमनं यथावत् परिकीर्त्यते ॥

P 48, इति अष्टाविंशोऽध्यायः ।

ऊनविंशे ऋजुविधेः पुण्यं परमपराश्रमम् ।
प्रकीर्त्यत मुनीन्द्रेण वामदानादिकं तपः ॥

P 49 इत्येकविंशोऽध्यायः ।

त्रिंशतमे तथाध्याये आमदद्याकथा शुभा ।
तुलापुत्रममाद्याख्यसिद्धये परिकीर्त्यते ॥

P 50, त्रिंशोऽध्यायः ।

व्रज्यायदानमुक्तेनैकत्रिंशादियस्मि ।
व्रज्यागडरूपमध्यायैः कीर्त्यते सोऽवच्छेद्यम् ॥

P 51, इत्येकत्रिंशोऽध्याय ।

द्वात्रिंशत्तमेऽध्याये नरकप्राप्तिकारणम् ।
नरकाणां स्वरूपस्य मुनिना परिकीर्त्यते ॥

P 51, इति द्वात्रिंशोऽध्यायः ।

त्रयस्त्रिंशत्तमेऽध्याये महोमण्डलवर्तिनाम्
होयानामिह महाया स्वरूपादिकमुच्यते ॥

P 52, इति त्रयस्त्रिंशोऽध्याय ।

चतुस्त्रिंशत्तमेऽध्याये वर्षदोषनिरूपणम् ।
तत्रत्याना विशेषाणामुक्तिश्च मुनिना कृता ॥

P 53, इति चतुस्त्रिंशोऽध्याय ।

निरूप्यैव महोगोत्रसूर्यादिस्थितिबर्णनम् ।
शिवमन्तस्य परम पञ्चत्रिंशोऽभिधास्यते ॥

P 53, इति पञ्चत्रिंशोऽध्याय ।

षट्त्रिंशे शिवसम्प्रीतिकारको योग उत्तमः ।
देवैः शिवेन कथित परिष्कृतमुदाहृतः ॥

P 54, इति षट्त्रिंशोऽध्यायः ।

पञ्चमञ्ज्वालयसन्त्यागा विधान संकलनप्रति ।
अङ्गन्यासादिसहित सप्तत्रिंशे प्रकीर्त्यते ॥

P 54, इति सप्तत्रिंशोऽध्यायः ।

अष्टत्रिंशे महादेव पञ्चमञ्जाब्जमार्शितः ।
भुक्तिमुक्तिकरं पूज्य इति सम्यक् प्रकीर्त्यते ॥

P 55, इत्यष्टत्रिंशोऽध्यायः ।

एकोनचत्वारिंशे तु सर्वार्थोत्पलप्रदम् ।
श्रीतत्पुद्गलमन्तस्य विधान परिकीर्त्यते ॥

P 55, इत्येकोनचत्वारिंशोऽध्यायः ।

चत्वारिंशे त्वष्टोरादि विधिर्भक्तप्रशमनम् ।
दानार्चनप्रशसा च मुनिना परिकीर्त्यते ॥

P 57, इति त्रित्वारिशोऽध्यायः ।

एकत्रित्वारिशके तु त्रित्वधर्मो महाफलः ।
त्रित्वधर्मोपक्रमो च कीर्त्यते श्रमकृतये ।

P 58, इत्येकत्रित्वारिशोऽध्यायः ।

द्वित्रित्वारिशकेऽध्याये गर्भोत्पत्तिक्रमादिकम् ।
प्राणिनां तद्विद्यमानां विस्तरेण प्रकीर्त्यते ।

P 59, इति द्वित्रित्वारिशोऽध्यायः ।

त्रित्रित्वारिशकेऽध्याये स्त्रीणां निवृत्तया मध्यमः ।
न तत्र वक्ष्येत्यतिमान् इति साध्याममुच्यते ।

P 60, इति चतुष्ट्वारिशोऽध्यायः ।

चतुष्ट्वारिशके तु स्त्रीणां चित्तस्य दुष्टता
अतन्मयाय वचना स्पष्टेति प्रकीर्त्यते ।

P 62, इति चतुष्ट्वारिशोऽध्यायः ।

एतदुक्तं चतुःश्लोकात्मक एकोऽध्यायो विवाहविधिपर आदौ खण्डित
पश्चादित्यादिषट्पञ्चगान् परस्मैपलब्धेषु चतुर्ध्वजि पुस्तकेषु तथैव स्थितोऽष्टावक्राध्याये
विवाहस्य प्रज्ञानात्प्राप्तकृत्यावयवतया ज्ञेय एकस्मिन् पुस्तके गताध्यायान्तर्गतै
वैधा चतुःश्लोकौ । मदेशदुहिता मन्वन्तो । दिशेन्द्रा इति मुनिसम्बोधनम् ।
इति पञ्चत्रित्वारिशोऽध्यायः ।

षडन्विप्रमितेऽध्याये लिङ्गजातं सुसूच्यते ।
पार्वतीश्वरमवादमुखेन प्रकीर्त्यते ।

P 63, इति षट्त्रित्वारिशोऽध्यायः ।

मन्त्रोद्गम्यतामुक्ता शब्दप्रत्ययविकल्पिताः ।
स जप्य इति देवेन मुन्यध्यायाय उच्यते ।

P 65 इति सप्तत्रित्वारिशोऽध्यायः ।

वसन्तिसख्यकेऽध्याये षष्ठायापुनश्च दर्शने ।
फलं गायत्र्यपान्तौ च फलं सम्यगुदोच्यते ।

P 66, इत्यष्टपत्वारिंशोऽध्यायः ।

मुक्ते सर्वाभिलाषस्त हेतुलिङ्गस्य पुञ्जे ।
उक्तन्त्येकोनपञ्चाशोऽध्याये सत्यवतोभुवा ॥

P 66, इत्येकोनपञ्चाशोऽध्यायः ।

नक्षत्रविष्णुस्मृतिप्रोक्तं शिवश्लाघ्या ददा वमान् ।
अतोऽस्य लिङ्गमेतत्तु पञ्चाशत्तम इर्यते ॥

P 66 इति पञ्चाशत्तमोऽध्यायः ।

प्रधानादिविराडत आदिमर्गोऽत्र निर्मलः ।
न तत्रज्ञानफलार्थकपञ्चाशत्तम उच्यते ॥

P 67, इत्येकपञ्चाशत्तमोऽध्यायः ।

द्विपञ्चाशत्तमेऽध्याये मनुमारभ्य पार्थिवः ।
एतुपर्यन्तमुद्भूता प्रकीर्त्यन्ते समागतः ॥

P 67, इति द्विपञ्चाशत्तमोऽध्यायः ।

एतुपुत्रमुखा ऋष्टिर्दृष्टकन्याविवाहतः ।
देवादिरष्टिश्च त्रिपञ्चाशत्तम इर्यते ॥

P 67, इति त्रिपञ्चाशत्तमाध्यायः ।

देवदानवगन्धर्वोरगपक्षिमुखोद्भव
मरुतो ऋष्टिपर्यन्तस्तु पञ्चाश इर्यते ॥

P 67, इति चतु पञ्चाशत्तमोऽध्यायः ।

पञ्चपञ्चाशत्तमके एतुस्यविहितोच्यते ।
द्विजादिककुवताना अधिपानां प्रकल्पना ॥

P 67, इति पञ्चपञ्चाशत्तमोऽध्यायः ।

षट्पञ्चाशत्तमेऽध्याये वेदस्याधर्मशालिता ।
तडस्ताच्च एतुत्पत्तिस्तेन भूश्रितिरुच्यते ॥

P 68, इति षट्पञ्चाशत्तमोऽध्यायः ।

मुनिभूतमिताध्याये एषिवीदोहन एषो ।
तेनोद्भवश्च वृत्तीनां समस्तानां प्रकीर्त्यते ॥

P 68, इति मन्मपक्षाशक्तमोऽध्याय ।

अष्टपक्षाशक्तमके मन्वन्तानिष्पन्नम् ।
तत्रत्यविर्विभागस्य समामेन विगृह्यते ॥

P 68, इत्यष्टपक्षाशक्तमोऽध्याय ।

ऊनयष्टितमेऽध्याये मुख्योत्पत्ति परोक्षते ।
तत्तन्मन्मोभय तस्या पक्षाधिकृतिकृतते ।

P 68, इत्यकोनयष्टितमोऽध्याय ।

अथ यष्टितमेऽध्याये मनुवशा मन्मोभत ।
मन्मवशान्ता मन्मोपात कोर्धने नक्तवर्तिनः ॥

P 69, इति यष्टितमोऽध्याय ।

यष्टयष्टितमेऽध्याये विष्णुचरित शुभम् ।
मन्मस्य तयोत्पत्ति प्रमत्तेन प्रकीर्त्यते ॥

P 69, इत्येकयष्टितमोऽध्याय ।

विष्टप्रसादविष्टार्धमिष्टितेयाश्च मन्मया ।
पुण्यतः विष्टताष्टितुर्विष्टितम ईर्यते ।

P 70 इति द्वायष्टितमोऽध्याय ।

त्रिष्टितमजऽध्याये विष्टमन्मवर्तनम् ।
मुनिशक्त्यन्तराति महेतुश्च प्रकीर्त्यते ॥

P 71, इति त्रिष्टितमोऽध्याय ।

चतु यष्टितमेऽध्याये साधुनक्तान मन्म मतिः ।
तेना जातेति तत्कार्यमि यज्ञयत्त उच्यते ॥

P 72 इति चतु यष्टितमोऽध्याय ।

अधुना पुराणश्रवणविधिमाह ।

Last Colophon —

इति श्रीशिवपुराणे धर्ममहिताया पञ्चयष्टितमोऽध्याय ।
श्रीसदाशिव प्रसन्नोऽस्तु ।

There are four verses more, the second of which gives the commentator's name as Puri Gangadhara Sarma

- 2, विहता किञ्च धर्मगोचरा
 दुस्मिताधर्मार्थमेषितुः ।
 तनुता सुधियां चिरं मुदं
 शिवपादाम्बुनखचेतसाम् ॥

See I.O. Catal. No 3616 The I.O. MS. is identified by Aufrecht as Dharma-saṃhita, although it does not bear the name. In the I.O. Catal. the last chapter is quoted in full, and by carefully comparing it with the present commentary which explains only stray words here and there, I see Aufrecht is quite right in his identification.

3551.

10171. शिवरात्रिव्रतमाहात्म्यम् ।

Śiva-rātri-vrata-māhātmyam

From *Śiva-purāṇa (Iṣṭānna-saṃhita)*.

Substance, country-made paper 11x4½ inches Folia, 20 Lines, 12 on a page Character, modern Nāgara Appearance fresh Date (in a later hand), Shaka 1778 Complete.

Beginning:—

श्रीगणेशाय नमः । श्रीविश्वनाथाय नमः । अथ शिवरात्रि-
 माहात्म्यं प्रारम्भम् ।

महर्षय ऊचुः ।

श्रुतानि व्रतकार्त्तवीर्य तथोक्तानि महामते ।
 पापान्निहास्य जायन्त वना विविधयोनिषु ॥
 नाक्षत्राणां क्षत्रिया वैश्याः शूद्रा वा यतिनोऽपि वा ।
 मूर्खो वा पण्डितो वापि शौमान् वा निर्धनोऽपि वा ॥
 विलोमनाम्न ये केचित्तथा चैश्वर्यलोमजाः ।
 एवविधाना पापानां नाशिनोऽहमस्मां क्षमात् ॥
 केनादिना च दग्धा तं शिवलोके व्रजेत् क्षमात् ।
 सप्तपावस्य यकच लोकानां हितकारकम् ॥

मृत उवाच ।

वक्ष्याम्यह मुनिश्रेष्ठा मन्त्रपातकनाशनम् ।
उपाय सर्वमर्घ्यानामथज्ञेयं च भुक्तिदम् ॥
पुरा कैलासशिखरे नाम्ने सानुलग्नं शिव ।
ब्रह्मादिभि सुगमो सेव्यमनं मर्दनं हि ।
एकदा तु महादेवी शिवमच्छगमव्ययम् ।
प्रणम्य पतिसौगान्मण्यच्छृद्धवभञ्जयम् ॥

दयुवाच ।

मन्त्रि पापानि देवेश बहूनि विविधानि च ।
तानि दग्धा तु पुरुषस्तापयुज्यं कथं तजेत् ॥

शिवरात्रिमत तस्य प्रोक्तवान् शङ्कर स्वयम् ।
अग्न्युवाच परा प्राप्ता याज्वल्क्या शिवभाषितम् ॥

4A, इति श्रीशिवपुराणे ईशानसंहिताया शिवरात्रिमतमाज्ञातव्यं प्रथमोऽध्यायः , 7B, इति श्रीशिवपुराणे ईशानसंहिताया शिवरात्रिविधानं नाम द्वितीयोऽध्यायः , 9B, ० उपरिभागे शिवरात्रिमतोद्यापनं नाम तृतीयोऽध्यायः , 12B, इति श्रीशिवपुराणे ईशानसंहिताया शिवरात्रिमाज्ञातव्ये सुकुमारस्य गणेशप्रतिपादनं नाम चतुर्थोऽध्यायः 19B, इति श्रीशिव० वनप्रदेशरत्नादो नाम पञ्चमोऽध्यायः ।

Last Colophon —

इति श्रीशिवपुराणे ईशानसंहिताया शिवरात्रिमतकथा समाप्तिर्नाम षष्ठोऽध्यायः ।

Post Colophon —

शिवरात्रिमाज्ञातव्यं मन्त्रपातकनाशनम् ।

In a later hand —

यथामतिं चैतत् सदाशिवशास्त्रिणा शोधितमपि पुनः
शोधयन्तु विद्वांसः ।

शक १७५० माघ शुद्ध ८ ।

3552.

9751 शिवरात्रिव्रतोद्यापनविधिः ।

*Śiva-rātri-vratodyapana-vīdhīḥ**From the Śiva-purāṇa*

Substance country made paper 8½×3½ inches Folia, 4 Lines 10
on a page Extent in Slokas 70 Character, Nagari Appearance, old
Complete

On the completion of the Śiva-rātri-vrata, said to
belong to the Śiva-purāṇa

The Last Colophon runs thus:—

इति श्रीशिवपुराणे उमानन्देश्वरसंवादे शिवरात्रिव्रतोद्यापन
विधि समाप्तः ।

. 3553.

2038 शिवपूजाविधानम् । *Śiva-pūjā-vīdhanam**From the Śiva-purāṇa*

Substance country made paper 10½×5½ inches Folia 5 Lines,
11 and 12 on a page Extent in Slokas 100 Character Nagari of the
eighteenth century Appearance fresh Complete

Last Colophon —

इति श्रीशिवपुराणे शिवपूजाविधानं नाम एकोनविंशोऽध्यायः ।

It begins —

ब्रह्मण्य ऊचुः ।

व्यासप्रिय महाभाग कथयत प्रसादतः ।

कै पुण्यै पूजितं भस्म किं किं यच्छति वै फलम् ।

This is said to be the 29th chapter of the Śiva-purāṇa
on the flowers particularly favourite of Śiva

3554.

2171. महालिङ्गार्चनविधिः । *Mahalingarācana-vidhih*

Substance, country made paper 2½ x 4 inches 1 oha 11 Lines, 7 on a page Extent in Slokas 147 Character Nāgara Appearance, fresh Complete Verse

Three chapters from the *Sivapuranā*, viz., the 20th, the 21st and the 25th, on the worship of a great emblem of Śiva in the midst of a large number of minor emblems of Śiva and the images of other deities. It is an inter-location between Śiva and Upamanyu.

For the beginning see L. 4148

Preferance is given to the emblem made of earth —

R. Mitra did not see that there is a colophon in 9B which is numbered 22. He is not right in saying that the last colophon is 22. It is 25.

2A. उत्तमं तच्च लिङ्गेषु स्मरन्मयादिषु ।
मल्लिङ्गेष्वधिकं तेषामर्चनं समुदाहृतम् ॥

5A, इति श्रीशिवपुराणे शिवधर्मानुकीर्तने महालिङ्गस्यापनवगान नाम विशोऽध्यायः । स्यापनविधिः ॥ 9B, इति श्रीशिवधर्मानुकीर्तने महालिङ्गपूजनविधिवर्णने नामैकविंशोऽध्यायः । अथ लिङ्गस्यापनक्रमः ॥ 10B इति श्रीशिवपुराणे शिवरहस्ये महालिङ्गार्चनप्रयोगविधिर्नाम पञ्चविंशोऽध्यायः । Here ends the leaf 10B. The 11th leaf is written on one side only and gives no colophon.

It ends —

ततो महालिङ्गस्य लिङ्गाणि बहुतरङ्गानि २६० तन्मये
शिवस्य पञ्चविंशति २६ नवयोन्मात्रके यन्त्रे पञ्चविंशदधिकशतम् ।
अथ पूजाक्रमः ।

आदौ दिक्षामानं पूजयेत्ततोऽष्टदिक्षु त्रिगुलेषु रुद्रादीन्
ततः ताडयेत्स्वरस्य मूर्त्तये पूजयेत् . . .

... .. तसौ मद्यालिंगस्य लिखिता पूजा २६०
 धारो देव्याः पूजनं । तत्तु शिवपूजनं ॥ श्रीभावं ॥

3555.

8952 हरितालिकाव्रतकथा । *Haritālilā-vrata Kathā*

Substance, country-made paper 9x4 inches Folia, 8 Lines, 7 on
 a page Extent in Slokas, 100 Character, Nāgara Date, Samvat 1874
 [read] Complete

Complete in eight leaves. From the Siva-purana
 Dated Samvat 1874. An interlocution between Guru and
 Siva

The last Colophon runs thus :—

इति श्रीशिवपुराणे हरितालिकाव्रतकथा समाप्ता । संमत्
 १८७४ ॥

It begins thus :—

मन्दारमालाकुलितालकायै कपालमालाद्रितशेखराय ।
 दिव्याम्बरायै च दिगम्बराय नमः शिवायै च नमः शिवाय ॥
 कैलासशिखरे रम्ये गौरौ पृच्छति शङ्करम् ।
 गुह्याद् गुह्यतरं गुह्यं कथयस्व महेश्वर ॥

3556.

2419. सोमचारव्रतम् । *Somavara-vratam*

From Śaiva-mahāpurana

Substance, country made paper 9x4 inches Folia, 3 Lines, 9 on
 a page Extent in Slokas, 50 Character, Nagara of the seventeenth
 century Appearance, discoloured Complete

Colophon :—

इति श्रीशैवमहापुराणे सप्तत्रिंशोऽध्यायः ।

It begins —

वामदेव उवाच ।

ततो वशिष्ठ देवेश पार्वतीमह-श करम ।

विश्वामित्रो महातेजा प्रणिपत्याभ्यभाषत ॥

शुभे तिथौ शुभे मासे चक्रताराबलान्विते ।

सोमवारव्रतारम्भ कुर्यादिप्रोक्तमायणे ॥

इति विशाण्य देवेश वर्ष वर्षचयं तु वा ।

सकल्प यावज्जीव [च] रन्तु यदि तद्वत् मुने ।

After the last colophon there are four lines from the 11th chapter of the Śiva-rahasya

तस्य केदारनाथस्य आवण्णोसोमवासरे ।

पूजा कार्या विशेषेण साधनैर्विविधैः शुभैः ॥

सोमवारव्रत काव्य प्रयत्नेन यथाविधि ।

3557.

3103 वेदान्तस्तवः । *Vedanta stāvah*

Being the 12th chapter of Śiva-purāṇa

Size stance country made paper 3x4 inches India 10 Lines 1 on a page Extent in slokas 180 Character Nigara of the eighteenth century Appearance discoloured Complete

Colophon —

इति श्रीशिवपुराणे षट्साहस्रं महाविद्यायै परमेश्वर-
माहात्म्ये वेदान्तस्तवो नाम द्वादशोऽध्यायः ।

Then in a different hand —

श्रीश्रीक्षेत्रचिन्तामणेश्वर पुस्तक वेदान्तस्तव ।

It begins :—

चटय उवाच ।

पुण्डरीकपुरं प्राप्य जैमिदिर्मुनिमत्तम ।

किं चकार मदायोगी स्मृत गो वक्तुमर्हसि ॥

स्मृत उवाच ।

भगवान् जैमिदिर्धर्मान् पुण्डरीकपुरे पुरा ।

महर्षिं सिद्ध गन्धर्वं ।

Saw Mahādeva dancing with Parvatī by his side. —
He, with all his disciples, fell flat before Mahādeva and
worshipped him.

ततो विवेद वेदान्तमार्षं तत्प्रसादतः ।

हताञ्जलिहवाचेमं वेदान्तस्तवमुत्तमम् ॥ ८ ॥

The Stava with its preface and Phalaśruti extends to
132 verses

3558.

10120 सन्दीपनिमुनिचरित्रम् ।

Sandīpani-muni-caritram.

(*Legend of Sandīpani, Guru of Kṛṣṇa*)

From Saṅgopapurāṇa.

Substance, foolscap paper 10×6½ inches Folia, 3 Lines 12 on a
page Extent in slokas, 70 Character, modern Nāgari Date, Samvat
1962 Appearance, fresh Complete

Beginning :—

पुरा काशीवासौहृदिसहस्रमत्पुरुषवर

तपस्वी तेजस्वी धृतिमतिस्तप्रीणादिवसति ।

महोदारोपारोत्तमतमलसत्-पाण्डुरयशा

कुटुम्बी शैवेन्द्रो मुनिरिह च सदीपनिरभूत् ॥

End :—

इदं चरित्रं परमं पवित्रं सान्दीपनेः कृष्णगुरोः पठित्वा ।

श्रीकृष्णकारुण्यमगादवश्यं मुनेन श्रीना ससुता भवन्ति ॥

Colophon —

इति श्रीशैवोद्यपुराणे पूर्वभागे ईश्वरसहिताया रामकृष्ण
गुरुमन्दोपनिमुनिचरित्रवर्णनो नाम षष्ठित्रयतितमोऽध्याय ।

Post Colophon —

१८६९ पाण्युन कृष्ण १ शनौ काश्या लिखित मधुनाथगमने ।

3559.

5588A शिवपुराणोत्तरखण्डम् ।

Śiva puranottara khandam

Substance palm leaf 14½ x 1½ inches Folia 134 Lines 4 5 on a
page Extent in slokas 4 300 Character Urdya about a hundred years
old Appearance fresh Complete

See Catal 3513 II

Beginning —

श्रीगणेशाय नमः । श्रीमहाशिवाय नमः ।

शगोशो दक्षिणाङ्गादजनि मधुरिपुत्रामता यस्य वेदा

वाङ्मयो वै मुनीन्द्रैः + + + हृदयैर्गीयते सामगानै

गीर्वाणा शक्रमुख्या दितिहृतसहिता य विदुर्यत स्वरूपा

य कक्षा यस्य भोक्ता सकलजगदिदं ग्राम्भजस्सौ नमोऽस्तु ॥

पुण्यपापविनिम्मुक्ता नैमिषारण्यवाभिन ।

मुनय शिवसकल्पा मुत प्रप्रच्छन्नादरात ।

मुनय ऊचुः ।

अस्माभि शिवमाहात्म्यं पुण्यं त्वत्तं श्रुतं वज्रं

उदानौ गुणकर्मणि पुनर्ब्रूहि विश्रवतः ।

अमृतापायिना नृणां सन्तोषो भैव जायत ।

गावस्तृणमिवारण्ये प्रार्थयन्ति नव नवम् ।

शुत उवाच ।

धन्या वा मतिरुत्पन्ना शिव धरमकारणे ।

यन्नामस्मग्यादेव पापिना मुक्तिभाजना ॥

पाराशर्यममोपे तु यद्गुह्यं यच्छ्रुतं पुरा
मयाह तद्वदिष्यामि स्वशक्त्या व्याससम्भवात् ॥

It ends thus —

शिवश्चादौ शिवोमध्ये शिवश्चान्ते प्रकीर्त्यते ।
गोब्राह्मणनृपाणाञ्च शिवं भवतु सर्वदा ॥
सक्तिं गोभ्यो दिवेभ्यस्तु सक्तिं गात्रभ्य एव च ।
सक्तिं प्रजाभ्य सर्वाभ्यो भवत्वान्यु शिवाज्ञया ॥

Last Colophon —

इति श्रीशिवपुराणोत्तरखण्डे पञ्चमोऽध्यायः ।
समाप्तोऽयं ग्रन्थः ।

3560.

4370 *The Same*

Substance, country made paper 17x5 inches Folio, 120 Lines,
9 on a page Character, Bengali of the nineteenth century Appearance
fresh Incomplete at the end, having only the first three lines of the 10th
Adhyaya of the last chapter

Uttara Khanda of the Śiva-purāṇa is ascribed to the
Brahmottara-khanda of the Skanda-purāṇa See I O
Catalogue No 3665 and Aufrecht, Cat Bodl, No 129.
There is a printed copy of the Brahmottara khanda of
the Skanda-purāṇa in the A S B Library No I G 86
Bombay 1866 A D in 22 chapters which however is not
Śiva-purāṇa

IV VAYU-PURĀNAM

3561

2743 वायुपुराणम् । *Vayu purāṇam*

Substance country made yellow paper 19½ x 4½ inches Folia 334
Lines 8 on a page Character Bengali Appearance fresh Complete

See the Bibl. Ind. Edition of the Purana in two volumes. This was not used by R. Mitra in his edition as it was acquired after the publication of the second volume.

3562

1651 *The Same*

Substance country made paper 12½ x 6 inches Folia 223 Lines
11 on a page Extent in slokas 10,000 Character N. gara

The whole of the Post Colophon Statement is blurred over with ink. The manuscript was not used by Dr. Rajendralala Mitra in his edition of the Vayu purāṇam. The manuscript ends with the 557th page of the second volume of the printed edition. It was purchased in 1879 long after the edition began.

3563

4476 *The Same*

Substance country made paper 18 x 4 inches Folia 411 Lines 8
on a page Character Bengali of the eighteenth century Appearance
discoloured and faded Incomplete at the end

This corresponds closely to the edition of Rajendralala. The manuscript comes to an end after 120th verse of the 40th Adhyaya of the printed edition Vol II p. 516

3564.

975 *The Same.*

For the manuscript see L 1678.

Post Colophon Statement :—

श्रीविलम्बलक्ष्मण गणेश्वरे १८८३ शके १६८६ कार्तिक
शुक्लपक्षे द्वितीया ।

The writing after this is mostly effaced.

Scribe's name :—

लिखित पदलवानदाम कायस्थ ।

3565.

9546. गयामाहात्म्यम् । *Gayā-mahātmīyam**From the Vayu-purānam.*

Substance, country made paper 8×4 inches Folia, 23, the first two
leaves are missing Lines 11 on a page Extent in Slokas, 572
Character, Nāgara Date, Samvat 1827 Appearance, old

From the Vayu-purāna Chaps 105-112 Ānanda-
Śrama edition. Chaps 43-50 Vol II, Bibl Ind edition

Colophon :—

इति श्रीवायुपुराणे श्वेतवाराहकण्डे गयामाहात्म्ये अष्टमाध्याय
समाप्त ।

3566

9611. *The Same*

Substance, country made paper 11×5½ inches Folia, 33 Lines, 8
on a page Extent in slokas 600 Character, Nāgara Appearance,
tolerable Complete

The Last Colophon —

इति श्रीवायुपुराणे श्वेतवाराहकण्डे गयामाहात्म्ये अष्टमो-
ऽध्याय ।

Beginning:—

श्रीगणेशाय नमः ॐ नमो भगवते गदाधराय ।

भूत उवाच ।

सप्तकाशेर्महाभार्गे देवर्षिं सह नारदः

सप्तकुमारं पद्मच्छ प्रणम्य विधिपूर्वकम् । १ ॥

नारद उवाच ।

सप्तकुमार भे ब्रूहि तीर्थे तीर्थोत्तमोत्तमम् ।

ताम्बक मूर्ध्वभुजाना पठता षट्पञ्चता तथा । २ ॥

सप्तकुमार उवाच ।

वक्ष्ये तीर्थवर पुण्य आद्यादा सर्वताम्बकम् ।

गयातीर्थे सर्वदेशे तीर्थेभ्योऽधिकं पदम् ॥ ३ ॥

गयाक्षुरक्षयक्षये ब्रह्मणा कृतवेऽर्चितं

प्राप्तस्य तस्य क्षिप्ति क्षिप्ता धर्म्मो ह्यधारायत् ॥ ४ ॥

End:—

भूत उवाच ।

सप्तकुमारो मुनिपुङ्गवाय पुण्या कथा तत्र निवेद्य भक्त्या

समाप्तम् पुण्यवनैदपेत विस्तृत्य सक्रीतगुरु भगाम ॥ ५ ॥

3567.

11118. *The Same.*

Substance, country made paper 10×4 inches Folia, 26. Lines, 9
on a page Character, modern Nāgarī Date, Samvat, 1881 Appearance, fresh Complete

Colophon —

रहित श्रीवायुपुराणे अथवाग्राहकाल्ये गयामाहात्म्ये अष्टमो-
ऽध्याय ।

Post Colophon —

समाप्तश्चाय गयामाहात्म्यम् । संवत् १८८२ श्रीगयामाहात्म्ये
सम्पुर्णे समाप्तम् । वैशाखे मासे कृष्णे पक्षे नवम्यां गुरुवामरे

पुस्तक सपूर्ण भवति । शुभमस्तु । सिद्धिरस्तु शुभ भूयात् । याम
भट्टलौनामकै श्रीहराजयस्यान काशिकौ पश्चिम दिशा वाण
कोश प्रमाण १ ये लिखितमिद श्रीविश्वेश्वरदत्त तौवारौ लिखित
पुस्तक सप्त ।

3568

9197 केदारमाहात्म्यम् । *Kedara mahatmyam*

Distance toetry male paper Folia 30 Lines 10 on a page
Extent in slokas 600 Character Nagara Date Sala 1754 Samvat
1800 Character Nagara Appearance tolerable

This codex contains केदारमाहात्म्य taken from Vayu
purana Not to be found in the printed editions It
dwells on the greatness of केदार a holy place

It begins —

ॐ श्रीगणेशाय नमः ।

यत्तोषोदकपादमात्रजनित सत्त्व च लीला + +
लोच नैव पुनर्भवात्ककमिति यान्तोति चित्रान्तनु
चित्र तन्मृनदाश्नादपि समुद्भूतेन धृमेन ये ।
मुक्ता भूतशतानि यान्ति सद्यश्च केदारदय सदा ॥ १ ॥
क्षेत्राणां परम क्षेत्रं कुक्षेत्रमिति स्मृतम् ।
सर्वपापप्रशमनं कृद्विस्वैर्निर्देवितम् ॥ २ ॥

It ends thus —

यत्तफल एकारात्रेषु कदाचिदधिकं भवत
सर्वयोगेषु यत् पुण्यं तपस्यान्नायणादिकम् ॥ ३ ॥
तत्तफलं कोटिगुणितं विरात्रेण तु तद्भवेत्
विरात्रेषु च यत् पुण्यं वक्ष्येह तत् समासत ।
यो दद्यात् पृथिवीं सर्वां ब्राह्मणेभ्यो यश्चस्त्रिणी ।
विरात्रौफलमाप्नोति सत्यं सत्यं न सशयः ॥

Colophon —

इति श्रीवायुपुराणे केदारमाहात्म्ये एकादशोऽध्यायः ॥ ११ ॥
यदक्षरं परिभ्रष्टं मात्वाहीनं च यद्भवेत् ।

Post Colophon :—

वर्धे विक्रमभूयतेर्निजगते निध्यङ्ग यडभुमिभिः (?)
 आवणे मासि सितप्रदे श्रुतिथौ पक्षे तथा शुक्लके । (?)
 पुस्तं राजगृहस्य तीर्थनिचयं स्तोत्रं मतां मेविता
 खालेखीञ्च नदा शिवस्य विशदं श्रीमिश्रदेवो जनः ।

3570.

5698. नर्मदा माहात्म्यम् । *Narmadā-māhātmyam*

From Vāyu-purāna.

Substance, country made paper 11×6½ inches Folia, 2 to 310
 Lines, 12 on a page Character, Nāgara of the early nineteenth century
 Appearance, discoloured Incomplete both ends

2B, इति श्रीवायुपुराणे नर्मदा माहात्म्ये प्रथमोऽध्यायः ।

सूत उवाच ।

पुराण यन्मयोक्तं हि चतुर्थे वायुसंहितम् ।
 चतुर्विंशतिषाहस्रं शिवमाहात्म्यमंतुतम् ।
 महिमानं महेशस्य प्राज्ञं पाराशरं पुरा ।
 अपराद्धं तु देवाया माहात्म्यमंतुतं मुने ॥
 पुराणेषूत्तमं प्राज्ञं पुराणं वायुनोदितम् ।
 शिवभक्तिसमायोगात्ताम्रदयविभूषितम् ॥
 नर्मदायाश्च माहात्म्यं तस्मै द्वैपायनोऽब्रवीत् ।
 तन्मध्ये नर्मदातीर्थे + + + + + ॥
 तत्तेऽहं संप्रवक्ष्यामि यत्त्वया परिपृच्छितम् ।
 विस्तरं नर्मदायास्तु तीर्थानां सुनिश्चितम् ॥
 कोऽन्यः श्रुतोति वै (प्रष्टुं) वक्तुं ते ब्रह्माणमोक्षरम् ।
 एवमेव पुरा पृष्टं प्रष्टवान् जनमेजय ॥

310A, इति श्रीदेव निङ्खरतीर्थम् ।

ततो गच्छेच्च राजेन्द्र वातणं तीर्थमुत्तमम् ।, etc.

The manuscript breaks off abruptly in 310B

See L 2263 (called Śiva samhitā) and Oxf 64B
Not found in the printed editions of the Vayu-purāṇa

3571

5704 माघमाहात्म्यम् । *Magha mahatmyam*

From the Vayu-purana

Substance country made paper 12½ x 5 inches Folia 99 Lines 9
on a page Character, Nagara of the early nineteenth century Appear-
ance old and discoloured Complete

Beginning —

श्रीगणेशाय नमः ।

भारद्वाज उवाच ।

सप्तारे द्दिश्यमानानां जन्तूनां पापकारिणाम् ।

कर्मणां भ्रातृमाणाणां का गतिः कमलोद्भवः ॥

सुखमिच्छन्ति ते मूढा नेच्छन्ति सुखकारणम् ।

नेच्छन्ति दुःखलेश्च तद्भेतो मतत यता ॥

अलसा धर्मविमुखा विषयासक्तचेतसाः ।

तेषां मुक्तिः कथं ब्रह्मण रतिर्धर्मैः कथं भवेत् ॥

कृपाविष्टेन चित्तेन ब्रह्मनेतान् समुद्धरे ।

धर्मादायेतवचना(?) विष्णुभक्तिर्विबुद्धिताः ।

वज्रिमादातुकामानां बालानां मातरो यथा ।

निवर्त्तयित्वा स्वरुचिं तावद्वन्ति फले यथा ॥

तथा भागवता लोके साधवः समदर्शिनः ।

निवर्त्तयित्वा + + + विषयानलमिच्छन्ति ॥

जन्तून् धर्मफलं तेषां दृश्यन्ति हितेच्छया ।

पितरो मातरः श्रान्ता ज्ञानिनः साधवो नृणां ॥

त्वमादिवक्ता धर्माणां त्वं सर्वं वेत्सि तत्त्वतः ।

कर्मणां केन कानुष्य मनसो गच्छति दुःखम् ॥

ब्रह्मोवाच ।

... ..

... ..

सर्वेषामेव धर्माणां खान[]माचे(वं) विदुर्बुधाः ।

विना खानं कृतं कर्म गजमुल्लङ्घयितवत् ॥

Last Colophon :—

इति श्रीवायुपुराणे माघमाहात्म्ये ब्रह्मनारदसम्भादे त्रिशो-
ऽध्यायः । Not found in the printed editions of
the Vāyu-purāṇa.

श्रीरामकृष्णाय नमः ।

3572.

5874. मरुत्सूनुजन्मकथा । *Marut-sūnu-janma-kathā*

From the Vāyu purāṇa

Compiled by Ganeśa Sarma, son of Vyañkaṭeśa.

Substance, country made paper 12½ × 5 inches Folia, 4 Lines, 11,
12 on a page Character, Nāgara of the nineteenth century Appearance,
old and discoloured Complete .

Every leaf is marked वायुपु० ।

Beginning :—

श्रीयोगेशाय नमः । श्रीगुरुचरणारविन्दाभ्यां नमः ।

श्रीयोगेश्वर्यै नमः ।

राम वन्दे विशालाक्षं धनुर्बाणधरं विभुम् ।

रक्ष कुलनिघ्नन्तारं भुक्तिमुक्तिप्रदायकम् ।

पुण्यतप्तपत्नारिं देवी जनकनन्दिनीम् ।

मारुतं च गुरुं तत्त्वा पितरं मातरं तथा ।

वक्ष्ये जन्मकथां पुण्यां रामदूतस्य मारुते ।

सर्वेषां मर्कटाणां च प्रधानं महामते ।

श्रीनकाराय उष ।

भुव भुव भवामास वः अशक्यो मृधाम्
विश्वामपराधो न मयकर्मो मृधाम् ।

यत् उवाच ।

वरुण युवयं सर्वं कर्मां कर्त्तव्यमिहोम् ।
साधुधर्मैक मनसा युय ओदतिपदायाम् ।

There are altogether 67 verses

Colophon:—

इति श्रीनारदविरचितेन वायुपुराणक श्रीनारदविरचितेन
महाभारतस्य विरचितेन मय्युक्तमय्युक्तमय्युक्तम् ।
चतुस्रविंशत्यो विरचितेन वायुपुराणकम् ।

3573

1702 गोसाविरीस्तवः । *Gosavirī-stava*

From Vāyu-purāṇa

Substance, country made paper 9x5 inches Folio 1 Lines 10
on a page Content in shloka 40 Character Nagari Date 1775
Appearance, tolerable Complete Badly written

This is a hymn from the Vāyu-purāṇa in praise of
the cow as having all the Gods, Apsaras and Gandharvas,
dwelling in her body. Not found in printed edition

Beginning —

नमो श्रीगणेशाय नमः ।

ॐ महादेव नमस्तुभ्य महाभोगविनायक ॥ १ ॥

महा लोचं चरणानि श्रीकान्ते शान्तिरश्नम् ॥ २ ॥

पाद एवमिह मया धर्मोक्तं युधिष्ठिरः

मयाही दशरत्नी कथं + + + + + ॥ ४ ॥ इति ।

यो दद्यात् प्राणं मेह एवोद्येन विश्वम्

नामः ॥ यत्नस्तुभ्य नमः नमः ॥ ५ ॥

ब्रह्मोवाच ।

सर्वेषामेव धर्माणां खान[]माघे(घ) विदुर्बुधा ।
विना खान कृत कर्म गजमुक्तकपित्थवत् ॥

Last Colophon —

इति श्रीवायुपुराणे माघमाहात्म्ये ब्रह्मनारदसम्वादे त्रिंशो
ऽध्याय । Not found in the printed editions of
the Vayu-purana
श्रीरामकृष्णाय नमः ।

3572.

5874 मरुत्सूनुजन्मकथा । *Marut sunu janma-katha*
From the Vayu purana

Compiled by Ganesa Sarma, son of Vyankatesa

Substance country made paper 12½ x 6 inches Folia 4 Lines 11
12 on a page Character Nagara of the nineteenth century Appearance
old and discoloured Complete *

Every leaf is marked वायुपु० ।

Beginning —

श्रीगणेशाय नमः । श्रीगुरुपरशामविन्दाभ्या नमः ।
श्रीयोगेश्वर्यै नमः ।

गम वन्दे विशालाक्ष घनुबाणधर विभुम् ।
रक्ष कुलनिघन्तारं मुक्तिमुक्तिप्रदायकम् ।
पुण्ड्रतप्तपद्मारिं देवी जनकनन्दिनीम् ।
मारुत च गुरु बला पितर मातर तथा ।
वक्ष्ये जन्मकथां पुण्यां रामदूतस्य मारुते ।
सर्वेषां मर्कटानां च प्रघातस्य महामते ।

श्रीनकादय उचु ।

सूत सूत महाभाग वद जन्मकथा शुभाम्
विश्वकामप्रदात्री च महत्सुखोर्महात्मन ।

सूत उवाच ।

शृणुष्व मुनय सर्वे कथां किन्निषधारिणीम् ।
सावधानेन मनसा यूय ओष्ठविचक्षणा ।

There are altogether 63 verses

Colophon —

इति श्रीनारायणान्तेनामिना वायटोपनामक श्रीव्यूढेशात्मजेन
गणेशशर्माणा विरचिता मरुत्सुजन्मकथा संपूर्णा ।
चतुसदशमस्तु श्रीव्यवतिजाकान्तार्पणमस्तु ।

3573

9762 गोसावित्रीस्तवः । *Go savitri-stava*

From Vāyu-purana

Substance country made paper 9x5 inches Folia 3 Lines 10
on a page Extent in slokas 40 Character Nagara Date 1775
Appearance tolerable Complete Badly written

This is a hymn from the Vayu purana in praise of
the cow as having all the Gods, Apsaras and Gandharvas,
dwelling in her body Not found in printed edition

Beginning —

स्तुति योगशुभाय नमः ।

ॐ महादेव नमस्कृत्य ब्रह्माणोकपितामह (?)

गवा स्तोत्रं प्रवक्ष्यामि लोकानां शान्तिवर्द्धनम् ॥ १ ॥

नारद एष्मन्ति रात्रा धर्ममुत्र मुचिष्ठिर

गवानां दशवर्णाणां कस्य + + + + + ॥ २ ॥ इत्यादि ।

यो दद्यात् काश्चन मेरु एष्वीशैव हिरण्यवी

मागर रत्नसम्पूज्य तेन तुल्यं गवाश्चिकम् ॥ ३६ ॥

उभौ सन्ध्या तु नित्य गोसावित्री तु य पठेत्
गोसहस्रफल तस्य लभन्ते नात्र सशयः ॥ १४ ॥

Colophon —

इति श्रीवायुपुराणे गोसावित्री समाप्त शुभमस्तु ।
१९७५ अश्विन ग्रीदि दशम्या लिख्यन्त वसन्तराय मिश्र शुभ ।

V BHĀGAVATA PURĀNAM

3574.

8587 श्रीमद्भागवतपुराणम् ।

Srimad Bhagavata-puranam with Śrīdhara's commentary

Substance country made paper 11 x 7½ inches Folios 1237 Lines
17 on a page Extent in ślokas 81000 Character Vagana Date
Samvat 1875 Fresh Incomplete

All these skandhas are complete, with the exception
of the 69th chapter of the 10th skandha and a few verses
of the 59th There is no continuous pagination

The 1st skandha contains 19 adhyayas in 87 leaves

The 2nd skandha contains 10 adhyayas in 41 (Samvat
1866)

The 3rd skandha contains 33 adhyayas in 117 (Samvat
1886)

The 4th skandha contains 31 adhyayas in 116

The 5th skandha contains 26 adhyayas in 81 (Samvat
1877)

The 6th skandha contains 19 adhyayas in 71 (Samvat
1877)

The 7th skandha contains 15 adhyayas in 58 (Samvat
1877)

The 8th skandha contains 24 adhyayas in 65 (Samvat
1878)

The 9th skandha contains 24 adhyayas in 57 (Samvat
1880)

The tenth Purvardha contains 49 chapters in 213
leaves (Samvat 1894)

The 10th Parārdha has no pagination from 50 to 90 chapters. (Date, Samvat 1876)

The 11th skandha contains 31 adhyāyas in 126 leaves (Samvat 1885).

The 12th skandha contains 13 adhyāyas in 40 leaves (Samvat 1891)

8587A. A fragment of the Bhagavata.

3575.

3845 *The Same.*

(*The Text only*)

(*Skandhas I to IX.*)

Substance, palm leaf 31 × 2½ inches Folia, 1 to 313 of which we do not find out the leaves 160, 271, 281 308, 309, 316 and 317, whereas there are six leaves which being absolutely damaged and worm eaten, cannot be read at all, nor have they any leaf marks Character, Bengali of the early eighteenth century Appearance, damaged and worm eaten

3576.

9221 *The Same*

Substance country made paper 11 × 6 inches Folia, 862 (in separate pagination) Lines 9 on a page Extent in Slokas, 25,300 Character, Nāgara Appearance, tolerable Complete

The first skanda is complete in 52 leaves : II in 28, III in 91, IV in 88, V in 68, VI in 54, VII in 59, VIII in 59, IX in 57, X in 184, XI in 87, XII in 35

3577.

4094 *The Same.*

(*From the 5th skandha to the 8th*) with notes

Substance, palm leaf. 14 × 1½ inches Folia, 182 Lines, 6, 7 on a page Character, Udiyā Written with styls about a hundred years back Appearance, old and discoloured

Post Colophon Statement —

শ্রীকৃষ্ণাব্যাপিতা ভূষাদৃশমল্লন্যমহিতা ।

এয়া ত্রিলিখিতা পূর্ণা গোবিন্দে কবীন্দুনা ।

3578.

6595 *The Same*

(*Skandha III only*)

Substance seasoned palm leaf 22½ x 1½ inches Folia 217 Lines 3 4 on a page Character Bengali of the eighteenth century Appearance discoloured Complete

Last Colophon —

ইতি শ্রীভাগবতে মহাপুৰাণে পারমহংসা সঙ্খিতায়া বৈয়াক্ষা
হতৌষস্কন্থে কপিলোপাখ্যান ত্রয়স্বিশেষোধ্যায় । সমাপ্তাখ্য
তৌষস্কন্থ ।

The first sloka of the 4th skandha is given here

3579.

6596 *The Same*

(*Skandha IV*)

Substance seasoned palm leaf 22 x 1½ inches Folia 116 Lines 2 3 4 on a page Character Bengali of the eighteenth century Appearance discoloured Complete Copied in B K 1696

Last Colophon —

ইতি শ্রীভাগবতে মহাপুৰাণে পারমহংসা সঙ্খিতায়া বৈয়াক্ষা
সিক্ষা তৌষস্কন্থে প্রাচীতমাদিত্যান নাম একত্রিশোধ্যায় ।
সমাপ্তাখ্য তৌষস্কন্থ ইতি ।

Post Colophon —

শুভমস্তু । শকাব্দা ১৬৫৬।১।

The first sloka of the 5th skandha is given here

3580.

6597 *The Same.**(Skandha V only.)*

Substance, palm leaf 20×1½ inches Folia, 12^o Lines, 3 on a page
 Character, Bengali of the eighteenth century. Appearance, discoloured
 Complete

Last Colophon .—

• पञ्चमस्कन्धे षड्विंशतितमोऽध्याय ।

Then we have the first śloka of the next skandha

581.3

6598 *The Same**(Skandha VI only)*

Substance, seasoned palm leaf 17×1½ inches Folia, 125. Lines, 2,
 3 on a page Character, Bengali of the eighteenth century Appearance,
 worm eaten Complete

Last Colophon :—

• षष्ठस्कन्धे पुनर्वनव्रतकथन एकोनविंशोऽध्याय ।

Post Colophon :—

समाप्तश्चायं षष्ठस्कन्ध इति ।

नमो गोपालाय ।

3582.

1756

Substance country made paper 12×5½ inches Folia 1 Charac-
 ter, Nāgara

There are two works in this single leaf.

A

Sarvopaniṣat-sāra for which see I O. Catal 488/45.
 and 489/41.

B.

Nārāyaṇāstra-kavaca from the 6th skandha of the
Sri Bhāgavata.

It begins :—

प्रोक्षित उवाच ।

यथा गुप्तः सद्दुष्टाद्यः सबाहान् रिपुसैनिकान् ।
क्रौडन्ति वा विनिर्जित्य त्रैलोक्या बुभुजे त्रियम् ॥
भगवन् तन्ममाख्याहि वर्त्मनारायणात्मकम् ।
यथातथायिनः शत्रून् येन गुप्तो जयेत् मध्ये ॥

It ends :—

यतां विद्यामाधिगतो विश्वरूपाश्रितकृतुः ।
त्रैलोक्यलक्ष्मीं बुभुजे विनिर्जित्य मध्येऽसुरान् ॥

Colophon :—

इति श्रीभागवते महापुराणे षष्ठस्कन्धे नारायणास्त्रकवच
सम्पूर्णम् ।

3583.

8950 नारायणवर्म । Nārāyaṇa-varma.

From the Bhāgavata-purāṇa

Substance, country-made paper 6×3½ inches Folia, 11 Lines, 6
on a page Character, Nāgara of the eighteenth century Appearance
discoloured Complete

Colophon :—

इति श्रीभागवते महापुराणे षष्ठस + नारायणवर्म नाम
षष्ठोऽध्यायः ।

3584.

3638 *The Bhāgavata-purāṇa.*

Substance, palm leaf 32½×2½ inches Folia, 352 Lines, 4 on a
page Character, Bengali of the 17th century Appearance, discoloured
and badly damaged

From beginning to the 9th skandha

3630.

Substance, palm leaf 30½ × 2½ inches Folia, 296 Lines, 4 on a page Character, Bengali Date, Saka 1621 Appearance, discoloured and badly damaged

From the beginning of the 10th skandha to the end of the 12th skandha

The Last Colophon:—

इति श्रीभागवते महापुराणे द्वादशस्कन्धे पुराणसंख्यावर्णनं नाम
त्रयोदशोऽध्याय समाप्तोऽयं द्वादशस्कन्धः ।

Post Colophon:—

समाप्तश्चेद श्रीमद्भागवतं पुराणमिति ।
शुभमस्तु शकान्दा १६२१ । श्रीगुरुवे नमः ।

3585.

4099. *The Same*

(दशमस्कन्धमात्रम्)

Substance, palm leaf 13 × 1½ inches Folia, 100 Lines 5, 6 on a page Character, Udiya Appearance, good Complete Date, (the 17th year of the reign of Mukundadeva) R S 1033

Post Colophon Statement:—

मुकुन्ददेवस्य सप्तदशेऽब्दे श्रावणहयपक्षे मङ्गलवासरे एकादश्या
तिथौ गोविन्दमिश्रेण लिखितमिदं पुस्तकं १०३३ शकान्दे (?)
एव पुण्यौ नारायणपञ्चो लेखाश्च रचिताः । श्रीशिवाय नमः ।

3586.

5245 *The Same*

Substance, palm leaf. 14 × 2 inches Folia, 2 to 263 of which the 108, 116, 127 153, 154, 160, 165, 213, 220, 244 to 247 are missing Character, Bengali of the eighteenth century Appearance, worn out

Skandha X—incomplete both ends The MS. has 17 stray leaves; 5 belong to Sridhara's commentary and 12 to the text.

3587.

5608A *The Same*

Substance palm leaf 15½ x 1½ inches Folia 11 Lines 3 4 on a page Character Uḍiyā of the nineteenth century Appearance good

Contains the first two chapters and 4 stōkas of the 10th skandha of the Bhagavata

3588.

5312 रासपञ्चाध्यायः । *Rasa pancadhyaya**Skandha A, 29-33 of the Bhagavata*

Substance country made yellow paper 10 x 3½ inches Folia 9 Lines 6 on a page Character Bengali of the nineteenth century Appearance fresh Complete

3589.

10678 श्रीकृष्णविजयः । *Śrī-Kṛṣṇa vijayah**The Bhagavata A, 62 63*

Substance country made paper 16 x 4½ inches Folia 4 Lines 9 on a page Character Bengali of the nineteenth century Appearance discoloured

2A, इति श्रीभागवते महापुराणे पारमहन्स्या सहिताया वैयासिक्या दशमस्कन्धे षुद्धे विवक्षितमोऽध्यायः 4B, • बाणाक्षरसमाप्ते श्रीकृष्णविजयो नाम विवक्षितमोऽध्यायः ।

Then we have a gītā stotra from the Skanda purana

Beginning —

ॐ नमामि शीतला देवीं रासभक्त्या दिगम्बरौम् ।

मार्जनीकलसोपेता सूर्याम्बुतमस्तका ॥

Colophon —

इति श्रीस्कन्दपुराणे स्कन्देश्वरसदादे शीतलास्तोत्र सप्तमम् ।

3590.

3939 *The Same*

Substance country made paper 13½ x 4½ inches Folia 7 Lines 8
on a page Character Bengali Date Saka 1753 Appearance fresh
Complete

Last Colophon —

इति श्रीभागवते महापुराणे दशमस्कन्धे पारमहस्या सहिताया
वैयासिक्या वाणसुरसयामे श्रीहृषीकेशविजयत्रिषष्टितमोऽध्याय ।

Post Colophon —

शकाब्दा १७५३/१८१५ ।

3591.

5301 *The Same*

Substance country made yellow paper 19 x 3½ inches Folia 4
Lines 6 on a page Character Bengali of the nineteenth century
Appearance fresh Complete

Colophon —

इति श्रीभागवते महापुराणे पारमहस्या सहिताया वैयासिक्या
दशमस्कन्धे वाणसुरसयामे श्रीहृषीकेशविजय त्रिषष्टितमोऽध्याय ।

3592

3665 *श्रुतिस्तुतिः । Śruti stutih*

*And a fragment of Śrīdhara's commentary on the 10th
skandha of the Bhagavata*

Substance country made paper 12½ x 3½ inches Folia 3+14
Lines 7 9 on a page Character Bengali of the eighteenth century
Appearance old and discoloured

Śruti stuti is complete Bhagavata X, 87, verses
14-41 The commentary goes to the end of the 6th
chapter

The two manuscripts are written in different hands

3593.

2257 अवधूतगीता । *Avadhuta-Gita**From the 11th skandha of the Bhagavata*

For the MS and the work see L 4017

It has some stray leaves one of which marked 7 begins वैराग्यगीता ।

भूतनामहृदादीनां यतो भिन्नदृशां भणम् ।

योऽन्तः प्रविश्य भूतानि भूतैरप्यखिलाग्र्य ।

The leaf contains 20 verses

Another of the leaves has the beginning of the Bhikṣu gita

दिन उवाच ।

नय जगो मे सुखदुःखमेतु

न देवताता दृष्टकर्मकाला ।

मम पर कारुण्यमामयन्ति

संसारचक्र परिवर्त्तयेद्यत ।

The title भिच्छगीता is written in a different hand
The leaf contains 16 verses

After the 16th verso there is written स

Another leaf has *Bhaiṭata* written on the left hand upper margin

ब्राह्मण उवाच ।

दुराग्रवेऽध्वन्ययाविजेश्वरी

रत्नस्तमसत्त्वविभक्तकर्मदृक् ।

स ह्य सायोज्ञेयपर परिममन

भवाटवी याति न शर्मा विन्दते ।

It contains 14 verses

The other two leaves marked 9 and 10, has, on the left hand corner, वै The two contain verses 42 to 78

All these works are unknown to Aufrecht

3594.

10096. भागवतपुराणम् । *Bhāgarata-purāṇam*

(Skandha XII only.)

Substance, country made paper. 14×5½ inches Folia, 13 Lines, 15 on a page. Character, Nāgara Date, Samvat 1568 Appearance, old and discoloured Complete.

Last Colophon:—

इति श्रीभागवते महापुराणे पारमहंस्यां संहिताया द्वादश-
स्कन्धे पुराणसङ्ग्रहोपवर्णनं नाम त्रयोदशोऽध्यायः । समाप्तोऽयं
द्वादशस्कन्धः ।

Post Colophon:—

शुभमस्तु लेखकपाठकयोः । यदक्षरमित्यादि ।

श्रीमंडपगडमहादूर्गे श्रीमत् प्रौढप्रतापचक्रवर्ति-महाराजा-
धिराज-श्रीसुलताननसीरसाहि बलवी विजयप्रतापोदये तस्मिन्
काले वत्समाने उदैपुरस्थाने पुस्तकपुराणश्रीभागवत लिखितं
कायस्थनाक्षत्रान्वय-कायस्थश्रीरतनप्रधानवंशे श्रीम + + सुत-
होरिल तस्य सुत लक्ष्मीदास तथा भवानोदासमिदमिलेखि
संवत् १५६८ वर्षे चैत्र सुदि १५ शुक्रवासरे इत्तानक्षत्रे ।
शुभं भवतु ।

3595.

10062. भागवतम् । *Bhāgaratam*.*With Vallabhācārya's commentary entitled Subodhinī.*

Substance, country-made paper. 13½×7 inches Folia, 102-546 of which those marked 163. 164 are missing In tripāṭha form. Character, Nāgara of the eighteenth century Appearance, discoloured A frag-
ment.

The first and the last colophons of the commentary in the fragment are:—

189A, इति श्रीभागवतसुबोधिनीया वल्लभदीक्षितविरचितायां दशमस्कन्धे

उत्तरार्द्धे वक्रादशोऽध्यायः : 537B. इति श्रीभारवते दशमस्कन्धे अष्टाविंशोऽध्यायः ।

3596.

10003 *The Same*

Substance country made paper 11×5½ inches Fols 151 In tripāṭha form Character Nāgara of the eighteenth century Appearance discoloured Fols marked 8 124 129 are restored A more fragment containing the first four adhyāyas of the 10th skandha

Beginning .—

श्रीगोपीजनरत्नभाष नमः ।

नमामि वृद्धं श्रेष्ठं लीलाक्षीराभिर्मायिनम् ।

लघुसहस्रलीलाभिः सेव्यमानं कलानिधिम् ।

चतुर्भिश्च चतुर्भिश्च चतुर्भिश्च त्रिभिस्तथा ।

यदभिर्विराजते योऽगौ यद्यथा वृद्धये मम ।

दशमार्थं प्रकरमाध्यापार्थं च विचार्यते ।

नवलक्षणलक्ष्मीं हि हृद्यन्तस्य निवृत्तमात् ।

व्याख्यं क्रमभावितामिरीधो वेति मञ्जरा ।

लीलानिर्द्धारकोत्तरं क्रममात्रम् दुर्लभम् ।

यथाकथंश्चिच्छ्रवणं सव्यञ्जनाय कथ्यते ।

निरोधं प्रपद्ये लोके प्रसिद्धं प्रहृतेन न ।

प्रतीतो द्वादशेऽन्यत्र सङ्ख्याच्छ्रुत्तलीनया

सहितोत्तराश्रयं शक्नोति प्रतिपाद्यं इहेति चेत् ।

न हि सापेक्षरूपस्य प्रथमं वृत्तिरूपम् ।

नवलक्षणसङ्केता व्याख्ययो रूपायते कथम् ।

अप्ये लीलादयस्कथा यन्निर्द्धारो ह्यथा भवेत् ।

पूर्वोत्तररूपान्वयोऽयं नञ्जेत कारकाकार्यता ।

हृद्यन्तेकादशेऽप्यस्ति क्रमश्च लीलतो भवेत् ।

निरोधोऽस्यानुग्रहणं प्रपद्ये कीदृशं वरे ।

यत्तिभिर्दुर्विभाषाभिः कथ्यन्तेति हि लक्षणात् ।

नैमित्तिको निरोधोऽन्यो धर्मगणानि निमित्तान् ।

न चात्र नैव संयाह्यो हरिणा दुष्टभूषणा ।
 आद्यन्तयोरिहाभावान्मुक्तावप्यनुवर्त्तितः ॥
 लक्ष्यस्याप्रवेशश्च लीलाधिक्यं तथा भवेत् ।
 तदर्थं जन्मकथनं कथास्तोत्रविरोधि हि ॥
 कार्यकारणहानिश्च प्रकान्तव्याग एव च ।
 भक्तत्वाद्भुव उद्धारो भारह्वारान्निरूपितः ॥
 प्रकटः परमानन्दो यदा भूमेक्षदेव हि ।
 मर्दनस्त्रोत्रहानिः स्यादिति तस्या समुद्यमः ॥
 ब्रह्मरुदादिदेवानामतएवान्यसंश्रयः ।
 यावद्वहिःस्थितो वह्निः प्रकटो वा विशेष हि ॥
 तावदन्तःस्थितोऽप्येष न दाददहनक्षमः ।
 एवं सर्वगतो विष्णुः प्रकटश्चेन्न तदिशेत् ॥
 तावन्न लीयते सर्व इति क्षणसमुद्यमः ।
 रूपान्तरं तु गटवत् स्वीकृत्य त्रिविधमिजात् ॥
 प्रपञ्चाभावकरणादुज्ज्वलारेति निश्चयः ।
 पञ्चप्रकरणान्यत्र चतुर्भिर्जन्मसत्पतेः ॥
 अष्टाविंशतिभिः पूर्वं तामसत्त्वाद्भ्रजोद्भूतिः ।
 तथैव राजसानाश्च यदूनश्च विशेषतः ॥
 मात्स्विकानेकविंशत्या निष्पन्नान् चकार ह ।
 भगवान्नेव नान्योऽत्र तदर्थं बहुभगाभिधाः ॥
 चतुर्भिर्जन्मतोत्र तथाध्याया निरूपिताः ।
 तत्तत् प्रकरणे तेषामुपयोगस्तु वक्ष्यते ॥
 हेतुचमस्त्रोकरणकापद्यैः प्रथमो महान् ।
 प्रपञ्चस्थानिबद्धश्च वासुदेवस्तथापरः ॥
 हेतुश्च त्रिविधो ह्यत्र गुणा भक्ता हितप्रदाः ।
 कंसादेः कालतोऽज्ञानाभिधा दुःखन्तु तद्वतम् ॥
 भूमिर्माता तथा चान्ये दुःखभाजो हरिप्रिया ।
 यथायोग्यं दुःखमेवामत्रैवेति निरूप्यते ॥

नय भगवतः शक्य दूरीकर्तुमिति व्यंते ।
 प्रश्नोऽप्यत्राधिक प्रोक्तः स्तन्यद्वितयवर्णन ।
 अनुवादः स्तुतिप्रश्ने भक्तत्वसामकावुभौ ।
 अन्यथा क्वातिगुणार्थं श्रौयुको वर्गयेत् कथम् ।
 अज्ञानमन्यथाज्ञानं क्षण्यं विनिवार्यते ।
 प्राग्वत्त्वं कथायाश्च दयासिद्धौ युक्त्य हि ।
 एव प्रश्नो दादशभिः समतो गुणदोषगः ।
 पूर्वस्तन्मे भक्ते प्रतिपादितत्वादुल्लेख्यपूर्वकमुक्तागुवादमाह
 सार्द्धेन ।

Last Colophon in the fragment —

इति श्रीभागवतसुबोधिण्या श्रीमदक्षभदौक्षितविरचितायां
 दशमस्कन्धविवरणे चतुर्थाध्यायविवरणम् । समाप्तोऽयं अक्षप्रकरण-
 मिति ।

3597.

9644 श्रीमद्भागवतप्रथमस्कन्धः ।

*With the commentary बालप्रबोधिनी by Giridhara, son of
 Gopala, a descendant of Vallabhacarya*

Substance country made paper 14½ x 8 inches. Folia 44 Lines
 11 on a page Extent in slokas 1188 Character Nāgari Appearance
 tolerable Incomplete

The commentary begins —

श्रीकृष्णाय नमः । श्रीकृष्णाय नमः ।
 ब्रह्मादिनर्तको यस्तु गोपीभिः सह नृत्यति ।
 कृपासिन्धुः स मे कुर्यात् टीकापूर्तिमणोरपम् ।
 श्रीमन्मुकुन्दरायाणां गोशालायां तथैव च ।
 व्यासादीनां सपितृणां आचार्य्याणां महात्मनाम् ॥ २ ॥
 पादपद्मं नमस्कृत्य प्रार्थयित्वा पुनः पुनः ।
 वल्लभाचार्य्यवशेन श्रीमद्गोपालकृतं गुणम् ॥ ३ ॥
 श्रीमद्भिरिधराख्येन सान्नाकरखण्डके ।

बालानां मुखबोधाय भजनानन्दसिद्धये ॥ ४ ॥

श्रीमद्भागवतस्य टीका बालप्रबोधिनी ।

स्तुटार्थं ऋजुमार्गेण क्रियते नातिविस्तृतम् ॥ ५ ॥

यद्यपि श्रीमद्भागवतार्थप्रतिपादका सुबोधिण्यादयो बहवो
पश्या सन्ति तथापि केषाञ्चित् सद्धिमत्वेन केषाञ्चित् भूयस्त्वेन
काठिन्येन च तत्र बालानां प्रवेशो न भवत्यतो मया ऋजुमार्गेण
यथापेक्षितप्रत्येन चेय टीका विरच्यते ।

तस्मात् भारतमन्त्रात्मा भगवान् हरिरौश्वर ।

श्रोतव्यं कौर्त्तितयश्च स्मर्त्तयश्चष्टाभयम् ॥

इत्यादिना श्रीभागवते श्रवणादिविषयत्वेन भगवान् उक्तः ।

तत्र स्वरूपस्य श्रवणादेरसम्भवात् तल्लोलाप्रतिपादका शब्दा
श्रोतव्याः कौर्त्तितयान्श्रेयसायति ॥ इत्यादि ॥

3598

9106 *The Same text*

With the commentary by Sri Śrīdhara Śaṁṁ

Substance country made paper 13×7 inches Fols 1180 Lines
14 on a page Extent in ślokas 36 000 Character Nāgara Date samvat
1877 (date found after the colophon of the 4th skandha) Appearance
tolerable The text above and below the commentary

The Śl andhas are each separately paged —

(I) complete in 86, (II) in 55, (III) in 161, (IV) in
98, (V) in 83, (VI) in 62, (VII) in 67, (VIII) in 60
(IX) in 57, of the skandha X, the 1st half in 142 and
the 2nd half in 130, XI in 138, and XII in 47

3599

10923 *श्रीमद्भागवतम् ।*

With Śrīdhara's commentary

Substance country made paper 12×6 inches Fols I 206 (Sk
I IV)+247 578 (Sk VI X)+77 (XI)+26 (XII) In tripaṭha form

Character, modern Nāgara Appearance, fresh Complete minus Sk V
Date, Samvat 1850 and 1855

Last Colophon (commentary):—

इति श्रीभागवते महापुराणे श्रीधरस्वामिविरचितायां
भावार्थदीपिकाया द्वादशस्कन्धे त्रयोदशोऽध्यायः ॥ १३ ॥

Post Colophon.—

स १८५५ प्रथमश्रावणकृष्णचतुर्दश्या शुद्धवासरे लिपिरियं
समाप्ता ।

Skandha X

Post Colophon.—

संवत् १८५० मार्गशीर्ष कृष्णचतुर्दश्या चन्द्रवासरे लिपिरियं
समाप्ता । तेन श्रीश्र प्रसीदतु ।

3600.

8048 *The Same*

Vol I

With Śrīdhara's commentary

Substance, country made yellow paper 17×5½ inches Contains the
first two Skandhas each separately paged, the first is complete in 58
leaves and the second in 34 Written in tripāṭha form Character,
Bengali of the early nineteenth century Appearance, fresh

3601.

8048A *The Same*

Vol. II

Substance, country made paper 14×5½ inches Contains Skandhas
III-VII, each separately paged. III in 96; IV in 84, V in 66, VI in 50,
VII in 49 Character, Bengali of the early nineteenth century Appearance, fresh

3602.

8048. *The Same.*

Vol. III.

Substance, country made paper 17×5½ inches Contains Skandhas VIII and IX, VIII in 54 and IX in 51 Character, Bengali of the early nineteenth century. Appearance, fresh

3603.

8048. *The Same.*

Vol. IV.

Substance, country made paper 15×4½ inches. Contains Skandha X only in 307 leaves Character, Bengali of the early nineteenth century. Appearance, fresh.

Post Colophon :—

থাক্তা ঐছরিপাদপদ্মযুগল ধ্যেয়ং সদা যোগিभि
 রঙ্গানঙ্গরতীশচন্দ্রগণিতে শাক্তে চ সংবৎসরে ।
 তৈষে বাণ্যযুগপ্ৰমে চ বিদ্দিনে ঐকাকান্তিচন্দ্রোঃলিখত্
 স্তান্ধে ভাগবতীষমুখ্যদশমং পাঠায় যত্নান্মদা ।
 শক ১৩৩৫ ।

All the four volumes are written in one and the same hand.

3604.

8048 *The Same.*

Substance, country made paper 19×5 inches Contains Skandhas XI and XII, separately paged, XI in 94 and XII in 35 But Skandha XI is without commentary Character, Bengali of the early nineteenth century

Post Colophon :—

XII Skandha.

ভূমিচান্দ্রবিধৌ শাক্তে বৈশাখ্যে দ্বাষাষচক্রে ।
 যথেষ্টি যদ্রতৌ দ্বৈতন্ রামসুন্দর শর্মণা ।

3605.

4532

A printed copy of Bhavanīcharana Banerji's edition of the Bhagavata with Śrīdhara Svami's commentary

3606.

10075 *The Same**With Bhāvartha-dīpikā by Śrīdhara*

(Skandha IV)

Substance country made paper 11×4 inches Folia 78 Lines 10 on a page Character Nāgara of the eighteenth century Appearance old and discoloured Skandha IV Complete

Last Colophon —

इति श्रीभगवते भावार्थदीपिकायां चतुर्थस्कन्धे एकत्रिंशो-
ऽध्यायः । समाप्तोऽयं चतुर्थः ।

3607.

8913A *The Same text*

(अष्टम स्कन्ध माघ ।)

With the same commentary

(Skandha VIII.)

Substance country made paper 13½×5½ inches Folia 68 In tripāṭha form Character modern Nāgara Appearance fresh

3608.

4394 *The Same text**With the same commentary*

(Skandhas X to XII)

Substance country made paper 19×5½ inches Folia 340 Sk X is complete in 218 leaves XI in 92 and XII in 30 In tripāṭha form Character Bengali Date Śaka 1713 Appearance fresh

The Post Colophon Statement to the 10th Skandha :—

शकाब्दः १७३८ २८ शे मौष लिपिरियं श्रीराममोहन-
देवशर्माः ।

3609.

10074. *The same commentary.*

Substance, country made paper 10x4 inches Folia, 168 Lines, 12 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured Skandha X Complete

Last Colophon :—

इति परमानन्दसम्मता परमाश्रया श्रीश्रीधरस्वामिविरचिता
श्रीभागवतदीपिका नवतितमोऽध्यायः ।

3610.

9105. *The Same text.*

(Skandha X.)

With the same commentary.

Substance, country-made paper 15x6½ inches Folia, 130 Lines, 12 on a page Extent in ślokas, 7,300 Character, Nāgara Appearance, decayed Samvat 1812 The text above and below the commentary.

Post Colophon :—

मवत् १६१२ समये माघ वदि ७ ।

3611.

10958. *The Same text.*

With the same commentary.

Substance country-made paper 10x5 inches Folia, 9 Lines, 17 on a page Character, modern Nāgara. Fresh

A fragment containing the 14th adhy. of the 10th Skandha.

Colophon :—

इति श्रीभागवते महापुराणे दशमस्कन्धे चतुर्दशोऽध्यायः ।

3612.

1111 The Same with the and commentary of
Chaitanyan

Substance country made paper 8x4 inches F 14 24 Lines, 11
on a page. Extent in slokas 600. Characters 54000. Appearance
very old. Incomplete, the first leaf missing.

This is a commentary on Śrīdhara's commentary on
the 87th chapter of the 10th Skandha of Śrīmad Bhāgavata
which contains a hymn of twenty eight verses from 11 to
41 (both inclusive), entitled वेदश्रुति ।

Colophon —

इति श्रीमत् परमहंसपरिव्रजकृत्याय भगवत्पुस्तकात्
श्रीमद्वेदश्रुतिशेषः रामश्रद्धा चैतन्यनारायणश्रद्धाया
श्रीधरो जगन्निटीका समाप्तः ।

शुभमस्तु ।

It ends —

अमुं वेदे प्रतिष्ठयेदात्मनो भोजयितुं न शक्नोति श्रीधरा
हमिषस्तो नर्देनामुभावात्तद्वत्तु न सम्पद्यते ।

अमुदयो श्रीवेदेय परमात्मानं सम्पद्यताम् । एव तयो
नशक्तिः । यथा सुप्तः शरीराभिमानो जगति गच्छति । अमुं सुप्तो
निद्राशरीराभिमानो मग्नान् पश्यति कथं च तत्राह कुलाय इति
कुले शरीरे निद्राशरीरे विद्येवाभिमानाभावात् । अथ सम्पद्य भोजये
निर्विद्वेषपरमात्मना दर्शनं इति सुश्रुतिना कुलायकहलः । अमुं
परमात्मनोऽप्यविद्यामन्त्रात् न तत्प्राप्या दृक्प्राप्य इति चेत्
किं नमद्विषये तत्र निरुक्ता भोजयितुं तत्र न नया त
अजल मज्जंता एतन्मन्त्रं वेदश्रुतिपरितमामि दीपयतीति ।

अथ हरिकमलविशाले उपरमुपाश्रयिषी रजिना वेदश्रुति
टीकादीविकारदे दहमे । साधे रजिना ।

3613.

11202 *The Same*

Substance country made paper 11×4 inches Folia 11 Lines
16 to 18 on a page Character modern Nāgara Appearance fresh

Colophon —

इति श्रीभागवते महापुराणे दशमस्कन्धे नारदनाथायणसवादे
सप्ताशीतितमोऽध्याय ।

The commentary (by Śrīdhara) begins —

सप्ताशीतितमे नारायणनारदवादत ।
वेदै स्तुतिगुणालम्बा निर्गुणावधि वर्ण्यते ॥
वागीशा यस्य वदने लक्ष्मीर्यस्य वक्षसि ।
यस्यास्ते हृदये संवित्त ऋषिहमह भजे ॥, etc

3614

6587 II *The same commentary*

(Skandha XI only)

Substance palm leaf 18½×1½ inches Folia 90 Lines 5 to 6 on a
page Character Bengali of the seventeenth century Appearance old
dyscoloured and worn out

Wanting in the Mangalacarana slokas and the introductory portion

The last colophon in the incomplete manuscript

Fol 89A, एवादने उन्निधिश ।

3615

11127 *The Same**With Śrīdhara's commentary*

(Skandha XI only)

Substance country made paper 12½×5 inches Folia 76 In
Tripāṭha form Character modern Nāgara Appearance fresh Complete

Colophon:—

इति श्रीस्कन्दशे टोकायामेकविंशोऽध्याय ।

3615A.

4463 श्रीमद्भागवतम् ।

With Śrīdhara's commentary

Substance, country made paper 19×6 inches Folia, 486 The first two Skandhas, together, are complete in 79 leaves Skandha III is complete in 80 leaves, IV in 76 leaves V in 64 VI in 48, VII in 46 VII in 46 and IX in 47 In tripāṭha form Character, Bengali Date, Śaka 1741 Appearance discoloured To the end of the ninth Skandha

Post Colophon Statement to the text —

शक १७४१ ० भाद्रपद । ॐ राधाकृष्णाय नमः । ॐ राम

3616.

The same with

1494. भागवतभावार्थप्रदीपिका or श्रीधरोक्तावशिष्टार्थः ।

Substance, country made paper 17×6½ inches Folia 194 Lines, 8 to 10 on a page Character, Bengali Appearance, fresh Generally correct. Incomplete at the end

Contains the text of the 10th Skandha of the Bhāgavata up to the 60th chapter, along with Śrīdhara's commentary and an anonymous supplementary commentary.

For the 11th see the next No 3617

3617.

1442. भागवतभावार्थप्रदीपिका or श्रीधरोक्तावशिष्टार्थः ।

Bhagavata-bhāṭārtha pradīpikā or Śrīdharoktavaśiṣṭārtha.

Substance, country made yellow paper 14×5 inches Folia 143 Lines 9, 10 on a page Extent in Slokas, 6300 Character Bengali Appearance, fresh

Contains the text of the 11th Skandha of Bhāgavata, the commentary of Śrīdhara and a sub-commentary.

The object of the sub-commentary is given in the opening lines:—

श्रीहृदि । श्रीमद्भागवतैकादशस्कन्धस्य श्रीधरावशिष्टः

स्कन्धे भागवतस्यैकादशोऽस्मिन् मुक्तिलक्षणे ।

श्रीधरोक्तावशिष्टार्थं त्रयं प्रीत्यै प्रकाशयते ॥

तत्रादौ विजयन्तेत्यादि । श्रीधरोक्त पञ्चलोकप्रतीकौ व्याख्यायते ।

3618.

3737. .1 sub-commentary on Śrīdhara

*Being a commentary on the commentary by Śrīdhara Śrāmī
on the Veda-stuti hymn from the tenth Skandha of the
Bhagavata Chap 18*

Substance, palm leaf 17×1½ inches Folia, 27 Lines, 5, 6 on a
page Extent in ślokaś, 580 Character, Bengali Date, Saka 1644
Appearance, good Complete

Colophon .—

श्रुत्यध्यायोपरि स्मामिहृतव्याख्याया व्याख्यानमुदीचकृतमिदम् ।

Post Colophon .—

७ भाष शक १६७७ ।

It begins thus:—

श्रूयते एव इति श्रुति । तथाच अदृष्टार्थैश्वर्यकेश्वरवाङ्मय
श्रुतित्वम् । लौकिकेश्वरवाङ्मयवारणापादृष्टार्थैकेति पुराणनिवारणाय
ईश्वर इति ।

The sub-commentary seems to be anonymous

3619.

4461 *The Same text.*

*With the commentaries by Śrīdhara Śrāmī, Rādhāmohan
Goswāmī and Gopāla Cakravartī*

Substance, country made yellow paper 24×9½ inches Folia, 211
In tripaṭha form Character, Bengali of the early nineteenth century
Appearance, fresh Incomplete at the end The text up to IV, 14, 15 and
the commentary up to III, 15

3620

10799C

I

Substance country made paper 12x5½ inches Fols 12 Lines 15 on a page Character Bengali of the nineteenth century Appearance fresh.

This contains Bhāgavata Vyākhyā leśa (annotations on the Bhagavata) by Gopala Sarma. on the first three Skandhas and a part of the fourth

For a full description of the commentary (which closely follows Śrīdhara Svami as his authority) see I O Catal No 3517

II

Substance and the measure are the same as above Fols 38 Lines 14 to 18 on a page Character Bengali of the nineteenth century Appearance fresh

This contains Lokanātha's commentary on the difficult slokas of the 10th, 11th and 12th Skandhas

Beginning

तस्माद् वैराग्यं वृद्धं भविष्यतीत्यर्थं यद्वा यस्तु सत्संगमदग्द
प्राप्तव्यापि तदनुवादं विना को विरज्येत न कोपीत्यर्थं

36A, इति लोकनाथचक्रवर्त्तिप्रकाशिता दशमस्कन्धटीका समाप्ता ॥ ७०
नमो भगवते वासुदेवाय ।

गोविन्दचरणद्वन्द्वमकरन्दपिपासया ।

माहते मानसं मुन्य वादरायणमहिताम् ॥

एकादशस्कन्धतरोर्महार्थविचारमात्रेण परं जनार्ध ।

तथापि शिष्यान्नुक्तमप्यस्मिन् श्रीलोकनाथा विशदीकरोति ॥

कावेनेत्यादि ।

It ends -

सुखसुखमुपार्जनं पुराणार्थमुपसङ्गति य एव इति
साङ्ख्ययोगः ।

अन्यत् समान स्वामिना त च एव ज्ञात्वा कृतार्थ साधन त्वज
इत्याह । एवमिति गुरुपासनया या एका व्यवभित्तिरिणी भक्ति
तया विद्याकुतारेण वा जीवाश्च जीवोपाधि अष्टद्वार विद्वत्सा
आत्मान प्रतिपद्य ज्ञात्वा भक्तिज्ञानसाधनोभूत कर्म त्वज इत्यन्वय ।
अयोदशगुणेष्वविशते चैत इत्यादि । चेतसि सत्त्वानात्मके भगवति
ये गुणास्तेषु कथं केन प्रकारेण ।

3621.

3547 दशमस्कन्धव्याख्यानलेशः ।

Dasama-skandha-vyakha-lesah.

A commentary on the Bhagavata.

Substance, country made paper 17×4½ inches Folia 27 Lines
12 on a page Extent in Slokas, 1700 Character, Bengali Date Saka
1689 Appearance discoloured Complete

Colophon —

इति दशमस्कन्धस्य व्याख्यानलेशः ।

Post Colophon —

हास्याय वेत्ति यदि मे वचन कवीनाम्

क्षुद्राशयस्य रचित सकलैर्गुणैर्हि ।

यत्प्रकृत्यापि यदयं हृदयं वृथान्य

चिन्ताकुलं यदि विमुध्यति क्षणकोत्था ।

प्रकाण्डा १६८८ । पौषस्य सप्तमदिवसे समाप्तमिदम् ।

श्रीमद्भगवद्गीतादेवशर्मण स्वच्छरमिर पुस्तकक्ष ।

Beginning —

वाङ्मनोबुद्धिदूरो यो निर्गुणो गुणविग्रह ।

गोपिकापरमानन्दकन्दं वन्दे तमच्युतम् ॥

आश्रये दशमं नित्यं मत्सु पश्यत्येतत्वे ।

अयाणा विगमात् प्रथ्यो यथा स्यां पश्यविश्रक्त ॥

अथ दशमस्कन्धस्य व्याख्यानलेखः । कथितो वशविस्तार
इति ।

See IO Catal No 3517 which describes a complete manuscript entitled *Bhāgavata vyākhyā leṣa*. It gives at the end of the third and fourth Skandhas, the name of the author as Gopala Sarma

3622

10908

Substance country made paper 10x5 inches Folia 6 Lines 14
on a page Character modern Nāgara Appearance fresh

It contains a commentary on Adhyaya 85 of the 10th Skandha (with the text)

Colophon —

इति श्रीदशमस्कन्धे पञ्चाशोत्तम ।

3623.

4023

Substance country made paper 18x3½ inches Folia 5 Lines 8
on a page Character Bengali Appearance discoloured

These leaves contain the commentary of Radha mohana Goswami, on the first mangalacarana of the Bhagavata. It breaks off abruptly

Beginning —

श्रीकृष्णाय नमः ॥

श्रीकृष्णचरणाम्भोजपरानन्दासृताम्बुधौ ।

मनो मधुवती निखरमता ममताङ्गितः ॥

श्रीकृष्णभाव + वेद + अध्यामोहनशर्मणा ।

श्रीमद्भागवतस्याय तत्त्वसार प्रकाशयते ॥

3624

3609 श्रीमद्भागवतदशमस्कन्धटिप्पनी ।

*A commentary on the same.**By Lokanatha*

(Skandha X.)

Substance country made paper 14½×3½ inches Folia, 5 Lines
11 on a page Character, Bengali of the nineteenth century Appearance
discoloured A fragment

Beginning —

श्रीमोविन्दपददण्ड नमस्कृत्य गुरुकृत ।

श्रीलोकनाथस्तुते मुदा दशमटिप्पनीम् ।

3625.

5728 *The Same text**With the commentary by Vanamali Bhaṭṭa*

Substance country made paper 14×8½ inches Folia 415 In
tripāṭha form Character Nāgara of the early nineteenth century
Appearance old, soiled and worn off

*The Purvardha only**The commentary begins —*

श्रीराधाकृष्णौ जयता । श्रीगुरुभ्यो नमः ।

श्रीमद्भिरिवराधीश वन्दारण्यपुरन्दरम् ।

कृष्णचन्द्र प्रपद्येह भक्तानुग्रहकारकम् ।

अद्भुत इति यदुवशे प्रसूतं वल्लवीकलालापे ।

कोरकित अतिप्रियरे पलित भक्तेऽर्द्धप वन्दे ।

Colophon —

इति श्रीभागवते महापुराणे दशमस्कन्धे अष्टादशसाहस्र
परमहंससहितायां एकविंशोऽध्यायः । पूर्वार्द्धे सम्पूर्णम् ।
ग्रन्थसम्पत्त्या १९०० ।

3626.

4003 श्रीमद्भागवतटीका वैष्णवतोपिणौ ।

*Vaishnava tosini, being a commentary on Bhāgavata**By Sanātana Gosāmi*

Substance country made paper $14\frac{1}{2} \times 6\frac{1}{2}$ inches Folia 76+32
 Lines 12 on a page Character Bengali of the eighteenth century Appearance discoloured and worn off Incomplete at the end To the end of the 39th Sloka of the 31st adhyāya of the 10th Skandha

See Catal number 3628

3627

4387 *The Same*

(Skandha X)

Substance country made paper $13\frac{1}{2} \times 6$ inches Folia 362 Lines 18 on a page Extent in slokas 25 600 Character Bengali of the early nineteenth century Appearance fresh Complete

Written in a beautifully neat hand and remarkably correct

For the commentary see I 2125

3628

1560 *The Same*

A commentary on the 10th Skandha of the Bhāgavata purāṇa, by Sanātana Gosāmi

Substance country made yellow paper $17 \times 5\frac{1}{2}$ inches Folia 470
 Lines 12 on a page In the tripāṭha form Character Bengali
 Appearance tolerable Complete

For a description of the work see L 2125

3628.

1814 *Bhagavata candra candrikā*

(With the text)

By *Vīra Raghava*

Substance country made paper 13½ x 7½ inches In the Tripāṭha form Character Nāgara Appearance fresh

The present manuscript contains the first four Skandhas each separately paged I in 136, II in 106, III in 288, IV in 293 as stated on the reverse of the last leaf But in the MS there are two paginations, the first goes to 250 of which 120th is missing and the second I to 63

This is written in the interest of the followers of Rāmanuja, by Vīra-Rāghava, son of Śaṅka Gura of the Vatsa-gotra

Mangalacarana of the commentary —

बन्दे वात्समद्योदलायैतनय वात्सल्यवार्त्तनिधि
 श्रीशैलेशगुरु श्रिय पतिमणि प्राप्ताय्यपारपराम ।
 सूर्य्यं ब्रूहमशेषहेतुमजितस्याज तदुत्सङ्गम
 देवर्षिप्रवरं पराशरसुतं आम च वैद्यामकिम ॥ १ ॥

श्रीरामानुजयोगिपूर्णकदम्बापात्र मद्धान्तं तत
 सम्भ्राताखिलबन्धविद्यमखिला हविडान् व्याकरोत ।
 वेदान्तान् कुलकेन्द्वर गुणनिधि श्रीविष्णुचित्तं गुरुम
 वात्स त वरद च वागविजयज आमार्यमौडोमजि ॥
 श्रीमद्भागवत पुण्यमखिलं व्याख्यातभिर्व्याकृतम
 व्यासाद्यैर्यतिराजभाष्यवचसामर्चं बुधानां मुदे ॥ २ ॥

Colophon of the commentary on the first skandha —

इति श्रीवत्साम्ययपय पारावारराकासुधाकरस्य सर्व्वविद्यानिधे
 श्रीशैलगुरो सुतेन तच्चरणकमलपरिचर्याप्रसन्नतत्सूक्तिसमधिगत

श्रीमद्भाग[व]तार्थहृदयेन श्रीवैष्णवशासनेन श्रीवैराग्यवविदुषा
विलिखिताया श्रीमद्भागवते चन्द्रचन्द्रिकाया प्रथमस्कन्धे एकोन
विंशोऽध्याय ।

Post Colophon —

संवत् १८१० कार्ति ।

Colophon of the 2nd skandha —

• द्वितीयस्कन्धे दशमोऽध्याय । १० ।

Post Colophon —

संवत् १८१० ।

The third ends abruptly with the 7th sloka of the
33rd adhyaya

Colophon of the 4th —

इति श्रीवैराग्यवविलिखिताया श्रीमत्भागवतचन्द्रिकाया
चतुर्थस्कन्धे त्रिंशोऽध्याय ।

Post Colophon —

श्री संवत् १८११ ।

3630

1815 *The Same*

(V, VI, VII, VIII and IX)

V In 162 leaves

Colophon —

इति श्री • वैराग्यवविलिखिताया पञ्चमे षष्ठविंश ।

Post Colophon —

संवत् १८(८ ?)१४ ।

VI In 135 leaves

Colophon —

इति श्री • वैराग्यवविदुषा विलिखिताया श्रीमद्भागवत-
चन्द्रिकाया षष्ठस्कन्धे एकोनविंशोऽध्याय ।

Post Colophon —

संवत् १८१४ ।

VII In 135 leaves

Colophon —

इति श्री • वीरगाधवविदुषा विलिखितायां श्रीमद्भागवत
चन्द्रिकायां सप्तमस्कन्धे पञ्चदशोऽध्याय ।

VIII In 106 leaves

Colophon —

श्री • वीरराघवविदुषा विलिखितायां श्रीमद्भागवतचन्द्रिकायां
अष्टमस्कन्धे चतुर्विंशोऽध्याय । २४ ।

IX In 92 leaves

Colophon —

इति श्री • वीरराघवविदुषा विलिखितायां श्रीमद्भागवत
चन्द्रिकायां नवमस्कन्धे चतुर्विंशोऽध्याय ।

The date is given after the text —

संवत् १८१४ शाके १७७७ । This should be Sal a 1779

3631

1816 The Same

(Skandhas X, XI, XII)

X (I) In 273 leaves

Colophon —

इति श्रीवत्सान्वयपारावारराकासुधाकरस्य श्रीशैलशूरो
सुतन तच्चरणसेवासमधिगतश्रीमद्भागवतार्थहृदयेन श्रीवीरराघव
विदुषा विलिखितायां श्रीमद्भागवतचन्द्रचन्द्रिकायां दशमस्कन्धे
एकोनपञ्चाशत्तमोऽध्याय ।

X (2) In 270 leaves

Colophon —

इति श्रीवत्सलनयनय पारावारराकासुधाकरस्य सर्वविद्यानिधे
श्रीशैलगुरोस्तनयेन तत्परमपरिचर्याप्रसन्नतत्सूक्तिसमधिगत-
श्रीमद्भागवतार्थसूदनेन श्रीवैष्णवदासेन श्रीवीरराघवविदुषा
लिखिताया श्रीमद्भागवतचन्द्रिकाया श्रीमद्भागवतव्याख्याया
दशमस्कन्धे षडतितमोऽध्याय ।

विभुर्विजयतेतरो विविधविश्वजम्बोदय-

स्थितिप्रभृतिनोदयो निरवधिसुरूप स्तत ।

निरक्तनिखिलाशुभ सकलशोभनोपाश्रय

श्रिय' सद्यश्च युमान् अतिदृशा भगीशालति ॥

द्याम्यन्वतिक्रम त्वत्र शब्दार्थविषय मम ।

विभक्त्यरा युगमगो गुणान् गृह्यन्तु सर्व्वश ॥ ९ ॥

संवत् १८१३ ।

XI. In 236 leaves.

Colophon —

इति श्रीमद्वत्सुकुलपय पारावारराकासुधाकरस्य श्रीशैलगुरो-
स्तनयेन तत्परमपरिचर्याप्रसन्नतत्सूक्तिसमधिगतश्रीमद्भागवतार्थ-
सूदनेन वी[र]राघवविदुषा लिखिताया श्रीमद्भागवतचन्द्रिकाया
एकादशस्कन्धे एकत्रिंशोऽध्याय ॥ ११ ॥

श्रीमते रामानुजाय नमः ॥

श्रीसंवत् १८१२ ।

XII In 67 leaves.

Colophon —

इति श्रीमद्वत्सुकुलपय पारावारराकासुधाकरस्य श्रीशैलगुरो-
स्तनयेन तत्परमपरिचर्याप्रसन्नतत्सूक्तिसमधिगतश्रीमद्भागवतार्थ-
सूदनेन श्रीवैष्णवदामेन श्रीवीरराघवविदुषा लिखिताया
श्रीमद्भागवतचन्द्रिकाया द्वादशस्कन्धे द्वादशोऽध्याय ।

Post Colophon :—

योऽसौ तुरङ्गवदनो हृदि सन्निविष्ट
 सञ्चोद्य बुद्धिमनस्तु कृपया स्वया मे ।
 प्रालोलिखत् करवत्सेन्द्रियदेवतेन्द्र
 + + स्तमेनमनवै परेशम् ॥ (?) ॥ १ ॥
 योऽसौ पिप्रकृपरिधिर्वनमाज्युदार-
 मन्दस्मिताकलितवीक्षणमोक्षितेन ।
 सञ्चोदितेन च प्रपापस्विष्टमूर्तिं
 स्वप्ने तमेमि शरणं वसुदेवसनुम् । २ ॥
 स्नेद गभीरनिगमान्तरहृदयतारम्
 क्वाच समन्दमतिरत्र पर निदानम् ।
 वीक्षा यदीय कसलाकलितानमेव (?)
 श्रीशैलेन्द्रिकवर शरणं गतोऽस्मि ॥ ३ ॥
 चिकीर्षा मोक्षा सा निरवधिहृदपालोककलिता
 यया स्याता विहृतिरचना या सुमगमम् (?) ।
 स एव श्रीशैलो मुखरखिलविद्याजलनिधि-
 र्ममाध्यात्ता त चरणयुगलीह प्रकटयन् ॥ ४ ॥ (?)
 सवत् १९१२ ।

3632.

1409 *The Same*

X

Substance country made paper 14x5½ inches (Leaves are not of uniform size) Leaf marks are often missing Handwriting is different in different parts By the actual counting leaves are 426 Purvvardha has 222 and Uttarardha 204 1st leaf missing The date at the end given is Samvat 1920 समेनाममौनौ चरच यदौ ११ ।

This contains a commentary on the tenth skandha of the Bhagavata, divided in two parts, Purva and Uttara The last colophon is not given The colophon of the 49th chapter is thus given —

इति श्रीवत्सान्वयपथपारावारगकास्तुधाकरस्य श्रीशैलपुरा
सुतेन तत्परगमेवानमधिगतश्रीमद्भागवतार्थसुदयेन श्रीवीरराधव
विदुषा विललिताया श्रीभागवतचन्द्रचन्द्रिकाया दशमस्कन्धे
एकोनपञ्चाशत्तमोऽध्याय ।

Post Colophon —

मवत १८१६ ।

Here the Purvardha ends

The first 19 leaves contain the commentary on the first two chapters and 46 verses of the third adhyaya skandha 10 Then begins the commentary on the 13th sloka of the 8th chapter and it continues to the end of the Purvardha The Uttarardha has only the first leaf missing

Beginning —

श्रीमध्वेत्न्यरूपिणे भगवते नम ।

अथ । सुत जानामि भद्र ते भगवान् मातृता पति

देवक्या वसुदेवस्य जातो यस्य चिकीर्षया ।

इति सुतश्रौतकमवाद उपक्रान्तस्य श्रीकृष्णावतारस्य अवगम
स्मरणार्हं यानि करिष्यमिति कथनेति कुन्तिस्तुतौ व्यङ्ग्यरितं शुक
परोक्षित्सवादे कथौ अनिष्टमाणां दुःखशोकतमोनुदाम्
अनुपद्वय भक्तानां सुपुण्य व्यतनोद्यद्वा इति नवमोक्तेन पङ्क्तवित
चिकीर्षितं हि श्रीभागवतप्रतिपाद्य अन्येषां तु अथ सर्गां
विमर्गांश्चेदादि नवानां कथनम् । दशमस्य विमुद्ध्यर्थमिति दशमस्य
श्रीकृष्णस्य विशिष्टसुद्धि परात्परतातज्ज्ञानार्थकौर्त्तितानां नवानां
कथनसमाप्तौ प्रतिपद्यभूत श्रीकृष्णावतारम् कथितस्य सर्वस्य
नि स्मरणार्थं श्रीपरोक्षिता एष्ट श्रीसुत आवयति श्रीराजोवाचे
त्यादि ।

3633

3550 भागवतकौमुदी । *Bhagavata-kaumudī**By Rama Kṛṣṇa*

Substance country made paper 17×4½ inches Folia 25 Lines
10 on a page Extent in slokas 110 Character Bengali of the nine
teenth century Appearance fresh Date Śaka 1743

For the beginning of this see L 1641

It explains difficult passages of the Bhāgavata In
leaf 21A of the present MS, however, ends the notes on the
Rasa-pañcādhyāya of the 10th skandha of the Bhagavata

“इत्यादिष्टा भगवता लब्धकामा कुमारिका । इत्यादि वरदानात् षडङ्गार-
रसानुपादानेऽपि तदयच्छ । अपि च मर्त्या शरत्कायकया रसान्नया इत्यादि
दर्शनाय न कुत्रापि दोषावकाशः ।

श्रीश्रीहरि ।

It contains in the remaining portion, quotations from
the Utkala handa of the Skanda-purana —

शान्द उवाच ।

प्रायशो हि कलौ मर्त्ता मन्दभाग्या महेन्द ।

अशक्ता भूमिदानादौ मुच्यन्ते ते कथं नरा ॥

Colophon —

इत्युत्कलखण्डे श्रीपुरुषोत्तममाहात्म्ये दिक्षितारिशोऽध्याय ।

श्रीश्रीराधादाश्याभ्या नमः ।, etc, etc

Post Colophon —

तैयस्यैकादशदिवसे कूहावहनि मङ्गूर्ण्य पुस्तिका । शक
१७४३ । लिपिरिय श्रीधुनोलालकविराजस्य ।

In a later hand —

श्रीजयगोपालदेवशर्मा पुस्तकमिदम् ।

3634.

8678 चैतन्यमतचन्द्रिका, भागवतटीका ।

*Oailanya-mata-candrikā**By Śrīnātha Pandita.*

Substance, country-made paper 13x5 inches Folia, 78 Lines,
9-13 on a page Extent in slokas, 1,100 Character, Nāgara Date,
Samvat 1891 New Incomplete

The first skandha complete in 20 leaves (date, 1891).

The second skandha complete in 14 leaves

The third skandha complete in 22 leaves

The fourth skandha complete in 11 leaves.

The fifth skandha complete in 8 leaves (date, 1891,
B S 1242).

The sixth skandha incomplete 8B-11 leaves

3635 & 3636.

8676. अमृततरङ्गिणी । *Amṛta taranginī**Being a commentary on the Bhāgavata*

Substance country made paper 10½x4 inches Folia 86 of which
leaves 5-7, 19, 20, 22, 23 54 56, 58-60 are missing Lines, 8 on a page
Extent in slokas, 1,700 Character, Nāgara Very old A fragment

Up to a portion of the 19th chapter of the Prathama
skandha

Known only in Oppert's lists

3637.

1142 श्रीमद्भागवतटीका भागवतार्थदीपिका ।

*Bhāgavatārtha-dīpikā, being a commentary on Bhagavata**Ry Cakrapāṇi, son of Rama Kṛṣṇa*

Substance, country made paper 11x8½ inches Folia, 414 Lines,
14 on a page Extent in slokas, 14,455 Character, Nāgara Date

Saṃvat 1628 Appearance tolerable The commentary on the 10th Skandha only Complete

Composed in Saṃvat 1628 The author had already written a commentary on the first 9 skandhas of the Bhāgavata

Beginning —

श्रीकृष्णाय नमः । श्रीगणेशाय नमः ।
 श्रीरामकृष्णपदयशस्युग प्रणम्य
 धर्मार्थकामसुखद मतिवृद्धयेऽहम् ।
 स्कन्धस्य साध्वभिमतं दशमस्य रम्यं
 व्याख्यां करोमि सुगमां कविचक्रपाणि ।
 व्याख्यातेषु नवस्कन्धौ रामकृष्णप्रसादतः ।
 दशमस्कन्धं चारब्धोऽधुना यत्र ददे कथा ।
 बुद्धाहमसमर्थोऽपि प्रेरितः पितुराश्रया ।
 कृष्णाङ्गुलप्रसादेन चिकीर्षे साधत महतः ।
 श्रीपाराशरगोत्रेण दीर्घेण सुबुद्धिना ।
 क्रियते दशमस्कन्धव्याख्यानं चक्रपाणिना ॥

It ends thus —

कथं भूतं दुस्त्यजलान्तश्च ~~न च विबुधाऽपि न चामादन~~
 जगम् ॥

Colophon —

इति श्रीरामकृष्णात्मजश्रीचक्रपाणिविरचिताया भागवत
 टीकाया भागवतार्थदोषिकाया नवतितमोऽध्यायः ।

Post Colophon —

अज्ञानं पौराणिकघोषकाश्रितौ
 सङ्घट्टिपश्चिज्जडताविनाशिनौ ।
 सस्याशुबोधाय विचारवर्त्तिका
 मया कृता भागवतार्थदोषिका ॥

गच्छत स्खलनं क्वापि भवत्येव प्रमादत ।
 हसन्ति दुर्जनास्तत्र समादधति मञ्जरा ॥
 श्रीमद्विक्रमभूभृतोऽष्टभुजघटभूसङ्घकेऽब्दे गते
 मासे षाण्मुनिके तिथौ नरहरे पक्षे सिते पुष्यमे
 श्रीकृष्णाङ्गिप्रदारविन्दमधुपश्रीचक्रपाणे कृति
 पूर्णा सङ्गलिताऽभवच्च दशमस्कन्धस्य टीका रवी ।

In a different hand —

श्रीगोपालात्मज-श्रीमिरिधराणा पुस्तकमिदमिति ।

3638.

5735 श्रीमद्भागवतप्रथमस्कन्धटीका ।

A commentary on skandha I (with the text)

By Vijayadhikarājācārya

Substance country made paper 14×5½ inches Folia 108 In
 tripāṭha form Character Nagari of the nineteenth century Appear
 ance, new

The commentary belongs to the Madva School

Beginning —

श्रीहयवदनाय नमः

यतो जन्माद्यस्य श्रुतिस्मृतयमनैकविधयात्

स्वतन्त्रस्वरूपो गुरुरपि गुरोर्यस्य जगता ।

+ + + + +

मुकुन्द ध्यायामास हतकुण्डल त स्मरन् हृता ॥ १ ॥

हिमकरजमदिद्योपेत सुधारमजित्वरी

म मम वृक्ष दद्यादानन्दतोर्यमशामुनि ।

मुनिगणवरः प्राणोसौदा इवाधिरा + समुत्थित

प्रमदमगुणा यत्रोत्तमन्ति सन्ततमेधस ॥ ५ ॥

चरणनजिने दैत्यारातेर्भवागवातरससरो

दिशतु विशदा भक्ति मद्यं महेन्द्रतोर्यपतौश्व ।

क शब्द काव्यास श्रुतिरपि गुण कायसम्भ
 समोक्षा पौराणो क खनु विबुधा मतमधिष । ६ । (?)
 तथापि व्यामोक्षाद् गुणगुणकटाक्षैकशरणो
 मनाक् व्याकुर्वे श्रीभागवतपुराण प्रपद्यते । ७ ।
 व्यानन्दतीर्थविजयतीर्थौ हतप्रणम्य + + + + + ।
 कृति स्फुटमुपजीव्य प्रवक्षि भागवत पुराणम् ।

End —

भागवतविवरणमिदं तुलसीदलमिव लमर्षयामि हरे ।
 चरणनलिनपुगलेऽहं प्रथमस्कन्धोपल मता प्रीत्यै ।

Colophon —

इति भागवते महापुराणे पारमहंससंहिताया विजयध्वज
 तीर्थभिक्षुविरचितप्रथमस्कन्धे विशोऽध्याय ।

3639

The same commentar / here called

5736 पदार्थरत्नावली । Padārtha ratnawali

By Vijayadhara virtha Bhattaraka

Substance country made paper 8x4 inches Folia 21 to 162
 Lines 13 on a page Character Nagari of the early nineteenth century
 Appearance old & discoloured and worm eaten Incomplete both ends

Chapters III to XXVII of skandha XI

21A, इत्येकादशस्कन्धटीकाया द्वितीयोऽध्याय , 64A, इति श्रीमद्भागवते
 महापुराणे पारमहंसा संहिताया एकादशस्कन्धटीकाया पदार्थरत्नावल्यां विजय
 ध्वजतीर्थभट्टारककृतौ एकादशोऽध्याय , 154B इति श्रीभागवते एकादशे
 विजयध्वजीये सप्तविंशोऽध्याय ।

3640

8167 The Same

Substance country made paper 13x6 inches It contains Sk II
 to IV XI and XII each skandha being separately paged II complete
 in 80 leaves III in 204 IV in 148 XI in 160 XII in 39 In tripāṭi a

form Character Nāgara Appearance old and discoloured Date
Samvat 1720

Colophon —

II

द्वितीयस्कन्धगाद्येषा पदरत्नावली मया ।

स्वर्णिता चरणाभोजे पद्मनाभस्य भासता ।

इति श्रीमन्महेन्द्रतीर्थपूज्यपादशिष्यविभयध्वजतीर्थयतीन्द्र-
छताया श्रीमद्भागवताया श्रीमद्भागवतटीकायां पदरत्नावल्यां
द्वितीयस्कन्धे दशमोऽध्याय । समाप्तश्चायं द्वितीयस्कन्ध ।

III

• द्वितीयस्कन्धे चतुस्त्रिंशोऽध्याय । द्वितीयस्कन्ध समाप्त ।

Post Colophon —

संवत् १७२० समये वैशाख ।

IV

• चतुर्थस्कन्धे एकत्रिंशोऽध्याय ।

VI

• एकादशस्कन्धे एकत्रिंशोऽध्याय ।

XII

• द्वादशस्कन्धे द्वादशोऽध्याय ।

End —

पदरत्नावली कण्ठे राजतरु हि मुरद्विष ।

वनमालेव मालेव मौक्तिकौ कृष्णवत्सभा ।

3641

10016 श्रीमद्भागवतटीका (with the text)

A commentary on Bhagavata

By Ramanarayanan

Substance country made paper 7x12 inches Folia 143 Lines
14 on a page Character Nāgara Date Samvat 1859 Appearance old

and worn out Skandhas I and II to the end of the 10th adhyaya each separately paged

Beginning —

सच्चिदानन्दरूपाय छण्णायास्तिष्ठकर्मणे ।

नमो वेदान्तवेद्याय गुरवे बुद्धिमाक्षिणे ॥

हरिनायसरूप वै हरिनाथ गुरु भजे ।

ब्रह्मबोधाधिकाराय तातदारा स्वमन्त्रदम् ॥

भक्तिसान्नायिसम्यक्तै सवित्रा प्रभया स्वया ।

हृत्तमोत्र गुरु वन्दे भवानोदासनामकम् ॥

श्रीशशिष्ठ्य मुनि वन्दे भक्तिसूत्रकर हरिम् ।

श्रीनारायणतीर्थस्य भक्तिसूत्रार्थदर्शकम् ॥

त हरि शरण प्राप्त श्रीमद्भागवताभिधम् ।

तत्तुल्यपालव्यतद्गोपस्त व्याख्यातु समुत्सहे ॥

The first skandha is complete in 98 leaves

Colophon —

इति श्रीमद्भागवत महापुराणे धारमहस्या संहिताया वैया-
सिक्या प्रथमस्कन्धे अष्टादशमाहस्य संहिताया मुक्तागमन
नाम एकोनविंशोऽध्यायः ।

Post Colophon —

श्रीसंज्ञेतिवहारौ ।

(Commentary) इति श्रीविष्णुसहस्रनामयोरामनारायणविरचिताया
श्रीमद्भागवते महापुराणे व्याख्याया भागवतभावप्रकाशिन्या प्रथमस्कन्धे एकोन
विंशोऽध्यायः ।

Post Colophon —

मातोत्तम व्यासावदि १४ सम्बत् १८८८ बुधवामरे लिखित
मयुराजी ।

There are 45 leaves in the second skandha

Colophon of the commentary —

इति * द्वितीयस्कन्धस्य दशमोऽध्यायः ॥

Post Colophon —

(Text) आशुन मृदि ५ मवत् १८८५ ।

3642

10060 भागवतभावार्यदौपिकाप्रकाशः ।

Bhagavata bhavartha-dyupika prakasah

By Kasinatha Upadhyaya, son of Anantopadhyaya

Substance, country made paper 12×6 inches Folia 0-50 Lines
17 on a page Appearance mouse eaten A mere fragment

11B, इति श्रीमद्भागवते महापुराणे श्रीमदनन्तोपाध्यायस्तु काशीनाथा
पाध्यायविरचिते भावार्यदौपिकाप्रकाश प्रथमोऽध्यायः ।

47A, इति श्रीप्रथमस्कन्धैकादशाध्यायटिप्पणी ।

काशीनाथो दिन कृत्वा सेवामन्यार्थयत् हरौ ॥

The fragment ends with the commentary on the 44th
sloka of the 12th adhyaya of the first skandha

3643

3753A बुधरञ्जिनौ । *Budha ranjini*

Being a commentary on skandha A

By Vasudeva

Substance country made paper 16½×2½ inches Folia 2 Lines 9
10 on a page Character Bengali of the eighteenth century Appearance
a little discoloured

The first two leaves only of *Budha-rañjinī*, a commentary by Vāsudeva, on the 10th skandha of the *Bhāgavata*. For a description of a complete MS see L. 1730.

3644.

4095. **विवरणमणिमञ्जूषा ।** *Vivarana-maṇi-mañjūsā.*

Being a commentary on the 10th skandha of the Śrīmad-Bhāgavata, with the text.

Substance, palm leaf $16\frac{1}{2} \times 1\frac{1}{2}$ inches Folia, 156 Lines, 5 to 9 on a page Extent in ślokaś, 7,200 Character, Udiya written with a style. Appearance, new but worm eaten

From the beginning of the 10th skandha up to a portion of the 21st adhyāya of the same. The commentator's name is not found

Beginning —

श्रीयुक्तो राजा श्रीराजेति शब्दः प्रायोऽत्र श्रीकृष्ण + + + +
प्रेसा विराजमानत्वात् टञ्भावः समाप्तान्तविधेरनित्यत्वात्
राजोवाचेति पाठस्तु साधारणः ॥

Colophon :—

इति श्रीविवरणमणिमञ्जूषायाम् विष्णोऽध्यायस्य च ।

The 11th chapter is not complete.

There are twenty more leaves containing the same commentary up to a portion of the third from the beginning

3645.

4095B. *The Same*

Substance, palm leaf $15\frac{1}{2} \times 1$ inches Folia, 190 Lines, 5 on a page Character, Udiya of the nineteenth century Appearance, fresh

From the 22nd adhyāya of the same skandha up to the 34th adhyāyā of the same skandha

The 22nd adhyaya comes to an end in leaf 11B

इति दिवङ्गमणिमङ्गलायां द्वादशोऽध्यायः

The 14th adhyaya ends in leaf 181B —

इति दिवङ्गमणिमङ्गलायां त्रयस्त्रिंशोऽध्यायमयम् ।

3646.

315 वेदस्तुत्यध्यायः । *Veda stutyadhyaayah*

With the commentary by Kavendamanī Cakravartī
called *Anaya lodhinī*

Substance country male paper 12½ × 6½ inches Folio 77 Lines
15 19 on a page Extent 8 slokas 1990 Character Nāgari In three
different hands the first line ending in 4B and 2nd hand in the ninth
line of 13B Then 3rd hand to the end Appearance fresh Complete

It is the 87th chapter of the tenth skandha of the
Bhāgavata purāṇa

It is printed at Vrindavana along with the text and
various other commentaries of the Bhagavata

See L 1562

The commentary is written in the following order

Substance, text prose order commentary the full
text of the śruti on which it is based, the meaning of the
śrutis and the conclusions

3647

781 अन्वयबोधिनी । *Anaya lodhinī*

By Cudamanī

For the manuscript see L 1562

This is a gloss on Śrīdhara Svāmī's commentary on
Śruti stuti from the tenth skandha of the Bhagavata
Purāṇa (87th chapter)

It has also the text

Anvaya-bodhini was composed in Saka 1580=1658

A D

छायावर्गनिष्ठापयामि ते शांतिं श्रुतिस्तुते ।

पूर्वतामनपद्यायो धूतामणिकवि सुधी ।

3648.

१६७१ वेदस्तुतिटीका । *Veda-stuti-ṭīkā*

By Śrīhari

Substance country mad. paper 11x4 inches Folia, 31 Lines 11
on a page Extent in Sloka 400 Character Nāgari. Dated Saka 1704
New Complete

Complete in thirty-one leaves

The Last Colophon —

इति श्रीमद्देवात्मिकुलावतंसश्रीमोविन्दगुरुसुमुखीहरि-
विरचित श्रीमद्वसुधादत्ताय नमः । श्रीगुरु । श्रीगणेशका-
यापे[न]मन् । शकि १००४ शुभशत कार्तिके मासि शुक्लपक्षे
पुण्यदिने ऋषीपराया शयनभट्टाकन-मोविन्देन लिखितमिदं ।

इति श्रीमद्भागवते दशमस्कन्धे गङ्गातीर्तनने वेदस्तुति
टीका समाप्ता ।

3650

3669 ब्रह्मस्तुतिटीका । *Brahma stuti-tīkā.*

Substance country made paper 13×3½ inches Folia 8 to 14
Lines 8 9 on a page Character Bengali of the eighteenth century
Appearance old and blackened with age Incomplete in the beginning

It commences from the middle of the commentary on the 5th verse The number of verses commented upon are 40, taken from the 14th adhyaya of the 10th skandha It is addressed to Śrī Kṛṣṇā It is called Brahmastuti, because it has been put in the mouth of Brahmā

Colophon —

इति ब्रह्मस्तुतिटीका समाप्ता ।

After the colophon there are two lines and a half, beginning —

तत्र उद्दिष्टस्य टीका तत्र परमेश्वरं ब्रह्मा पूर्वदेवब्रह्म
आचष्ट अपश्यत्, etc , etc

3651.

10799K *Rasa-pancādhyaya*

Substance country made paper 13×4½ inches Folia 43 Lines
10 to 12 on a page Character Bengali of the nineteenth century
Appearance fresh

Contains commentary on X, Chap 29–32 (of the 32nd, 1–18 slokas only) of the Bhagavata purana This constitutes 4 chapters of the Rasa pañcadhyaya

Beginning —

वादरायणिरवाच ।

वदरायणे महातपश्चरणात् श्रीवादरायणो व्यास श्रीकृष्णो-
पासनलक्ष्मणेव सर्वज्ञस्य तस्य परमोक्तान् (?) तस्मिन्नेव व्यवसायौ
चिन्त्वात्

21B, इति दशमटिप्पण्यामूनत्रिंशः; 31B, • त्रिंशः;
39A, • एकत्रिंशः ।

3652.

10799B. *Another commentary on the first of the
five adhyāyas on Rāsa.*

(*With the text.*)

Substance, country-made paper 12½×6 inches Folia, 21 In
Tripāṭha form Character, Bengal of the eighteenth century Appear-
ance, old and discoloured Complete

Last Colophon:—

इति श्रीभागवते महापुराणे पारमहंस्या संहितायां वैयासिक्या
दशमस्कन्धे रासप्रोडायां श्रीकृष्णान्तर्धानमेकोनत्रिंशोऽध्यायः ।

The commentary begins:—

श्रीयसौख्यार्थादीनि तदीयश्रोत्रादिभिस्तु जित्वाहयिषुच बभूव
(810) । प्रेमवश्यत्वात् एकस्यामेव रजन्यामव्यवधानेन यदा तदा
सत्यसंकल्पताशक्त्या प्रेरितया योगमायया दुर्घटघटनापटौयस्या
शक्त्या प्रहरचतुष्टयवत्यास्तस्या एव राशेमध्ये तावदिलास-
समापयित्य परःशतकोटिरास्य प्यानीय दर्शिताः । अतएव ता
रात्री वीक्ष्येति बह्वचन ।, etc.

3653.

8679. भागवततात्पर्यम् । *Bhāgavata-tātparyyam.*

A commentary on the Bhāgavata

Substance, country-made paper 9×4 inches. Folia, 11 Lines, 12,
on a page Extent in slokas, 225 Character, Nāgara Old Incom-
plete

One leaf only of the 2nd skandha and 10 of the
third.

3654.

8677. *All about the Bhagavata*

Substance, country made paper 12½ x 4½ 13 x 5, 15 x 5 inches Folia 234 Extent in Slokas, 8,000 Lines 4 7, 9 12 on a page Character, Nagara New Incomplete

(1) A commentary on the Prathamā skandha complete in 22 leaves

(2) The 11th skandha with a commentary The first ten chapters and the first two verses of the 11th

(3) A commentary on a portion of the tenth skandha in eleven leaves only

(4) A commentary on the 10th skandha in 121 leaves, above and below, with space for the text left blank

(5) A commentary on the commentary by Śrīdhara on वेदवृत्ति, by Kasi-nātha, the son of Ananta Upadhyaya Complete in 30 leaves, the last of which is a restoration

3655.

4794 *A commentary on the Bhagavata*

Substance palm leaf 16 x 1½ inches Folia 75 by counting Lines 6 on a page Character Bengali of the 16th century Appearance dilapidated Incomplete both ends

The manuscript is too much damaged to allow of an examination

3655A.

3516 हरिभक्तितरङ्गिणी । *Hari-bhakti tarangini*

Substance palm leaf 17 x 1½ inches Folia 1 to 120, then leaves 144 145 Lines, 7 4 on a page Extent in Slokas 2 400 Leaves are missing in the middle Character Bengali Date Saka 1027 Appearance soiled Incomplete at the end

It is a Katha of the Bhagavata and is also called Bhagavata-katha Samgraha See I O 3599

Colophon :—

इति हरिभक्तितरङ्गिण्यां नवमस्कन्धकथा समप्तः ।

Post Colophon :—

श्रीरामजीवनदेवशर्मणः स्वात्तरनिर्दं पुस्तकञ्च ।

शुभमस्तु शकाब्दाः १६२७, चङ्ग वयसहायण श्रीकृष्णः प्रणमम् ।

See I.O. Catal. No. 3539. The I.O. MS. gives the author's name as Keśava in its opening verse which is wanting in the present MS. At the end of the 10th skandha he calls himself Keśava-pañcānana Bhaṭṭacārya.

3656.

9246. हरिलीला । *Hari-līlā.*

By Vopadeva

*With the commentary by Hemādri revised
by Madhusūdana.*

Substance, country-made paper. 12×6 inches Folia, 28 Lines, 12 on a page Extent in Slokas, 840 Character, Nāgara Appearance, tolerable Incomplete

An abstract of the Bhāgavata-purāṇa skandha by skandha. The MS is incomplete and contains abstracts of the first 11 skandhas and a portion of the 12th.

See L. Vol. II, p. 200, No. 794.

For the commentary see Oxford 37B.

3657.

1111. *The Same.*

Substance, country made paper 11×6 inches Folia, 19 Lines, 17 on a page Character, Nāgara Appearance, tolerable The text in prose, and the commentary in verse

An anukramanī to the Bhāgavata Mahapurāṇa.

For both the text and the commentary see I O Catal No 3533

The name of the king of Devagiri is given in I O Catal as Kamaraja, but in our manuscript it is Rama raja

This is supported by the commentary to the first verse

मन्त्रो ष राज्ञो देवगिरौश्वरस्य रामचन्द्रस्य ।

3658

5780 The Same

An anukramani to the Bhagavata purana, with Hemadri's commentary, called Hari lila viveka

Substance country made paper 12½×4½ inches Fols 38 In Tripāṭha form. Character Nagari of the nineteenth century Appearance good Complete

See Aufrecht Cat Bodl, No 37B and I O Catal No 3533

In page 1276B of I O Kamadeva is said to be the father of Hemadri

After the end of the commentary we have the following verses —

सरस्वती श्रीमधुसूदन

निर्व्यूढमेतद्ब्रह्ममोदनेन ।

जन समस्तोपि रसादनेन

ब्रजेश्वरभक्ति ब्रजतादनेन ॥

शतमयी च पञ्चाशत् कृतज्ञप्रत्यविनिर्मिता । (?)

हरिप्रसादात् पूर्णैव चाभूत् सुर्व्वमुमोदिता ॥

लिखिता हरिलीलेय रामचन्द्रस्य सूनुना ।

बालाभिधानकमेव परोपकृतये सदा ॥

इति श्रीमद्भागवत हरिलीलाया द्वादशस्कन्ध समाप्तः ।

श्रीकृष्णार्पणमस्तु ॥

3659

७६५ मुक्ताफलम् । *Mukta-phalam**By Vopadeva**With its commentary Kanalya dipika by Hemadri*

For the MS see L 1466

The text has been left unnoticed by Rajendralala

For a full description of both the text and the commentary see I O Catal No 3542

Post Colophon Statement (of the text) —

सकलविबुधमानश्रीनिकेत वदान्ध
 समदविबुधसिद्धश्रीनिवासाद्विसेह ।
 जयति विनयसिन्धुर्माननेश सुबन्धु
 प्रणतसकलभूप हृण्ववशैकदीप ॥

Post Colophon of the commentary —

संवत् १८६३ ईश्वरनामक संवत्सरे शके १७२८ क्षयनाम
 संवत्सरे वैशाखशुद्ध ११ श्रीछेच काशीभागीश्वरीतीर्थसन्निधौ
 सम्पूर्णम् ॥

सकलविबुधान् मानयतीति तथा । श्रीनिकेत वदान्ध
 समदा ये विबुधास्तेषां सिद्ध भगवत्परकारविन्दे सेह ईहा
 भक्तिसिद्ध युक्त । वामन इति यस्य स श्रेष्ठा बन्धव सभामदो
 यस्य युतादृशो देवगिरौन्दरो राम जयति ।

3659A

3099 *The Same*

Substance country made paper 12x6½ inches Folia 54 In
 Tripatha form Character Nagara of the eighteenth century Appear
 ance discoloured The 8th and the 26th leaves are restored

Incomplete at the end

53A, इति हेमाद्रिलतायी भक्तिप्रकरणम् ।

अथ विष्णुभागवतवर्णप्रकरणम् of which there are only a few verses and the MS breaks off

For a full description of the work see IO Catal No 3542

3660.

1584 बृहद्भागवतामृतम् दिग्दर्शिनौटौकासहितम् ।

*Bṛhad-bhāgavatāmṛta with the commentary entitled
Dig darśini*

Substance country made paper 17½ x 5½ inches Folio 170 of which leaves 180 to 200 of the second pagination missing In the Tripāṭha form Character Nāgari Appearance oil

Divided into two parts, Parva and Uttara, each with a separate pagination The first part has 103 leaves

The Last Colophon of the first part —

Text —

इति श्रीभागवतामृते भगवत्प्रवाभरतिर्दीर्घख्ये पूर्णे नाम
सप्तमोऽध्यायः समाप्तः चैव श्रीमद्भागवतामृतपुनर्व्याख्यम् ।

Commentary —

इति श्रीभागवतामृतटीकायां दिग्दर्शिन्या प्रथमखण्डे
सप्तमोऽध्यायः ।

Post Colophon —

लक्षणवश्या गान्धर्वन्यासा ध्यानरञ्जनि ।
याज्ञवल्क्येयन्यासां समकोर्तनशुद्धये ।
वद्वत्किञ्चोलितेराद्य न भवा जस्य मोक्षये ।
इतो हतोऽस्ति गात्र त्व पीतकौषेयकासणि ।

The Last Colophon of the second part —

Text —

इति श्रीभागवतामृते गोपीकमादात्म्यखण्डे गदानन्दो नाम
सप्तमोऽध्यायः ।

Commentary —

इति श्रीभागवताष्टतटोकायां दिग्दर्शिन्या द्वितीयखण्डे
सप्तमोऽध्याय ।

ममाप्तये च द्वितीयखण्डटोका ।

Post Colophon —

दृष्टान्ततो विश्वमृषात्वमिष्यते
स्वप्नस्य यस्यैव मनोरथस्य च ।
अत्यन्तमिष्ट्यामययोस्तयोरपि
प्रभो त्वदीयागुभवोऽस्तु मे सदा ॥

श्रीश्रीकृष्णचैतन्याय नमो नम ॥

The Authorship

In this manuscript the author's name is nowhere mentioned. But there is no doubt that the work belongs to the school of Caitanya. After the explanation of the last verse of the text the commentary has the following —

स्वयं प्रवर्तितैः कृत्स्नैर्ममैतद्विखण्डनम् ।
श्रीमच्चैतन्यरूपोऽसौ भगवान् प्रीयता सदा ॥

Commentary —

श्रीमान् चैतन्य चैतन्यसञ्चया प्रसिद्ध श्रीग्रन्थोद्भूतः ततः
स्वरूपस्तन्मूर्तिर्वा भगवान् श्रीकृष्णदेव पक्षे श्रीमान् चैतन्यस्य
तस्यैव प्रियसेवको रूपः तत्सङ्गको वैष्णववरः । ततश्च भगवानिति ।

आपति नियति चैव भूतानामागतगतिसः ।

वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥

अभिप्रायेणेति दिक् ।

So the book was written for the satisfaction of Caitanya and Rupa Gosvami one of Caitanya's ardent followers.

Rupa Gosvami wrote a work entitled *Laghu Bhagavatamrta* in two parts the first of which has been printed

by Valmīcīnd Gosvāmī and Atul Kṛṣṇa Gosvāmī Eggeling says in I O Catal No 3540 that Laghu Bhāgavatāmṛta is ' abridged by Rūpa Gosvāmī from a more extensive compendium compiled by his brother Sanātana Gosvāmī ' He is led to this conclusion by a statement made in a commentary on Laghu by Rādhāmohana Sarma In commenting on the 5th verse Rādhāmohana says I O Catal 3541

इदानीं शिष्यप्रवर्तनाय यत्रास्य प्रेक्षावत्कृतमतमाह । श्रीमदिति श्रीमत्प्रमु-
खाभ्योऽपि श्रीमद्भक्त्यसदात्मनोऽस्मिन्मुखपद्मे मुखचन्द्रेरिति वा यद्गतानि
विस्तारित भागवतामृत भगवत्स्वरूपनिरूपणादिरूपममृत एतेन भागवतममृत
यचेति श्रुत्या यत्रानामापि ज्ञेय तदेव तदर्थतात्पर्यमेव इदमनुपदवक्ष्यमाण
भागवतामृतास्य सङ्क्षेपेण निबध्यते मया रूपगोऽस्मिन्नेति श्रेय ।

So Rupa made an abstract of his brother Sanātana's Brhad Bhagavatāmṛta and Sanātana wrote the commentary Dīgdaśarī for the benefit of his brother Rupa See also pp 191 to 193 of L Vol VI in which is given an account of the family to which Rupa and Sanātana belonged, by their nephew Jiva Gosvāmī

There was a Rāja in Karnata country, named Sarvajña Jagadguru He was the ruler of some villages, and belonged to the Bharadvāja Gottra The king of Karnata honoured him His son was Aniruddhadeva whose proficiency in the Yajurveda was well known Aniruddha had two sons Rupesvara and Harihara Harihara disinherited his elder brother Rupesvara, who came to Śikharabhūma (in Cbutia Nagpur) the king of which was his friend His son was Padmanābha whom the last Sen king of Eastern Bengal Danuja marddāna greatly revered He established himself at Naihati on the Ganges near Cuttwa He had five sons, the last of whom was Mūlunda Mūkunda's son was Kumārā A political or religious revolution induced him to leave Naihati and

settle in East Bengal Kumara had three sons, Rupa, Vallabha and Sanatana. The first and third held offices under Sayyed Allanddin Husain Shah. They were initiated into Vaisnavism by Madhavendra puri and on the advent of Caitanya to Gauda they renounced the world and settled at Vrndavana, where they wrote many Sanskrit works in support of Caitanya's school. Vallabha died early and his son was Jiva who also renounced the world and joined his uncles at Vrndavana.

The present work is mentioned in p. 193 of L. Vol VI in the following terms —

अथायजकृतेष्वग्र्य श्रीलभागवतामृतम् ।

हरिभक्तिविलासस्य तट्टीका दिक्प्रदर्शिनी ।

The text and the commentary are both mentioned here as works of Sanatana.

Beginning of the text —

जयति निजपदाङ्गप्रेमदानावतीर्णो

विविधमधुरिमांस्त्रि कोऽपि कैशोरगन्धो ।

गतपरमवशान्तं यस्य चैतन्यरूपात्

अनुभवपदमाप्तं प्रेम गोपीषु लिख्यम् ॥

Mangalacarana of the commentary —

भक्तिर्या निखिलार्थवर्गजननी या ब्रह्मसाक्षात्कृते

रानन्दातिशयप्रदा विषयशत सौख्यादिमुक्तिर्यया ।

श्रीराधारमण्य पदान्वजयुगं यस्या मदानाश्रयो

या कार्या ब्रजलाकवद्गुणतरप्रेमैव तस्यै नमः ॥

नमश्चैतन्यदेवाय स्वगामामृतसेविने ।

यद्गुणश्रयणाद्यस्य भजे भक्तिमय जनः ॥

The object of the commentary —

अभिप्रेतार्थवर्गाणामेकदेशस्य दर्शनात् ।

दिग्दर्शिनीतिनाम्नोय स्वयं टीकापि लिख्यते ।

The object of the work —

इह हि ग्रन्थे धर्म्मार्थकाममोक्षप्रदायिणी भगवतो भक्ति
निरूप्यते । तस्यां तु ब्रह्मानन्दानुभवादपि परममहाय सुखराशि
सम्पद्यते । ना च श्रीगोपीनाथचरणारविन्ददन्दमधिकृत्यैव
विधेया । तत्र च प्रेक्षैव । तथापि श्रीमद्भक्तभक्तभक्तभक्त
सर्वनिरपेक्षतया परममहात्मनेवेति निर्धार्यते ।

3661.

8116 संक्षेपभागवतामृतम् (*First part*)

Samlsepā Bhagavatāmṛtam

Being an abstract of Bhāgavata, as interpreted by Caitanya

Substance country made paper 13×4½ inches Folia 44 Lines 9
on a page Character Bengali of the early nineteenth century Appearance
old and discoloured

The first part relates to God Śrī Kṛṣṇa and the second
to his devotees

Beginning —

नमस्तस्मै भगवते हृष्यायाकु[ष्ट]छवेयसे ।
यो धत्ते सर्वभूतानामभवाद्योश्रुती कला ।
हृष्यायै त्विषा हृष्य साङ्गोपाङ्गास्त्रयाधंद ।
यच्चै सकीर्त्तनप्रार्थयन्ति हि सुमेधस ।
मुखारविन्दिनि स्यन्दमरन्दमयतुन्दिना ।
ममानन्द मुकुन्दस्य भदुग्धां वेद्युक्ताकली ।
श्रीचैतन्यमुखोद्गीर्णा हरेष्ट्याति वर्णका ।
मज्जयन्तो जगत प्रेक्षि विजयन्तो तदाज्ञया ।
श्रीमत्प्रमुपदाम्भोर्ध्वे श्रीमद्भागवतामृत ।
य + तानि तदेवेद मक्षेपण निषेद्यते ।

इद श्रीकृष्णतद्भक्तसम्बन्धादमृत दिधा ।

व्यादौ क्षणामृत तत्र सद्दभ्य परिविश्यते ॥

Colophon —

इति श्रीसत्तेपभागवतामृते श्रीकृष्णामृत पूर्वखण्ड ॥

3662

806 भगवद्भक्तिरत्नावली सकान्तिमाला ।

Bhagavadbhakti ratnavali with Kanti mala

By Visnupuri

Substance country made paper 15×6 inches Folia 67 Lines 10
on a page Extent in Slokas 2088 Character Bengali Date Saka
17×8 Appearance old Complete

The text is in select verses from Bhagavata bearing
on Bhakti Made by a Maithila Paramahansa named
Visnupur in Saka 1555

For a description see L 422

Post Colophon Statement —

श्रीसुगन्धदासस्य पाठाय लिखित श्रीकृष्णविद्यारोदास शक
१७६ ×

3662A

11122 The Same (Text only)

By Visnupuri

Substance country made paper 7×3 inches Folia 16 Lines 7
on a page Character modern Nāgara Appearance fresh Complete.

Last Colophon —

इति श्रीमत्सुखपोतमशरणारविन्दहृषामकरन्दविन्दुप्रोम्भोलित
विवेकतैरमुक्तपरमहंसविष्णुपुरीयचितायां भागवतामृताखिलम्ब-
भगवद्भक्तिरत्नावल्या त्रयोदश विरचित । सुभक्त्यु सार्वजगतौ ।

3662B.

9802. *The Same*

Substance country made paper 11x4½ inches Folia, 30 Lines,
10 on a page Extent in Slokas, 748 Character, Nāgara Appearance,
old Complete

The Last Colophon runs thus :—

इति श्रीमत्पद्मसोत्तमचरितारविन्दक्यामकरन्दविन्दुप्रोम्बोलित-
विवेकतैरमुक्तपरमहंसविष्णुपुण्येयधिताया श्रीभागवतामृताम्बि-
लम्बश्रीभक्तिरत्नावल्या सुकान्तिमाला सम्पूर्णं विरचतेर १६४
शुभमस्तु ।

3663.

137 *The Same*

Post Colophon Statement —

शकाब्दा १६४० आषाढस्योनविंशतिदिनाभ्यन्तरे शुक्लपक्ष्यां
तिथौ रविवारे समाप्तं जायते ।

श्रीवाराणसीसेठस्य पुस्तकमिदं । श्रीरमाकान्तसेनस्य साक्षरम् । . . .

3664.

1629 *The Same*

Substance, country made paper 11x6½ inches Folia, 65 The MS.
is in Tripaṭha form Character, Nāgara Date, Śaṃvat 1848 Appear-
ance, tolerable Complete

For description see L 422

After the last verse quoted by Rajendralāla there are
the following verses in the MS —

महायज्ञश्चरप्रामाण्यश्चरार्थश्रमाश्चरार्थितेऽब्दके ।
पाण्डुने शुद्धयच्छत्य दिनोपायां समकृते ।
वाराणसी महेशस्य सावित्री हरिमन्दिरे ।
भक्तिरत्नावली मित्रा भविता कान्तिमालया ।

यस्य कण्ठस्थिता विष्णुभक्तिरत्नावली शुभा ।

न भूषयति तत्कान्तिमालाया न मल जगत् ॥ (?)

The chronogram stands for Saka, 1555

Post Colophon —

स १८४८ शके १७१९ चैत्र वदि २३ भगुदामरे ।

3665.

1799 *The Same*

Substance, country made paper 15½ x 4 inches Folia, 78 Lines, 6 on a page Extent in slokas, 2,000 Character, Bengali Appearance, old Complete

For a description of the work see Florentine Cat p 76, I O Catal No 3535 and our two previous numbers

3666.

4091A. *The Same*

Substance, palm leaf 11½ x 1 inches Folia, 33 Lines, 4, 5 on a page Character, Udiya Appearance, worn eaten Written with style Complete

3667.

9788 *The Same*

Substance, country made paper 13 x 5½ inches Folia, 66 of which 2, 4, 8 are missing Lines 13 on a page Extent in slokas, 1980 Character, Nāgara Appearance, decayed

Bhagavad-bhakti ratnavali, a collection of select passages from the Bhagavat Purana, bearing on devotion to Śrī Kṛṣṇa with commentary entitled कान्तिमाला is also by Viṣṇupuri

3668.

8774 *The Same*

Substance, country made paper 9 x 5 inches Folia, 91 Lines, 6, 7, 9, 12 on a page Extent in slokas, 1,800 Character, Nāgara Appearance, old Dated, Śaṃvat 1831

Complete in 92 leaves, the leaf 65 is missing
See L. 422.

सम्पत् १८३१ ।

पौषे मासे अमिते पक्षे चतुर्थ्या कुजदामरे ।
लिखेय मणिमिश्रेण विष्णुभक्तिमाली ।

3660.

4102, *The Same*

Substance, country-made paper 12½ x 6 inches. Folia, 4 to 56. In Tripāṭha form. Character, Nāgara. Date, Saka 1536. Appearance, old, discoloured and worm eaten. Incomplete in the beginning.

3669A.

4103A *The Same*

With its commentary Kāñṭimālā.

By Viṣṇupurī

Substance, palm leaf 14 x 1 inches. Folia, 33. Lines, 3, 4 on a page. Character, Udiya of the early nineteenth century. Appearance, soiled. Incomplete at the end.

Well-known and often noticed.

3670.

5740 हरिभक्तिसञ्जरी । *Hari-bhakti-mañjarī*

With its commentary Guccāvalī.

By Vanamālī Bhaṭṭa, son of Śivadhara of the Udiya family.

Substance, country made paper 14½ x 5½ inches. Folia, 74. In Tripāṭha form. Character, Nāgam of the early nineteenth century. Appearance, discoloured. Complete.

Vanamālī Bhaṭṭa collected devotional verses from the Bhāgavata, under the name of Hari-bhakti-mañjarī and wrote a commentary on them, entitled Guccāvalī.

The commentary begins —

स अयति गोकुलसदन सरसिजवदनं शिशुर्धनश्याम ।
 पदनखरुचिजितमदन हतखसकदन हृयाजलधि ॥
 हरिभक्तिप्रियान् वदे श्रीगोविन्दपदाश्रितान् ।
 शिवश्रीयशित यूज्य जगत्स्य पाठक तथा ।
 ये भुक्तावपि नि कामा प्रार्थये तान दिवानिशम् ।
 भक्तिर्मे भक्तसङ्गश्च भूयान्नित्य भवे भवे ॥
 शिवदाससुधीजन्मा कुर्वते भक्तिमञ्जरीम् ।
 सर्व्वेश्वरमण्डनकरी हृत्कण्ठश्रोत्रभाविताम् ।
 भागवतदुमोत्तमा हृत्कण्ठौर्त्तिरसात्मिका ।
 हरिदासालिप्तपीतमकरन्दा हरिप्रिया ॥
 श्रीहृत्कण्ठकण्ठालेशात् कृष्टा सा भक्तिमञ्जरी ।
 उद्धृता चञ्चलान्नैष्णवप्रोतये तत ॥ ६ ॥, ect

अथेह खलु कर्मोपास्मितविषयसुखभोगानां विपाकमालोक्त

श्रीहृत्कण्ठचन्द्रनमस्काररूपमङ्गल

दशमे श्रीहृत्कण्ठ प्रति ब्रह्मवचनेनाह ।

नौमोक्षतेऽभवपुषे तद्विद वराय, etc, etc

The text ends —

कनकोदररत्नेन शिवदासस्य खलुना ।

शिवश्रीबुधसत्त्वौर्त्त्यै रचिता वनमालिना ॥

या मञ्जरी विरचिता वनमालिनास्ता

भट्टेन रम्यविदुषा शिवदामजेन ।

ता मञ्जरी रसवती भवमोचनी च

निघ्नतु हृद्यमनस परिपूर्णकामा ॥

उदीयकुलकुसुदशिवदामेन्दसुनुना ।

क्षता विन्देशसाग्रिधौ मङ्गरी हरिमन्दिरे ।

In Gujarat there are Audioya Brahmanas brought there from the North (Udipi) by Māla Deva in the last half of the tenth century

It is divided into 15 chapters The last colophon runs —

इति श्रीमत्कृष्णचन्द्रशरणारविन्दकृष्णामकरन्दपूरप्रोक्षीलित-
सानुरागभक्तियोग-गुर्वरावनिर्गिष्ठीरोदीक्षवशान्तिचन्द्रविहङ्गि-
दामात्मवशिव श्रीषण्डितवन्यु वनमालिभट्टप्रयिताया श्रीभागवत
कल्पतरुलम्बश्रीहरिभक्तिमञ्जर्या गुच्छावलीटीकासहिताया पञ्च
दश विरण ।

The commentary ends —

अभ्यस्य विद्याधनमर्जयन्तु
कीर्ति च सुखान् प्रतिसाधयन्तु ।
वयं तु गोविन्दपदारविन्द
हय चिदानन्दमय भगवाम् ।

Colophon —

काश्या विन्देशनिकटे गुच्छावलीटीकासहिता भक्तिमङ्गरी
सिद्धा ।

Post Colophon —

सम्पूर्णोऽयम् । शुभं भवतु ॥ ग्रन्थसख्या मूल सप्तस्र १००० ।
टीकासख्या त्रिंशच्छतम् ॥ ३००० ॥ एवं मिलित्वा सख्या
पञ्च सप्तस्र ॥ ४००० ॥

3671

9306 भक्तिभागवतम् । *Bhakti Bhagavatam*

*By Anantadeva, the son of Apodeva, with
a commentary*

Substance country made paper 9x4 inches Folia 93 Lines, 15
on a page Extent in Slokas 3060 Character Nagara Appearance
old Complete Illegibly written in three different hands

Bhakti-Bhagavata is a collection of the choicest verses of the Bhagavata purāṇa, bearing on Bhakti. The commentary is anonymous. It may be by Anantadeva himself.

The text begins —

इन्द्रनीलमृदुनीलवर्चसम्
सत्सुवर्णसमवर्णवाससम् ।
येणुवाद्यकरमाद्यपूरयम्
नौमि कञ्जदलमङ्गुलद्युयम् ॥
एतावन्ति दिग्गानि हन्त विधित शास्त्रेष्वतीवादर
किन्वेतेष्वटवोस्त्रिव स्फुटतम प्राप्तश्रम केवलम् ।
श्रीमद्भागवताख्यसौधजलधौ हृद्यानवद्यस्फुरत्
तत्तत्पदसुधभिर्मिस्तु कलये विश्रान्तिमैकान्तिक्रीम् ॥

The commentary begins —

भक्तिभागवतव्याख्या वेदान्तार्थाविरोधिनीम् ।
कुर्वे सर्वेश्वर भक्ता स्मृता गुरुपदाम्बुजम् ॥
विप्रविघातसिद्ध्यर्थं भगवन्तं चिन्तयति इन्द्रनीलेत्यादि ।

The first colophon runs —

इति श्रीमदापोदेवसुनुनानन्ददेवेन श्रीभागवतात् महापुराणा-
दुद्धृते भक्तिभागवते प्रथमस्कन्धः ।

The number of verses culled from the 1st skandha 140

“	“	“	“	“	“	“	2nd	“	95
“	“	“	“	“	“	“	3rd	“	154
“	“	“	“	“	“	“	4th	“	125
“	“	“	“	“	“	“	5th	“	42
“	“	“	“	“	“	“	6th	“	84
“	“	“	“	“	“	“	7th	“	114
“	“	“	“	“	“	“	8th	“	57
“	“	“	“	“	“	“	9th	“	32
“	“	“	“	“	“	“	10th	“	129
“	“	“	“	“	“	“	11th	“	200
“	“	“	“	“	“	“	12th	“	26

The Last Colophon —

इथापदेवसुतानन्तदेवहृतौ भक्तिभागवतमग्रह समाप्त ।

3672.

8731. भागवतकथा । *Bhagavata-katha*

From leaf 2 to leaf 124.

Substance, country made paper 13×7 inches Folia 122 Lines 7
on a page Extent in slokas 1,700 Character, Nagara Incomplete
Dated, Sarpvat 1819

This is a note book for the use of those engaged in explaining the Bhagavata in religious assemblies The object of the exposition is to produce an effect, and so directions are given, which parts are to be given in a narrative form, and where slokas are to be quoted, how the slokas are to be explained and so on

The work is very nearly complete.

3673.

9386 भागवतरहस्यम् or भागवतौ गाथा ।

Bhagavata rahasyam or Bhagavata gāthā

Substance country made paper 9½×5 inches Folia 121 Lines
13 on a page Extent in slokas 3025 Character Nāgara Appearance
tolerable Complete

An abstract of the Bhagavata The first skandha is complete in 7 leaves, II in 4, III in 9, IV in 13, V in 12, VI in 7, VII in 8, VIII in 10, IX in 13, X in 18, XI in 13, and XII in 7 leaves Each of the skandhas is separately paged

It begins —

गत्वा गच्छति देव गुरुर्देव सरस्वतीम् ।

श्रीमद्भागवतौ गाथाबुद्धम कल्पित बुद्धे ।

It ends thus:—

स्वार्थस्य पाठकरणे श्रीमद्भागवतस्य च ।
 असमर्था भवत्यत्र दिवाः सप्तदिनेषु च ॥ ४ ॥
 मौक्त्यप्राप्तये तेषां इत्युद्दिश्य ययामति ।
 मृगाद्याद्यद्भुवर्धे मानि आवर्णिजेऽसिते ॥ ५ ॥
 पक्षे रुदतिधौ वारे रसाजस्य महात्मनः ।
 रक्षसं हरिणायायाः परिपूर्णमगादिदम् ॥

3674.

3789. भागवतसंहिताकथा । *Bhāgavata-samhitā-kathā.*

Substance, palm-leaf 19½ × 1½ inches Folia, 82 Lines, 4 on a page
 Extent in Slokas, 1,200 Character, Bengali of the eighteenth century.
 Appearance, discoloured

From the beginning to the end of the Sapta-pātāla-varnana of the 5th skandha.

Skandha I ends in leaf 3A, II in 38B, III in 51, IV in 69A. The Sapta-pātāla-varnana of the 5th skandha ends in 82B.

3675.

3790 *The Same.*

Substance, palm leaf 19½ × 2 inches Folia, 94 Lines, 2 to 6 on a page
 Extent in Slokas, 2,000 Character, Bengali Date, Saka 1726
 Appearance, fresh From the 10th to the end of the 12th skandha

Skandha X ends in leaf 63B, XI which has a separate pagination ends in 76B, and XII ends in 91B

इति भागवतसंहिताकथा समाप्ता ।

There are three leaves more on Phalaśruti. In 94A :—

श्रीराम शकम्बाः १७२६ । १ । २१

3676.

3799. *The Same.*

Substance, palm leaf 15½ x 1 inches Folia, 91+31 Lines, 3 on a page Extent in Slokas, 2,000 Character, Bengali of the 15th century Appearance, faded

An abridgment of the 8th and 9th skandhas of the Bhāgavat, for the use of a Kathakas

At the end of both the skandhas occurs the following:—

श्रीरामकान्तदेवशर्मण पुस्तकमिदं खाद्यरक्ष ।

3676A.

3802

Substance palm leaf 19½ x 1½ inches Folia, 150 Lines 4 on a page Extent in Slokas, 3,000 Character, Bengali Date, Saka 1680 Appearance, discoloured

The MS contains abridgments of the stories of the 10th skandha of the Bhāgavata, and of the Kāśi Khanda of the Skanda Purāṇa. The former ends in 60A and in 60B, the latter commences

60A, इति श्रीभागवतकथासंग्रह ।

Post Colophon —

श्रीहरि शरणम् । शकाब्दा १६७८ ।

The Kāśi Khanda begins. —

काशीखण्डकथामृतं यदि नरः यद्भान्वितं पाम्यति
धर्मास्तेन कृता भवन्ति तितरामयोभिलाषः सदा ।
अन्ते स्वर्गसुखं विभुज्यं जियतः प्राप्नोति विश्वेश्वरः
तद्विप्रं परितोष्य लभ्यममलं सर्वैश्वर्यसिद्धिप्रदम् ।

The Post Colophon Statement. —

शकाब्दा १६८० । यज्ञदेवादि । श्रीरक्ष ।

1676 दुर्जनचपेटिका or दुर्जनमुखचपेटिका ।

*Durjana-capetikā or Durjana-mukha-capetikā.**By Rāmāśrama*

Substance, country made paper 13½ x 5½ inches Folia, 4 Lines,
 11 on a page Extent in ślokaś 90 Character, Nāgara Appearance,
 fresh Complete.

Beginning and object of the work :—

बल्लवीवल्लभं नत्वा भ्रूवे विददित्तिख्यम् ।

भागवताभिधे यंत्रे व्याख्यानार्थत्वसंग्रहे ॥

भागवतं नार्थमिति वदन्त प्रष्टव्या कथमनार्थमिति ? यत्र व्यास-
 नामदर्शनात्, यो हि यथ कृत्वा अन्यस्य नाम लिखति न हि प्रीत्या
 यथा विद्यारण्यैर्देभाष्ये माधवनाम, धनादिलोभाद्वा यथा बोप-
 देवेन हेमाद्रिनाम अथ च व्यासनामलिखने यंयकर्तुं किं कारणम्
 नापि धनादिलोभो नापि प्रीत्यतिशयः । किञ्च यस्य स्वयं
 शक्तिर्नास्ति स धनादि दत्त्वा अन्येन यंयं कारयति नैतद् व्यासस्य
 युज्यते ।

It ends :—

अतएव माधव रामचन्द्राचार्यप्रणीत-कालनिर्णयदेः प्रामाण्यं
 वाग्भटसंग्रहीतवैद्यकस्यापि चरकाद्यविरोधात् प्रामाण्यं नतु
 स्मृतौना ऋषिप्रणीतत्वे सति वेदाविरुद्धार्थकत्वेन प्रामाण्यमिति
 चेत् न लाघवेन वेदाविरुद्धार्थकत्वेन तत् प्रामाण्यस्य उचितत्वात् ॥

Colophon :—

इति श्रीरामाश्रमदुर्जनचपेटिका समाप्ता ।

It is an argument against the theory that 'Bhāga-
 vatam' is not 'Arṣa' i.e., composed by the ṛṣi Vyasa.

For reference see Oxf p. 38A.

The author is Rāmāśrama who flourished during the
 middle of the 17th century. His name was Bhanu Dikṣit

in his householder stage and he was the son of Bhattojī Dikṣita

3678.

2811 *The Same*

Substance country made yellow paper 10½ x 4 inches Folia 5
Lines 9 on a page Extent in slokas 90 Character, Bengali Date
B S 1280 Appearance fresh Complete

See above

3679.

8446 *The Same*

Substance country made paper 9½ x 4 inches Folia 5 Lines 9
on a page Extent in slokas 100 Character modern Nāgari Appearance fresh Complete

Colophon —

इति श्रीरामायमविरचिता दुर्जनमुखचपेटिका समाप्ता ।

Vindication of the Bhagavata purana, see Oxf 38A

3680.

8367 पापण्डुध्वंसनभास्करः ।

Pasanda dhamsana bhaskara

By Visva natha Simhadeva

Substance Srirampore paper 12½ x 6½ inches. Folia 7 Lines 15
on a page. Extent in slokas 225 Character Nagari Date Samvat
1929 Appearance discoloured Complete

Colophon —

इति श्रीमहाराजाधिराजश्रीमहाराजा श्रीराजावाहादूर
श्रीतारामचन्द्रलयाधाराधिकारी विष्णुनाथसिंहदेवभूदेवकृत पाण्डु
ध्वंसनभास्कर समाप्ता ।

Post Colophon —

संवत् १९२२ मि. वै. व. १० चन्द्रवार तिथ्या गणेश
रामव्यासात्मनेव काश्या ।

The work is directed against those who would place Devi-purāna among the 18 great Purānas in the place of Bhāgavata-purāna.

Beginning :—

श्रीगणेशाय नमः । श्रीछण्णो जयतितरा ।

सन्मार्गरोधननिव्यभावन + + रण्यसमान् विरुडान् (?)

स + तु कामो गुरुशा + दृष्ट वाक्यं सतीछ्णासिमुपादेऽहम् ।

असच्छास्त्रतमः पुद्गलदृष्टसञ्जनपद्धतिम् ।

प्रदर्शयन्नदयते नस्तोऽसौ चण्डभास्करः ।

भागवतश्रवणात् जीवस्य भगवद्भामप्राप्तिरिति सर्व्वसम्मतम् ।

किं तु भागवते संदेहः किं देवौभागवतमष्टादशान्तर्गतमुत
वैष्णवाभिमत-भागवतमिति ।

End :—

वृष्यदुष्टचपेटिका-सुनटिकाककार-दुःकन्धना-

तारास्त्रौपरिभावक. खलमुखाद्योद्यत्कलंकाकृतिः

यः प्राकश्यकरः प्रचण्डविलसत्पाषंडपारपरि-

ध्वान्तध्वंसनभास्करः स जयतादृश पर बधुर ॥ -

The colophon quoted above is in a different hand.

3681.

1452. भागवतभूषणम् । *Bhagavata-bhūṣanam*

*By Gopālācārya, son of Nārayanacārya, son of
Vāsudevācārya of Śrī Karahātaka Ksetra.*

Substance, country made yellow paper. 13½ x 4½ inches Folia, 27.
Lines, 11 on a page Extent in Slokas, 900 Character, Bengali Ap-
pearance, fresh Complete

This proves the authenticity of the Bhāgavata-purāna mainly on the authorities of the Padma-purāna, Skanda-purāna, the Bhāgavata itself, and Mādhvācārya's Brahma-sūtra-bhāṣya.

The object of the work:—

तच्च तावत् अर्धवादाधिकरत्नममता भक्तार्थं भगवन्महिमोक्ति-
रिति भक्तिपादोषां श्रीमदाचार्योक्तिमनुष्मण महापुराणप्र-
वर्तिनः श्रीमद्भागवतस्य सदिमा स्मृतम् ।

It is a book of very great interest for the chronology of Sanskrit literature.

Maṅgalacarana

लक्ष्मीनारायणं नत्वा गोपालं कुरुते सुधी ।

सज्जनानन्दसन्ध्यायौ श्रीभागवतभूषणम् ।

It is divided into four sections.—

8A, इति श्रीनारायणपरायणश्रीलक्ष्मीनारायणकुर्याद्वामि वासुदेवा-
चार्यसुतनारायणपार्ष्णाङ्गनगङ्गागर्भ[ज]गोपालाचार्यविरचिते श्रीभागवतभूषणे
परमानन्दः प्रथमोऽङ्कः, 14A, • दुर्लभधिकारो नाम द्वितीयोऽङ्कः .
21B, • लक्ष्मीनारायणविवरणं नाम तृतीयोऽङ्कः . 27B, सप्ताहविधानकथनं नाम
चतुर्थोऽङ्कः ।

The later authorities quoted are —

9A, रामलक्षणभट्टः, 9B, छोरनिधिः, तत्त्वार्थचन्द्रिका, दिगम्बरमोक्षांसा,
10A, भक्तिचौखुम्भ, स्वयंभूतभारतः, निर्णयसूत्रम्, विद्यारण्यनामिहानुभवमुक्ति
प्रकरणं, भट्टोजिदीक्षितादिकम्, नागोजीभट्टलतथादिकम्, शब्दरत्नम्, अदन्त-
देवज्ञानसंस्कारचौखुम्भ, मधुरानेतु, आत्ममयम्, व्यवहारमयम्, काण्डिनकरो-
द्योतः, विधानपारिजातः, प्रयोगपारिजातः, नवसुरप्रदोषः, कालनिर्णयः, काल-
निर्णयदोषिका, 10B, पुरुषोत्तममहाराजः, रामाचरणचन्द्रिका, उत्सवप्रदानम्,
वल्लभाचार्यलतानिबन्धः, शुद्धादित्यमार्तण्डः, विद्वन्मण्डनम्, पुरुषोत्तममहाराजलत-
सुवर्णसूत्रम्, निम्बार्कौयलमतनिर्णयसिन्धुः, रामानुज रामतापणोपन्यासा, हनि-
भक्तिविलासः, 11A, रामानुजसारसङ्घः, अष्टमयदोक्षितलतप्रवृत्तविवेकः,
वाचस्पतिमिश्रलतभक्तिप्रकाशः, विद्यारण्यभारतीतीर्थगुरोरात्मपुराणकारशङ्करा-
नन्दमते गोतातात्पर्यबोधनी, मधुसूदनसरस्वतीलतभक्तिरमायनम्, लक्ष्मीधरलत-
भगवद्भक्तिकौमुदी, विद्यानिवासभट्टाचार्यलत-सङ्घट्टिमोक्षांसा, विष्णुपुराणलत-
भक्तिरत्नावली. काशीदेशीयसंज्ञेन्द्रप्रकाशः, भास्करगजलत सहस्रनामटीका,

गोलकगटलत टोका, जप्रेनराचार्यलत-शान्तिन्यग्रभाष्यम्, गौडपादाचार्यलत-
पद्योकरणाध्याय्या, दशुमती, चित्तमगो, शाङ्करो, मध्वाचार्यलत भागवततात्पर्यम्,
बलभाचार्यलतबोधिनी, रामानुजोपवीररायणी, निम्बार्किया, वोपदेवलत-हरि-
लीला मुक्ताफल-परमहंस-प्रियाख्यायायाचयः 11B, विद्वत्सामधेनु, सम्बन्धोक्ति,
तत्त्वरोपिका, शुक्लदयम्, सुदर्शनो, मणिभाष्यप्रकाशिका, प्रहर्षिको, ओपरी,
विजयध्वजोया, यदुपती, श्रीनिवागो, मयधर्मोतीर्थी, दृष्टान्तोपिको, लघुनोपिको,
चक्रवर्ती, मन्दभा, तोपलीमारा, माधवो, रामगो, रुक्माथो, पुनयोत्तमो,
बलभद्री, रामायण, नन्दमित्र, निद्रान्तरपदम्, त्रिम्यलीसेन, लक्ष्मीमहिता ।

The following is given as a specimen of the author's style of historical writing. Some people say that the Bhāgavata is the composition of Vopadeva and not of Vyāsa. To controvert this opinion the writer says:—

13A, यदि हीदं भागवतं वोपदेवलतमभविष्यत् तर्हि वोपदेवसमानकालिक
प्रामाणिकशिरोमणिर्हेमाद्रिभागवतस्य प्रयोगानां व्याप्यत्वं भागवतालतं भागवत-
मिति श्रुत्यपि भागवतनेशमगो वेद “इतिहासपुराणं च” इत्युक्तेर्नाविद्विष्यत् ।
कविशिरोमणि वोपदेवोऽपि व्याप्यत्वं प्रयोगाप्रामाण्योच्यत् । परमहंसप्रियाख्याया
भागवतव्याख्याया देततेत्यादि नदन्तावधिप्रयोगानामाभावं दाहयाम्यत् । वत-
हेमाद्रौ च भविष्यत्पुराणभागवतयोर्विरोधे कल्पभेदेन व्यव्येति वदता हेमाद्रिणापि
श्रीमद्भागवतस्य पुराणत्वं व्यक्तोक्तं । न च हेमादेर्वोपदेवसमानकालिकत्वे किं
मानमितिचेत् तदुक्तिभ्यामेव इति निगृह्यत । तथाहि हरिलीलाया वोपदेवः—

विदुषा वोपदेवेन मन्त्रिहेमाद्रितुष्टवे ।

श्रीमद्भागवतस्कन्धाध्यायाद्यादि निरूप्यते ॥ इति ।

मुक्ताफले च वोपदेवः ।

विद्वद्वनेशशिष्येण मिषकृ केशवचतुना ।

हेमाद्रिवोपदेवेन मुक्ताफलमचोकरत् ।

हेमाद्रिश्च देवगिरौश्वरस्य रामचन्द्रस्य राशो मन्त्रो । यद्यपि भूयसा तदर्धत्वे
हेमाद्रितुष्टय इत्युक्तं तथापि योग्यतोषलक्ष्यपर बोध्यमिति हरिलीलापद्यं
विद्वद्वनेशशिष्येणेत्यतिरोहितार्ये । यदुराजमहामन्त्रिणा हेमाद्रिणाभ्यर्पितं तत्-
कर्तृकत्वं ख्यापितवान् इति मुक्ताफलपद्ये च व्याचक्षौ ।

वेद पुराण काथ च प्रभुमिंच प्रियावचः ।

बोधयन्तीतीह प्राङ् चिहत् भागवत पुन ।

इति हरिलौताम्यवोपदेवपद्य । अनु पुराणमात्रे प्रकृतोपयुक्ते किमन्ययो कथनेन तत्राद्य चिहदिति । अतस्तत्तार च हेमाद्रि गोष्ठ्य हेमाद्रि द्वादशाधिक द्वादशशत १२१२ श्लोकावदादिजात्यो नन्दियामग्यज्ञानेश्वरमञ्जकभगवद्भक्तगत गोताव्याख्यानोत्तरकालिको हेमाडपञ्चनासा प्राकृतभाषया प्रसिद्ध । ता आनेश्वरौ नोतवान् स ततोऽन्येन हरिदासेनोद्भूत इति स्पष्टश्रौमदितृलभक्तकृत प्राकृतयज्ञेषु । तथाच तदाश्रिततत्त्वमकालिक वोपदेवप्राक्कालिक एकादशशते शाके विश्वाम्बुदेवे गते अवतीर्य मध्वमुनि सदा वन्दे महागुरुमिति म्भुवर्षसागरादिमहाविनन्यसहित श्रीगदानन्दतीर्थभगवत्पादाचार्यैरन्यैश्च तत्रत्य वचन तदानौमविद्यमान प्रपन्नसूच भाष्यादौ सम्प्रतित्वेनालेखि ।

3682

5250 भागवतामृतकणिका । *Bhagavatamyta-kanika*

Substance country made paper 10x6 inches 101a 4 Lines 9 on a page Character, Bengali Date BS 1252 Appearance old discoloured and faded Complete

This proves the full divinity of Sri Kṛṣṇa

Last Colophon —

इति श्रीभागवतामृतकणिका सम्पूर्णा ।

Post Colophon —

सन १२५२ साल तारिख २५ वैशख लिखित श्रीरामप्रसादवैद्यव ।

For the work see L 581

3683

504 भागवततत्त्वदीपः । *Bhagavata tattva dīpa*

(सटीकः)

By Vallabha Dīksita

For the manuscript see L 1316 It is incomplete at the end, containing 267 verses of the text with their commentary

For a complete MS of the work see L 2461.

3683A.

561. निबन्धतत्त्वदीपः, सटीकः ।

Nibandha-tattva-dīpaḥ with a commentary.

For the manuscript see L. 1435.

Aufrecht surmises this to be the Bhāgavata-tattva-dīpa, but on what ground he does not say.

3683B.

1809. मुक्तिरत्नं सटीकम् । *Mukti-ratna with a
commentary in Tripāṭha form.*

By Kṛṣṇānanda.

Substance, country made paper. 13½ x 5½ inches Folia, 92 Charac-
ter, Bengali of the eighteenth century. Complete

About the author and his work, an extra leaf before the commencement of the work, has the following:—

कृष्णप्रज्ञपरं निधाय यदि कृष्णानन्दनाम्ना मुदा
 श्रीमद्भागवतादिशास्त्रजलधेयद्वय सञ्जीवितम् ।
 गत्वा सत्पदवीं भवेद्भगवत्पुत्रं प्रज्ञावतामाश्रया
 तुष्टये विदुषां विवेकसुधया मन्मुक्तिरत्नं मया ।
 मय्येवान्धमती विधाय कवशां तन्मुक्तिरत्नं सदा
 मन्त कण्ठविमूषण तनुभृतां कुर्वन्तु प्रान्तिप्रदम् ।
 सर्वानन्दकरं विवेकविमलप्रशमनोद्धान्तहम्
 ब्रह्मज्ञानविधिप्रदर्शकगुरोराज्ञानियुक्तो यतः ।
 विवेकिना योगविशुद्धयेतसा
 सुखावहं रत्नमिदं सुमेवितम् ।
 सद्गुरुं जन्मशतैः कुर्याद्विनाम्
 सरित्पतेरद्वयतमारेण यत् ।

The work is a collection of verses bearing on the topics of Vaiṣṇavism, taken mainly from the Bhāgavata with a commentary apparently by the compiler himself.

The commentary runs down to 74B. The rest of the work is without a commentary. The compiler is very careful in giving his references to the chapter and verse of the Bhāgavata.

Besides the Bhāgavata the author picks out verses from the Gītā and Adhyātma Rāmāyaṇa. The verses from the Gītā and the Bhagavata have a commentary.

36830

1168 भक्तितरङ्गिणी सेतुसहिता ।

Bhakti tarangini with a commentary entitled Setu

By Vaidyanātha Payagunde

Substance country made paper 12×8 inches. Folia 243. Lines 14 to 16 on a page. Extent in slokas 1000. Character Nāgarī. Appearance bad. Complete. Written in a scribbled hand.

Keśava Raya, the son of Rāma Raya of Delhi requested Vaidyanātha Payagunde of Benares to collect together all devotional verses from the Bhāgavata.

He compiled the verses from all the different skandhas of the Bhāgavata and divided them into five tarāṅgas or waves. As the verses compiled require connecting links, Payagunde added 200 verses of his own for the purpose. To the verses taken from the Bhagavata, Śrīdhara's commentary was given, but under the altered circumstances the commentary required a good deal of editing, which was given by the compiler. He also added a commentary on his own verses.

The manuscript is full of emendations and corrections both in the text and in the commentary. The leaves also

are in very great disorder From these circumstances it is supposed that the manuscript may be the author's rough copy

VI NĀRADA-PURĀNAM

3684

833 नारदपुराणम् । *Nārada purāṇam*

(पूर्वोत्तरभागौ)

For the manuscript see L 1680

The work is often noticed

Printed in Bibl Ind under the name of Brhannara-
diya-purana

3685

4372 *The Same*

Substance, country made yellow paper 18½ x 9½ inches Folia 59 of
which the first is missing Lines 9 on a page Character Bengali
Date Śaka 1793 Appearance fresh Complete

Colophons —

2A, इति श्रीनारदीयपुराणे स्कन्धाद्दक्षरिते द्वादशोमाद्याख्ये प्रथमोऽध्याय
3A, • द्वितीयोऽध्याय , 5A, • यमपरितापोनाम ३, 6A, • यमविलापोनाम
४, 6A, • ५, 6B, • ब्रह्मवाक्यम् ६, 8B, • मोहिनीप्रियापणम् ७,
9B, • मोहिनीमन्दरगमनम् ८, 10B, • ९, 12A, • वामदेवसमागम
१०, • 13B, मोहिनीस्कन्धाद्दसमागम ११, 14B, • १२, 15B, •
मोहिन्यानयनम् १३, 17B, • ऋद्धगोधामम्बाद १४, 18B, • पुत्रानुसन्धानम्
१५, 21A, • सन्धावलिप्रबोधनम् १६, 23A, • मोहिनीवाक्यम् १७, 24B,
• मातृमन्त्रोधनम् १८, 25B, • स्कन्धाद्दमोहिनम् १९, 26B, • धर्माद्द-
विजयोनाम २०, 27B, • धर्माद्दद्विवाह २१, 29B, • कार्तिकमाद्याख्यम्
२२, 30A, • चातुर्मास्यगुणवर्णनम् २३, 33A, • मोहिनीसम्वादो नाम २४,
34A, • मोहिनीवाक्यम् २५, 36A, • धर्माद्दद्वय २६, 37A, • २७,
38A, • २८, 41A, • काष्ठोलोपाख्याने २९, 43A, • काशोमाद्याख्यम् ३०,
45B, • ३१, 47B, • मोहिन्यनुनय ३२, 48A, • सन्धावलीवाक्यम् ३३,

49A, • सन्धावलौवाक्ते ३२, 50A, • धर्माङ्गदवाक्यम् ३५, 51A, •
 श्वभाङ्गदसिद्धि ३६, 53A, • श्वभाङ्गदास्याने ३७, 54A, • मोक्षिनीभक्त
 करणम् ३८, 55A, • विप्रप्रसाद ३९, 57A, • मोक्षिनीस्नानप्रदानिको नाम
 ४० 58B (Last Colophon) इति श्रीनारदीयपुराणे श्वभाङ्गदचरिते
 विप्रविनाशिनी नाम द्वादशीविधिः समाप्त । समाप्तश्चेद श्वभाङ्गदचरितम् ।

Then follows a Phalaśruti in five lines Then after
 the Colophon इति नारदीयपुराणम् समाप्तम्, we get the following
 Post Colophon Statement —

यस्य वासो वैद्यपुरे विप्रो गोकुलचन्द्रक ।
 श्रीरामचन्द्रकलम्य चन्द्रो विप्रकुलस्य य ।
 शाकेऽङ्ग नेत्रचन्द्राश्रमाने चेष्टे प्रजासुत ।
 श्रीरामलोचननामालिखत्तस्य द्विज इति ।
 इदं पुराणं परमं यत्नेनोपाज्जितं भर ।
 यो क्षरिष्यति पापात्मा सर्वपापान्श्रयो हि स ।
 जनार्दनो यस्य गृहे विराजते वासश्च गङ्गानिकटे मनोरमे ।
 किं वाच्यमस्याधिकपुण्यसङ्गलं गृहेऽस्ति दधिवासनाख्य ॥

This appears to be the Uttara bhaga of the Narada
 purana

3686.

226 The same called बृहन्नारदीयपुराणम् ।

Bṛhannaradīya purāṇam

For the manuscript see L 506

The MS is old and dilapidated in appearance, and
 defective, the leaves 14 to 19, 24 to 28 and 105 to 107
 missing It was copied by Kalidasa in Sana 1083 in the
 month of Pausa

The Post Colophon Statement —

पौषे मासि सिते पक्षे पञ्चम्या ऋगुवाक्रे ।
 आलिखत कालिदासेन पुराणं नारदीयकम् ॥

यथावृष्टमित्यादि । श्रीहर्षि प्ररत्नम् ।

ति सन १०८३ साल माघ पौष ।

Printed in the Bibl Ind series by Pandit Hrsikeśa
Śāstri

3687

275 *The Same*

Substance country made paper 12×5½ inches Folia 168 Lines
11 on a page Extent in slokas 3700 Character Nāṣara Appearance
old

Colophon —

इति बृहदारदीये व्युत्पत्तिशोध्याय । इति बृहदारदीये
समाप्तम् ।

The Same as L No 1021

3688

392 *The Same*

Substance country made paper 15×3 inches Folia 151 Lines "
on a page Extent in slokas 3717 Character Bengali Date Śaka
1582 Appearance, tolerable Complete

* For the work see L 506 .

The Post Colophon Statement —

शुभमस्तु शकाब्दा १५८२ ।
युगवत्समस्तत्रै शाकमाने नभस्ये
भृगुसुतदिनमध्ये नारदीय पुराणम् ।
लिखितमपि निजार्थे श्रीमता ह्यक्षपद्मे
हरिहरपदभक्त्या रामनारायणेन ।

3689

3655 *The Same*

Substance, country made paper 11×1½ inches Folia 50 to 163
Lines, 9 on a page Character Bengali Date Śaka 1628 Appearance
discoloured and worn out

From the concluding portion of the 11th adhvāya to the end of the 38th adhvāya.

Post Colophon :—

সুভমস্তু শকাব্দাঃ ১৬২৮ সান্নিধ্য ২২ ঐ পৌষ ।

3690.

3834 *The Same.*

Substance, palm leaf 25x2 inches Folia, 189 Lines, 4 on a page
Character, Bengali of the eighteenth century Appearance, discoloured
and worm eaten. Complete

3691.

1564. *The Same.*

Substance, country-made paper 14x5 inches Folia, 179 Lines,
8 on a page Character, Bengali Date, Saka 1742. Appearance, fresh
Complete

Last Colophon :—

ইতি ঐতদ্বদনারদীয়ে ঙ্গলিংশোধ্যায়ঃ ।

Post Colophon :—

সমাপ্তোঃ স্যং যস্যো বদ্বদনারদীয়ে । শকাব্দাদি ১৭ । ৪২ । ২ ।
১৬ । ২০ ।

3692.

2915. ফাল্গুনকৃষ্ণচতুর্থীব্রতকথা ।

Phālguna-kṛṣṇa-caturthī-vrata-kathā.

From Brāhan-nāradiya-purāna.

For the manuscript and the work see L. 4221

Post Colophon :—

সবৎ ১৮৬৩ ফাল্গুন শুক্ল ১৪ শুক্লে লিখিত রাধাকৃষ্ণমিশ্রের
গণেশচতুর্থী ॥

3693

4636 हरिभक्तिसुधोदयः । *Haribhaktisudhodayah**From Nandala purana*

Substance country made paper 14x4½ inches 14 lines 14 Times,
8 on a page Character Bengali of the nineteenth century Appearance
fresh Incomplete at the end

Beginning -

श्रीछायाय नमः ॥

सुसाम्बरधरं विष्णुं सुसङ्गं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

अस्ति त्रैलोक्यविख्यातं वनं नैमिषसञ्चितम् ।

पवित्रं गोमतीतीरे निवृत्तं पुष्पफलद्विभक्तम् ॥

मल्लिकार्जुना मङ्गाक्ष्या मङ्गलमङ्गलक्षणे ।

शृङ्गय यत्र सचक्रं चिरं हरिमपूजयन् ॥

तस्मिन् कुलपतिवृद्धं श्रौतकं सकलं जनम् ।

अभावयद्दरेभक्त्या योगो भागवतोत्तमः ॥

कदाचिन्नारदोऽभ्यर्गाद्दृष्टुमगवत्प्रियात् ।

अददच्छ नदौ तत्र गोमतीं पुण्यकौर्त्तनाम् ॥

नारदं मुनयोऽभ्युक्त्य मुदा तत्र वर्तन्दिरे ।

ते तमूषुरूपो देवे प्रसन्ने नास्ति दुर्लभम् ॥

Chapter five comes to an end in leaf —

इति श्रीहरिभक्तिसुधोदये श्रीनारदोये पञ्चमोऽध्यायः ।

The 6th chapter breaks off abruptly

3694

10726 रुक्माङ्गदचरितम् । *Rukmangada caritam**Being the story of Rukmangada and his daughter,
Mohini (from the Narada purana)*

Substance palm leaf 14x2 inches Fols 141 Lines 5 on a page
 Extent in sloka 2100 Character Maithila Date L.S. 394 In good
 condition

The story dwells on the merits of the Vaisnava fast
 of Ekadasi

For the beginning of the work see IO Catal
 No 3374 in which it is stated to be the second part of the
 Narada purana

But in the IO MS the work is complete in 40
 chapters, while in the present MS, in 37 chapters

It ends —

एतत्ते कथित राजन विप्रविध्वंसकारणम् ।
 ततो व्रतवता श्रेष्ठ मुक्तिर्बीजफलप्रदम् ॥
 य इदं व्रतमुपासित्य पठेद्वा भक्तिभावित ।
 स याति परमं स्थानं सर्वविघ्नविवर्जितम् ॥
 रुक्माङ्गदचरितं यं वदन्तीति शराक्षसम् ।
 इहलाके सुखी धन्य पुत्रपौत्रसमन्वित ।
 दीर्घायुर्निर्दोषश्चोत्तमः सर्ववर्त्मविवर्जित ।
 भुङ्क्ते भोगान् ततः प्राप्य मरणं स्मरन् चरेत् ॥
 ततो याति परं स्थानं यतो नावर्त्तते पुनः ।

Colophon —

इति गारुडीय रुक्माङ्गदचरिते विप्रविध्वंसनक्षत्रं द्वादशी
 चरितं समाप्तम् ।

Post Colophon —

लम् ३६४ यदि द्वितीयां सुधे सकृदुपास्य सदाप्याय
 श्रीमुकुन्दशर्माणा सपाठार्थं लिखितमिदं पुस्तकमिति । १ ।

3695.

9746 लक्षवर्तिव्रतविधिः । *Lakṣa bartti-vrata vidhih.*

Substance, country made paper 9×3½ inches Folia 2 Lines, 9
on a page Extent in ślokas 40 Character Nagara Appearance,
tolerable Complete

On a rite, consisting in a gift, to be made to a
Brahmana, of a lamp made of silver with a leaf of golden
wicks, the month for the performance of the rite being
Vaiśākha, Kārtika, Śravanna or Magha Said to belong
to the Narada purana

The Post Colophon runs thus —

इति श्रीनारदोद्ये पुराणे लक्षवर्तिव्रतं सम्पूर्णम् ।

3696

9759 वर्द्धमानद्वादशीव्रतम् ।

Vardhamana dvadasi-vratam

From Naradiya purana

Substance country made paper 10×3½ inches Folia 5 Lines 7
on a page Extent in ślokas 70 Character Nagara Appearance
decayed Complete

Said to belong to the Narada purana *

Beginning —

श्रीगणेशाय नमः ।

अथ वर्द्धमानद्वादशीव्रतोच्चापनं लिख्यते ।

भगवन श्रोतुमिच्छामि + + श्रोयमिद्विद

यन व्रतेन शौचैर्न सर्वपापक्षयो भवेत् ।

अमरीश उवाच ।

पुत्रपौत्रप्रदश्चैव + + + विवर्द्धन

सर्वमौभाग्यजननं विष्णो प्रीतिकरं च यत् ॥ २ ॥

श्रीनारद उवाच ।

शृणु राजन सदाभाय + + + + चनाशन
दादशोवर्द्धमानाख्य भुक्तिमुक्तिप्रद पर । इत्यादि ।

End —

नरो वा यदि वा नारो यं कुर्याद् दादशोवर्द्ध
ऐश्वर्यस्यैव सौभाग्य पुत्रपौत्रप्रद शुभ ॥ ४६ ॥
ऐहिकानखिलान् भोगान् भुक्त्वा सायुष्यमाप्नुयात् ॥ ५० ॥

Colophon —

इति श्रीनारदीयपुराणे वर्द्धमानाख्यदादशोवर्द्ध । श्लोक ॥ ६० ॥

After the colophon there are given the names of the
Sarvatobhadra mandaladevata

3697

2920

Substance country made paper 10×2½ inches Folia 5 Lines 5
on a page Extent in slokas 52 Character Nāgara Date Sarvat
1993 Appearance fresh Complete

This is called सकृदचतुर्थीव्रतकथा, see our number 2966
Here called, in the margin of the leaves गणेशचतु and माघ
दृष्ट्याचतुर्थी, but in the colophon “नारदीयपुराणे कार्तिककृष्णचतुर्थी
कर्कटनाक्षीव्रतकथा”

4B, ऊर्जलक्ष्म्याचतुर्थ्यान्तु पूजनोचो गणेश्वर ॥ ४२ ॥

So the colophon is right in calling it कार्तिककृष्णचतुर्थी ।

It ends —

प्रतिमासं तु यः कुर्यात्सौख्यवान् कसेव च ।
न दारिद्र्यं भवेत्तस्य सकृद न भवति हि ॥

Post Colophon —

नवत १८८० लिखित जयकृष्णमिश्रेण ॥

VII MĀRKANDEYA-PURANAM

3698.

4567A **मार्कण्डेयपुराणम् ।** *Markandeya-purāṇam*

Substance, country made paper 18½ x 6½ inches Folia 126 Lines, 12 on a page Character, Bengali of the nineteenth century Appearance fresh Complete

See I.O. Catal No 3555 Published in the Bibl Ind Series

3699.

4507 *The Same*

Substance, country made paper 21 x 4½ inches Folia 253 of which 114-120 missing Lines, 7 on a page Character Bengali of the eighteenth century Appearance, fresh

Last Colophon —

इति मार्कण्डेयपुराणे राजवज्रानुकीर्तन समाप्तम् । १३६ ।

समाप्त्येदं मार्कण्डेयपुराणमिति ।

Post Colophon —

स्वात्तन्त्र्योच्चगोत्रशर्मा मुद्रा लिखितम् ।

3700.

8912 *The Same*

Substance country made paper 12½ x 5 inches Folia 231 of which foli 1 61 and 220-231 are restorations in a modern hand and foli 166-168 170 174 183 186, 190 192 and 201 are missing Lines, 8 11 on a page Character Nāgara Appearance old and discoloured Incomplete

Translated in Bibl Ind Series

3701.

2107. चण्डी । *Caṇḍī*.*From the Mārkaṇḍeya-purāṇa.**With all its accessories.*

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches Folia, 75 of which 1st leaf missing. Lines, 7-8, 9, on a page Extent in slokas, 750 Character, Nāgara of the eighteenth century. Appearance, discoloured

See I.O. Catal 3558-3564

Colophons of the topics:—

7B, इति हरिहरविरचितं देव्या कवचं समाप्तम्; 9A, इति भगवत्या चण्डीसास्त्रं सम्पूर्णा; 10B, इति चण्डीदेवताया उत्कीर्णं नाम; 67B, इति श्रीमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे श्रीदेवीमाहात्म्ये श्रीभगवतीमाहात्म्ये श्रीसप्तशतिकादेवीचरित्रम् समाप्तम्; 69B, इति • प्राधानिकं समाप्तम्; 73A, इति • विभूतिकं नाम स्तोत्रम्; 75B, इति • मूर्तिरूपस्ये वैद्यतिकं नाम सप्तशतिकाद्वयं समाप्तम् ।

3702.

7738. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 57. Lines, 7 on a page. Character, modern Nāgara. Appearance, fresh Complete

Last Colophon:—

इति मार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये सप्तशतिकादेवीचरित्रम् समाप्तम् ।
वैद्यवरप्रदानम् चण्डीप्रश्नोऽध्यायः । १२ ।

3703.

11232. *The Same*

Substance, country made paper $7\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 35 Lines, 9 on a page Character, modern Nāgara Appearance, fresh Incomplete at the end

Up to Sumbha-Vāda.

3704.

8771 *The Same*

Substance, country made paper 8½ x 4 inches Folia 51 Lines 9
on a page Extent in Slokas 900 Character, Nagara Appearance,
old Worm eaten

Very old and dilapidated

Complete in fifty one leaves, the first two leaves are
missing

3705

7774 *The Same*

Substance country made paper 10½ x 5 inches Folia 31 Lines
12 on a page Character Nagara Date Samvat 1913 Appearance
fresh Complete

The work ends in 28B The rest of the leaf is taken
up with subsidiary matters

The date of copy —

संवत् १८१३ शके १७३८ वर्षे माघोत्तममासे पौष सुदि
१५ तिथौ शनिवासरे लिखितोय (The name of the place
is blurred over with ink) मध्ये पार्श्वप्रसूत्रसादात् शुभ
भवतु ॥

The copy appears to have been used by a Jaina

पाठ्य पुस्तक, etc , etc

3706.

10774 *The Same*

Substance, palm leaf 11½ x 1½ inches Folia 60 Lines, 31 on a
page Character, Bengali Date Saka 1679 Appearance, old and worm
eaten Complete

Last Colophon —

इति मार्कण्डेयपुराणे मातृगणिके मन्वन्तरे देवीमाहात्म्य
समाप्तम् ।

Post Colophon .—

सप्तमाप्तमस्तु । शकाब्दा १५७६ । शके मल्लमहोपते स
६६३ आयादस्य एकविंशतिवासरे लिखित श्रीरघुनाथचक्रवर्तिन
पाठार्थं पुस्तकमेतत् । लिपिरिय श्रीश्यामदामराजगुरो । यदक्षर
परिभ्रष्ट, etc

Here is a Synchronism Saka 1579 = Mallabda 963
which then begins at Saka 616 = 698 A D.

It is preceded by 29 leaves, written in a later hand,
taken up with the preliminaries to the recitation of the
Candi

3707.

5643 *The Same.*

Substance, palm leaf 12 x 2½ inches. Folia 48 of which 1 6, 10, 11
13, 20, 33, 39, 39 and 42 are missing Lines, 5 on a page Character,
Bengali. Date L S 705 Appearance, old and worn out Incomplete
in the beginning

Colophon .—

इति श्रीमार्कण्डेयपुराणे सार्वर्णिके भवन्तरे देवीमाहात्म्य
सम्पूर्णम् ।

Post Colophon Statement .—

शुभमस्तु । श्रीरस्तु ।
वाङ्मयिद्विगणिते जन्मजसेनस्य सम्मते वर्षे ।
रविवार शुक्लपक्ष समरपति पुस्तकं बलिखत् ।
ॐ नमो हरये ॥

3708.

10002

Three palm leaves of Candi in the twelfth century
Newari hand.

3708A.

1863 देवीमाहात्म्यरहस्यम् ।

Devī-māhātmya rahasyam

Substance, country made paper 7x1½ inches Folia 14 Lines 8
on a page Extent in slokas 90 Character Nigara Appearance
tolerable Complete

Beginning —

श्रीगणेशाय नमः ।

राशोवाच ।

भगवद्भवताम मे चन्द्रिकासाक्षयोदितम् ।
एतेषां प्रकृतिं ब्रह्मन् प्रधानं वाक्त्रमर्चयि ।
आराध्य यन्मया देव्या स्वरूपं येन तद्गुण
विधिना ब्रूहि सकलं यथावत् प्रकृतस्य मे ।

बृधिरवाच ।

इदं रहस्यं मम स(१)न्नाय्येष प्रकृतम् ।
भक्तोऽस्येति न मे किञ्चित्प्रवाचाय न्यायिषः ।

End

यद्यप्यनेन परमं परिवर्तं
रहस्यमेतद् गुह्यं दुर्लभं नृणाम् ।
महेश्वरस्यापि न वेद्यमोद्भूत
नितम्बिनीवैश्वरस्य विष्णोः ।

Colophon —

इति श्रीमार्कण्डेयपुराणे सारलिंगे मन्त्रस्तरे देवीमाहात्म्ये
रहस्यं नाम उत्तरविंशतिध्यायः ।

Post Colophon —

लिखित उपाध्याय काशीराम शुभमस्तु ।

Not in the Bibl Ind Edition

3709.

3396. देवीमाहात्म्यटीका तत्त्वावबोधिनी ।

Tattvārabodhinī, being a commentary on Devi-māhatmya.

By Vidyavinnodacārya

Substance, country made paper 19×3½ inches Folia, 88 Lines 8 on a page Extent in ślokas, 2,200 Character, Bengali of the eighteenth century Appearance, good Complete.

See H P.R I. 183 and Cs No 29.

3710.

3782. *The Same*

Substance, country made paper 15½×2½ inches Folia, 72 Lines, 7 on a page Character, Bengali Date, Saka 1626 Appearance, old and discoloured Complete

Colophon .—

इति श्रीविद्याविनोदाचार्यकृताया षष्ठीटीकाया तत्त्वाव-
बोधिण्या देवीमाहात्म्य समाप्तम् । शुभमस्तु ।

Post Colophon —

शुभमस्तु मस्तु । लेखके सतत श्रीरक्तु । तेरिख २४ शे
माघ प्रकाब्दा १६२६ लिखित श्रीब्रह्मन्तरामदेवशर्मेण पुस्तक-
मिदम् ॥

It begins .—

गत्याजमजया गूढ भ्रान्तमेकमनेकवत् ।
विद्याविनोदाचार्येऽष्टौटीकां ततोऽन्यमुम् ॥

3711.

3916 *The Same*

Substance, palm leaf 13×1½ inches Folia, 88 Lines, 3, 4 on a page Extent in ślokas, 2,000 Character, Bengali Date, Saka 1639 Appearance, fresh Written in a neat, small hand Complete

Colophon —

इति श्रीमद्दामोपाध्यायविद्याविनोदाचार्यकृताया चण्डी
टीकायां तत्त्वावबोधिन्या देवीमाहात्म्य समाप्तम् ।

Post Colophon —

समाप्त्याय यन्त्र ॥

प्राक्के नवगुणचिन्दौ नत्वाङ्गुगल चरे ।

व्यालेखि श्रीमुकुन्देन चण्डीटीका सप्तोभगा ॥

श्रीगुरुदेवचरणेभ्यो नमो नम ॥ श्रीरम्भु लेखके मयि । नमो
दुर्गायै नम शिवाय ॥ नम सर्वेभ्यो देवभ्य सर्वभ्यश्च ॥

3712

5053 *The Same*

Substance country made paper 15×3½ inches Folia 65 Lines 8
on a page Extent in Slokas 2 600 Character Bengali Date Saka
1751 Appearance fresh Complete

Post Colophon Statement —

स्मृता श्रीहिमभाङ्गिपद्मयुग नृयज्ञयस्त्रान्तग
शुभाश्विपुत्ररित्यतीन्द्रकलिते प्राक्के चरीत रवौ ।
वाणेंद्रप्रतिमे शनैश्चरदिने विद्याविनोदीयक
श्रीवामाचरणेन पुस्तकमुदालेखि दिनेनादरात् ।

3713

5178 *The Same*

Substance country made paper 14×3½ inches Folia 67 Lines 9
on a page Extent in slokas 2 000 Character Bengali Date Saka
1736 Appearance fresh Complete

Colophon —

इति श्रीविद्याविनोदाचार्यकृताया चण्डीटीकाया तत्त्वाव-
बोधिन्या देवीमाहात्म्य समाप्तम् । समाप्तश्चेद देवीमाहात्म्य
विवेचनम् ।

Post Colophon :—

ॐ तत्सत् । सर्वमङ्गला, etc., etc.

लिखितं श्रीठाकुरदासदेवशर्मणा । पुस्तकश्चैव तस्यैव ।
श्रीमत्प्रियसुन्दर्यै नमः । दुर्गायै नमः । शकाब्दा १७३६ । ८ ।
२६ । माघशुक्लप्रतिपदि शुक्राहे दिनमध्यमे । तर्कनेत्राब्धिचन्द्रेऽङ्गे
चण्डीटीका लिखीभवा ।

3714.

10799(O). *The Same*

Substance, country made paper 14×3½ inches 1 oha, 13 Lines, 7
on a page Character, Bengali of the nineteenth century Appearance,
fresh Incomplete

Up to the battle of the Devi with Mahiṣasura

3715.

7986 देवीमाहात्म्यकौमुदी । *Devī-mahatmya kaumudī.*

(Being a commentary on *Devī-māhātmya*).

By Rama-kṛṣṇa

Substance, country made paper 11½×2 inches Folia, 40 Lines, 5
on a page Character, Bengali Saka, 1625 Appearance old and dis-
coloured Complete

Colophon :—

इति देवीमाहात्म्यकौमुदी समाप्ता ।

Post Colophon :—

ॐ दुर्गायै नमः ॥ शुभमस्तु शकाब्दा ॥ १६२५ ॥ श्रीराम-
हरिशर्माङ्गी लिपिरिय ।

Beginning :—

ॐ नमो दुर्गायै ।

भगवन्त नमस्कृत्य देवी भगवतीमपि ।

तन्यते रामकृष्णेन देवीमाहात्म्यकौमुदी ॥

अथ तमेव विदित्वेत्यादिश्रुतेस्तत्त्वज्ञानस्य मोक्षसाधनत्वं सिद्धम् ।
तत्त्वज्ञाने च महामाया । कर्त्तव्यागौ कर्त्तव्यादिज्ञानद्वारा
प्रतिबन्धिका अतस्तत्त्वोति विना न सम्भवति प्रीतिश्च नाराधना
विना आराधना च न प्रभावज्ञानं विना । ततः प्रभावः सुरयाय
राज्ञे मेघस्ता मुनिना उक्तमयो संवादो मार्कण्डेयेन उक्तः ।

3716.

3329 देवीमाहात्म्यटीका । *Devī-māhatmya-ṭikā.*

By Gadādhara Paṅkajācārya.

Substance, country made paper 16½ x 3½ inches Folia, 46 Lines,
8 on a page Extent in Slokas 1,800 Character, Bengali of the nine
teenth century. Appearance, fresh Complete Date, Saka 1767

A commentary on the Candī section of the
Mārkandeya-purāṇa, entitled Subodhinī.

Colophon.—

इति श्रीमदाधरतर्काचार्यकृता देवीमाहात्म्यटीका समाप्ता ।

Post Colophon.—

आके ऽश्व[१]हाभिभूमाने षण्डीटीका सुबोधिनी ।

श्रीश्रीनाथेन विप्रेणालेखि भागदिने षष्ठे ।

श्रीरस्तु लेखके मयि । यत्नेन लिखित, etc , etc

The commentary begins.—

प्रणम्य पद्मापतिपादपद्म

प्रकषदं विप्रविषातदक्षम्

वितन्यते श्रीमदाधरेण

विप्रेण टीकेषमवल्लयमात् ।

अथ महाभारतौघेषु केषुचित् पदार्थेषु सन्दिग्धानः त्रैमिनि-
मुनिमार्कण्डेयमुपागम्य प्रश्नं कृतवान् । कार्यान्तरव्याप्तत्वेन कथा
कथयितुं भाग्यं समय इत्युक्तं । किन्तु विन्ध्यपर्वतनिवासिनः पतुङ्ग-

पक्षिण एच्छेत्युपादिष्टोऽसौ त एष्टवान ते पक्षिण मार्कण्डेय
भागुरिसवादात् श्रुतमिति द्वास उपवर्णयितुमुद्यता निखिलधर्मे
शास्त्रतत्त्वज्ञा जैमिनिमित्याहुः ।

मार्कण्डेय उवाच मार्कण्डेयो भागुरि प्रति उवाच ।

It ends thus —

प्रधानता द्योतयति पुनरुक्तिरिय समाप्ति द्योतयति मन्वन्तरा
धिपोऽष्टमो मन्वन्तराधिप इत्यर्थः ।

3717

3924 *The Same*

Substance country made paper 15×5 inches Folia 47 Lines 13
on a page Extent in Slokas 1800 Character Bengali Date, Saka
1724 Appearance discoloured Complete

No Colophon

Post Colophon —

वेदमुत्तमपुराणस्ये शाके नत्वा गुरो पदम् ।

चण्डीटीका व्याख्येयि राममोपालशर्मणा ।

१७ । २४ । ५ । ६ ।

For the beginning of the commentary see Lz 299

3718

3479 चण्डीटीका । *Candī-ṭika*

By Gopala Cakravarti

Substance country made paper 17½×3½ inches Folia 71 Lines
9 on a page Extent in Slokas 1250 Character Bengali Date Saka
1714 Appearance discoloured Complete

Colophon —

इति श्रीगणपदवन्द्यचण्डीकुलोद्भवश्रीमोपालचक्रवर्त्तिविरचिनाया
चण्डीटीकाया देवीमाहात्म्य सम्पूर्णम् ।

The author's family —

व्यासोऽन्यकुलोऽयनो गयश्च न्योमान द्विग्याभिध
 चत्वारस्तनया + + समभवन् तेषामनन्तोऽयम् ।
 व्यासो योऽप्यपरं शिवं शिव इव द्वावेव तस्यात्मनौ
 व्यासौ जानमहेन्द्रो दिग्वरौ दुर्गाभिधो ज्ञानम् ।
 दुर्गादानमुत न्योमान गोपालकृतिना पुनः ।
 अकरोद्यमिका टीकामेतां तत्त्वप्रकाशिकाम् ।
 मारामाग्विचारचारुचतुर सक्तोऽतिमन्तोऽयम्
 ये त्वनन्यगुणेषु गज्वैमृदोऽमूषाकषायोन्मिता ।
 तेषामातनुतां + + + + + यदाभयोपादिताम्
 नानाशास्त्रमतोऽयना वज्रविदं पश्यन्ति मां सुखम् ।

The date —

श्रीदयनागयसदेवशर्मेणा लिखितं प्रकाश्या १७१३ ।

It begins —

नमः परमदेवतायै ।

यस्या कोटि भगन्ति सन्ति कतिधा + + + कुत्रचित्
 यत्र ब्रह्ममहेन्द्रशरमुखा के के न कथासते ।
 + + + + + तद्ब्रह्म यात्यज्ञता
 तां वन्दे जगदीश्वरौ भगवतौ सच्चिन्मयोमन्त्रिकाम् ।

3719.

3347 देवीमाहात्म्यविद्वतिः । *Devī mahātmya vartā*

By Kāyanatha

Substance country made paper 10½ x 4 inches Folia 96 Lines
 8 on a page Extent in Slokas 3200 Character, Bengali of the nine
 teenth century Appearance fresh Complete

Colophon —

इति विद्याकुटनिवास वात्सगोत्रश्रीकाशीनाथभट्टाचार्यहृत
 देवीमाहात्म्यविद्वति सम्पूर्णा ।

It begins:—

ॐ नमस्तुष्टिकायै ।

तम्रीता (?) दनुजानयः परिगणेर्याभौमसौमन्तिनौ
 दैत्याभ्यामद्वितल्पं सुररिषु मुक्ता ररक्षाप्यजम् ।
 नूता प्रक्रमुखै मुनोन्द्रसहितैः भस्त्रं शरीरतिघा
 व्रक्षाण्यादिकभूति भूवि निलया तस्यैवमस्तायुगम् ॥ (?)
 विपक्षपक्षसम्बाधमगाधमहिमागतम् ।
 नमामौशमुमाधौशं प्रशार्धमज्ञतापहम् ॥
 टोका श्रीकाशीनाथेन देवीस्तोत्रसुबोधिनी ।
 तन्यते सन्मदे यत्नादिद्याकूटनिवासिना ॥
 हता मयेयं विद्वतिः स्वस्य
 देव्याः प्रयत्नात् हतिभिर्विशोधा ।
 विविच्य मन्देन न दूषिता स्यात्
 निवेद्यदः किन्तु बुधा पदे वः ॥
 ध्यात्वा कृतेयं + + + निशं
 भवत्पदद्वन्द्वमभौष्टसाधनम् ।
 दोषप्रदाने कृतयो मतिर्वो
 मा स्यादमुष्या परिशोधने क्षया ॥

It ends:—

उपासना चेन्नाहतामुपासना
 यया + + + धिक्सेति मानवः ।
 धरायिने यत् सुरपाय तारिणी
 मनुजमत्यन्तसुखं ददौ स्वयम् ॥

3720.

3330. देवीमाहात्म्यटीका । *Devī-māhātmya-ṭīkā.*

By Gaṅgā-nārāyaṇa Vidyāśaṅkara, son of Kṛṣṇa-
 rāma Nyāyālamkāra.

Substance, country-made paper 16×4½ inches Folia, 15 Lines, 9
 on a page Extent in slokas, 600 Character, Bengali of the nineteenth
 century Appearance, fresh

A fragment, containing the commentary on the first chapter and the beginning of the second.

The colophon of the first chapter in 13A :—

इति श्रीगङ्गानारायणविद्यासागरभट्टाचार्यविरचितायां देवौ-
माहात्म्यटीकायां सप्तकैटभवध ।

Post Colophon :—

श्रीकृष्णचन्द्रविद्यासागरस्य स्वाक्षरमिदं पुस्तकमिति ।

The commentary begins —

ॐ नमस्तुतिर्वायु ।

प्रथम्य धरणीधारितनयापदपञ्चमम् ।

मार्कण्डेयपुराणान्तर्गतसप्तशती स्तुति ।

या तस्यां कुरुते टीकां गङ्गानारायणो दिगम् ।

दूरदर्शिकृष्णरामन्यायालङ्कारदेहम् ।

विद्याविनोदाचार्यादीनां स्यात् यद्यपि सूरिभिः ।

कृता तद्यापि यतोऽप्य कुत्रचित् कुत्रचित् मम ।

नवीनभारमाख्यातुं काव्यालङ्कारमद्ययात् ।

मदर्थं यितुमप्यत्र मनीषिप्रोतिदायिनः ॥ इत्यादि ।

3721.

587 विद्वन्नरमा देवौमाहात्म्यटीका ।

*Vidvan-manoramā, being a commentary on
Devī-mahatmyam*

*By Gaurinara Sarma, and revised by Ramacandra Vacas-
pati by adding the substance of all commentaries avail-
able*

Substance, country made paper 17×3 inches Folia, 83 Lines, 6
on a page Extent in slokas, 2241 Character, Bengali Appearance,
old

For a description of the work see L 1242

On the obverse side of leaf 1 of this manuscript ends the Pretopakhyana from Itihasa samuccaya with the Post Colophon Statement —

भूतचतुर्दशमेव कार्यं । शुभमस्तु प्रकाश्या १७०७ ।

3722.

853 *A commentary on Candī*

By Santanu Cakravarti

For the manuscript see L 1608

From this it will appear that the commentator belonged to the Tomara dynasty at Delhi. The Tomaras are now living under the Jayapura Raj as Jagirdars.

Post Colophon —

मया सौमक वल्लभमेव ।

The last colophon has Rajamanu in the place of Santanu, which is a lipikara pramada.

3723

3331 *A commentary on Devi mahātmya*

Substance country made yellow paper 18½ × 3½ inches 104 11
Lines 7 on a page Extent in slokas 260 Character Bengali in a
modern hand Appearance fresh Date Saka 1767

The scribe and the date of the copying of the MS —

नत्वा गिरौन्धतनयापतिपादयुग्म

प्राक्के सखितिरसाब्धिविधुप्रमाणे ।

भादे निशापतिभुजप्रमिते व्यलेखीत्

श्रीनाथभूषण इह शुभद सप्तमम् ।

Although at the end of the MS, there is the statement ' समाप्तश्चायं यद्य ' it really goes up to Devistuti or the hymn of Devi by Gods after Sumbha and Nisumbha were slain, there remaining two chapters still at the end.

The commentary begins —

अथ तमेव विदित्वेयादिश्रुते तत्त्वज्ञानस्य मोक्षसाधनत्वं
मिद्धम् । तत्त्वज्ञानं च महाभाष्या अकर्मव्यादौ कर्मव्यादिज्ञानद्वारं
प्रतिबन्धिका अस्त्यक्तं प्रीतिं विना तत्त्वज्ञानं न सम्भवति... ..
मार्कण्डेय उवाचेति एवं कथा, मार्कण्डेयेन क्रौटिकमुनिं प्रति
पुराणं कथितम् । तदनन्तरं मुनयः समागम्य मार्कण्डेयं प्रणम्य
उचुः । इत्यादि ।

In this incomplete MS. the commentator's name is not found

3724.

3372 देवीमाहात्म्यटीका ।

A commentary on Devi-mahatmya

Substance, country made paper 14 x 3 inches Folia, 57 Lines, 9
on a page Extent in Slokas 2 000 Character, Bengali of the nineteenth
century Appearance discoloured Incomplete at the end The
author's name is not found in this incomplete copy

It begins —

यत् सप्तर्षिर्घोषादुदयति गुह्यतैव निर्गुणस्यापि ।
गुह्यतामपि निर्गुण्य यत्सप्तर्षिः सा मदा जयति ।
स्वजननिरक्तो मुनिर्न श्रुतमाहात्म्यामुपास्य या देवौ ।
अनुताप्ररागभाजौ मुग्ध-समाधौ सदैवास्तादयेताम् । इत्यादि ।

3725.

9219. *A commentary on the same*

By Nagoji Bhatta.

Substance, country made paper 10 x 5 inches Folia 1-33, 19-42
52, 53 Lines 10, 11 on a page Extent in Slokas 2 700 Date, Samvat
1780 Character, Nagari Appearance tolerable

This codex contains the commentary on Saptasati by
Nagoji Bhatta Three parts in three different hands make
up this MS The first part in 33 leaves look compara

tively fresh and seems to have been replaced. It contains the portion from the beginning to the verse 40 and a little of the next verse of the 5th chapter. The second part in 24 leaves from 19 to 42 begins from the verse 41 of the 5th chapter and completes in leaf 33A, the commentary in itself, the remaining 9 leaves contain the portion which deals with the rules, worships, sacrifices, etc., in connection with the recitation of Candi. And the last part not old in appearance has only two leaves, and they are the last ones marked 52 and 53.

Not in Auchroft

It begins thus —

श्रीगणेशाय नमः ।

मार्कण्डेयेन प्रोक्तुकिर्मांगुरी प्रति उक्त स्तोत्र भैमिनि प्रति पश्चिद्वैमुनिपुत्रैरुक्त मार्कण्डेयपुराणे । तद् यद्यामति व्याचक्षाहे । तत्रादौ व्याख्यात्म्यमाने स्तोत्रे स्तूयमानदेवतासंख्ये प्राधानिक रक्षसाख्ये यन्त्रविशेषे उक्त विविच्य दर्शयते । तत्रादौ राज्ञ प्रश्न । इत्यादि ।

It ends —

नवार्णमन्त्र शक्तिमन्त्रोदित देवो बीज सप्तशतीमन्त्रस्तत्त्व कवचस्य शिवचरितरत्नदण्डावत तथा प्रथमचरितस्य ब्रह्मर्षि रनुष्टुप इन्दो महाकालो देवता नन्दना शक्ति रक्तदन्तिका बीजममिस्तत्त्व पौष्टिके विनियोगः । मध्यमचरितस्य विष्णु ऋषिर्महालक्ष्मी-महासरस्वतीदेवताच्छन्दोऽनुष्टुपजगत्थो भोमा शक्तिर्भामरीबीज सूर्यस्तत्त्व उच्चाटनादौ विशेषतो विनियोगः इति । तत्तु काव्यायनोक्तमन्त्रविभागेन विरोधनिर्मूलमिति ध्येयः ।

Colophon —

इति श्रीमदुपाध्यायनामक शिवभट्टसुत सतीगर्भजनागोत्री भट्टकृते मार्कण्डेयपुराणान्तर्गत सप्तशत्याख्यचण्डौस्तोत्रस्य व्याख्याने चण्डौस्तोत्रप्रयोगविधिः । शुभमस्तु ।

Post Colophon —

चण्डी प्रीयतां मवत् १०८० वीशाख क्षणममया भौमे
 लिखितमिदं रामलक्ष्मणदोक्षितेन श्रीगोपालमिश्रकटके ।
 वभूवादौ वले वये वभ्रातौ नुत्यबन्धयो ।
 तत्रादौ ब्रह्म बज्रधा बोधबोधनमुद्रियु ।
 बाणान्दबाहुशब्देषु नितम्बच्छुद्धहिते
 अम्बिकाववरे रामोवद्वाधेबन्धबन्धने ॥ २ ॥
 कवन्धपिववाधासु दिहेदस्योपरिस्थितौ
 दौवबन्धाभिवंचनौजवालववभुणि ॥ ३ ॥
 लब्धामध्येवगन्तथ्यगुडकाया पर शिव इति ॥ १ ॥
 यमिदं प्रोधकं बीजं स्मृतं तदायुर्देवत
 दाहकरमितिप्रोक्तं यतस्तद्रूपदेवत ।
 व्याप्तावन लमित्येतत् यतस्तदाहणं स्मृतं
 वामित्यस्तत्वाय यत ऐन्द्यं तमित्यते ।
 श्रीमदुजगदम्बमहाय ।

3726.

5532 सप्तशतौघ्याख्या गुप्तवतीसमाख्या ।

Guptavati, being a commentary on Sapta sati

*By Bhāskara Rāya Bharatī Dikṣita, von Gambhīra Rāya
 Rāya Bharatī Dikṣita*

* Substance country made paper 10x4½ inches Folia 75 Lines
 14 on a page Extent in ślokaś 3000 Character Nagara of the nine
 teenth century Appearance fresh Complete

Colophon —

इति श्रीमत्पदवाक्यप्रमाणपारावारपारौणधुरौण सर्वतन्त्र
 सतन्त्र श्रीगम्भीरराय(ज) भारतीदोक्षितात्मजभास्कररायभारती
 दोक्षितमहामि[त्रि]रचिता गुप्तवतीशाख्या समाप्ता ।

For the commentary see L. 2199 This is called *Guptavali* because it explains the mysteries hidden in the 19th chapter of *Mārkaṇḍeya-purāṇa*, entitled *rahasya*, see Catal. 3708A, in the commentary

3727.

8794. *The Same*

Substance, country made paper. 10½ × 5½ inches Folia, 40 Lines, 13 on a page Extent in ślokaś, 1250. Character, Nāgari Fresh Complete

The Last Colophon runs thus :—

इति श्रीमत्पद्माक्षप्रमाणपारावारपारोगधुरीण-मन्त्रतन्त्रस्तनव
श्रीमद्गम्भीररायभारतीदीक्षितात्मजभास्कररायभारतीदीक्षित-
महाप्रपिता गुप्तवतीममाख्या मन्त्रप्रतीयाख्या समाप्ता ।

It begins —

सत्सम्पदाय प्रयनायतिथ्ये(?)प्रियैस्तुभिः सद्योऽवतीर्णः
उत्सोवदत्सङ्गमन्त्रराजे श्रीशङ्कराचार्यगुरुं तमीडे ।

3728.

8773. *मन्त्रसंख्याप्रकाशिका । Mantra-samkhyā-prakāśikā*

By Nīla-kantha, the son of Rāṅganātha Bhaṭṭa and Lakṣmī

Substance, country made paper. 10½ × 5½ inches Folia, 15 Lines, 13 on a page Extent in ślokaś, 450 Character, Nāgari New Complete

The Last Colophon runs thus —

इति रङ्गभट्टसुतलक्ष्मीगर्भशैवोपनामकनीलकण्ठताया काथा-
यनीतन्त्रे मन्त्रव्याख्याप्रकाशिकायां टीकाया त्रयोविंशः पटलः ।

The *Devīmāhātmya* is called *Sapta śatī*, because the remuneration for the copyist was for 700 ślokaś But in course of time people forgot why it was called *Sapta-śatī*

and began to think that there must be 700 slokas but the real number of the verses is about 580. And so they began to prepare various schemes for bringing out the number 700. Latterly again, an opinion prevailed that there are 700 mantras. So it became imperative to divide verses into one two and sometimes three and four mantras. And priests differed as to the division. So Nīlāntha, the commentator, made an authoritative division.

These are his words —

(Leaf 12B) इत्थं काव्याद्यनौतन्ते रश्म्यार्णवे अनुगमे सप्रमाणे मन्त्रयुग
मारभ्य अद्यपर्यन्त सर्वदेशीये सर्वश्रेष्ठे आश्रिते मन्त्रपि तमनुगममनादृत्य
कैश्चित् गुप्तवतीयस्य प्रलपितं यथा सोऽपि न यत्नं तदा तत्रैकदंशलोकात्मको मनु
तथा किं तेषां कथन्ते किमेकदंशलोकात्मको मनु तथा तेषां हतं करोमीति
द्वादशश्लोकको मनु इत्यादि सर्वत्र सप्तशती प्रमाणाभावेन व्याकुलोभाव एत
तयान्यैरपि टीकाकारैः कश्चिदादिश्लोक एव अद्वयमन्त्रत्व कश्चित् मध्यश्लोक एव
अद्वयमन्त्रत्व स्वीकृत्य सर्वसप्तशतीमन्त्राणामाकुलोभाव एत ।

तेन च सर्वानुष्ठानेषु लोके रघुर्धर्म कारित

तादृशा धर्मचारिणां का मतिर्भवेदिति परमेश्वर एव
जानाति ।

Then the author quotes from Jaimini then says —

अस्ति च सप्तशतीमन्त्रोऽपि शिवस्य मन्त्रत्वमिति व्यवहारः ।

* The commentator at the end quotes in extenso, a work named Karṇavalī which is attributed to Gaudapada.

Though this is a Tantrik work it is given here after Guṇṭavati which it refutes.

3729.

10386 *A commentary on the Devi mātātmya*
(with the text)

By Vira bhadrā

Substance country made paper 10×4½ inches Folia 84 of which the 78th is missing In tripittha form Character Nāgara of the seven-teenth century Appearance old discoloured and worn out Incomplete at the end

The last colophon in the incomplete manuscript —

इति श्रीमार्कण्डेयपुराणे मावर्णिके मन्वन्तरे देवीमाहात्म्ये
प्रकादिस्तुति ।

(Commentary) —

यो नित्यं गुरुपादपूजयति श्रीमल्लिनाथाम्बुज
स्तेमधोवन्दनाम्बुजादिमकरा श्रीवीरभद्रो दिग्ग ।
बाला चारुपदाब्जदत्ताष्टदयो लोकप्रियस्तकृतौ
टीकायां किल चण्डिकापुराणितेऽध्यायश्चतुर्थो गतः ।

इति प्रकादिस्तुति ।

The MS ends abruptly in the 65th Sloka of the 5th chapter

3730.

10496 *A commentary on the same (with text)*

Comm by Raghunathasrama

Substance country made paper 13×5½ inches Folia 87 In tripittha form Character Nāgara of the nineteenth century Appearance fresh Complete

No colophon

The commentary begins —

श्रीगणेशाय नमः । ॐ नमश्चण्डिकायै नमः ।

प्रश्नेऽहं तव घटम वामनविभो पृच्छौ भवेद्वा कथम् ।

किं वा तत्र तदैव शक्तिर + +

सां किं तेन भवेद् द्वितीयधरणीसम्पादने वा क्षमा

तस्मादाचरदक्षणा तव विभो भूत्ये पुनर्नोचिता ।

प्रसमोक्ष्य पुरात + + खलुद्धा ।

सृजनस्य सुखाय मत्प्रशम्ना रघुनाथाश्चम आत्मनोति टीका ।

3731.

10720.

Substance, country made paper 16x4 inches Folia 3 Lines 10
on a page Character, Bengali of the eighteenth century Appearance
discoloured and old

A fragment containing the commentary on Sakradi
stotra

Beginning —

अधिश्वाय ।

शक्रादय इति । तस्मिन् दुरात्मनि अतिबोध्यं सुगर्बिले
च दैत्यैर्न्ये देवा निहत मति शक्रादय सुगर्वा वागभिस्ता
देवौ तुष्टुव ।

3732.

3773 मृत्युञ्जयस्तोत्रम् । *Mṛtyuñjaya-stotram*

From the Markandeya purana

Substance country made paper 10x4½ inches Folia, 2 Lines 9
on a page Extent in slokas, 18 Character Nāgara of the eighteenth
century Appearance discoloured Complete

Colophon —

इति मार्कण्डेयपुराणे मृत्युञ्जयस्तोत्र सम्पूर्णम् ।

Post Colophon —

लिखित दुरात्मनिश्च ।

It begins —

श्रीमणेशाय नमः । ॐ

अस्य श्रीसदाशिवस्तोत्रस्य (१) मृत्युञ्जयशान्त्यर्थे जपे विनियोगः ।

यद्ग पशुपतिम्याग नीलकण्ठमुमापतिम् ।

नमामि शिरसा देव किमो मृत्यु करिष्यति ॥ १ ॥

नीलकण्ठ विरूपाक्ष निर्मूल निरपल्लवम् ।

नमामि शिरसा देव किमो मृत्यु करिष्यति ॥

And —

भोजपत्रे लिखेद्यस्तु कुटुमे राक्षसन्दनैः ।

अनेनैव विधानेन स्तोत्र धार्य दक्षिणवाङ्मके (१) ॥ १३ ॥

भूतप्रेतपिशाचाश्च डाकिन्यश्च वस्तसाः ।

दूरादेव पलायन्ते महादेवप्रभादतः ॥ १४ ॥

3733.

5033 स्वप्नाध्यायः । *Śvapnādhyayah*

From the Markandeya purana

Substance country made paper 14x3 inches Folia 2 Lines 6
on a page Character Bengali of the eighteenth century Appearance
discoloured Complete

Beginning —

स्वप्नाध्यायं प्रवक्ष्यामि ययोक्तं गुरुभाषितम् ।

शुभाशुभफलस्यैव वर्णनां हितकारणम् ॥

स्वप्नं प्रथमयामे वत्सरेण फलं लभेत ।

द्वितीये चाष्टभिर्मासे स्त्रिभिर्मासे स्त्रियामके ॥

चतुर्थे सार्द्धमासे च दृश्यते नात्र सश्रयः ।

अरुणोदयवेलाया दशाहेन फलं लभेत् ॥

अथ ऊर्ध्वं प्रवक्ष्यामि पुण्यात् पुण्यतरं वदन् ॥

आरोक्ष्य गोवृषकुञ्जराणां ग्रामाद-शैलाग्रवनस्पतीनाम् ।

आरुह्य नौकां प्रतिपद्य वीणां भुक्त्वा रुदित्वा ध्रुवमर्चयाम् ॥

Colophon :—

કર્તૃત્વ મહાશ્વેતકવચ્ચે અગ્રાધાર્ય નમઃ ।

Post Colophon Statement

ચીત્રાલેખક દેવદાસ દાસગુપ્તા અભિનંદન ।

VIII. AGNI-PURĀṆAM.

3734.

2744. अग्निपुराणम् । *Agni-purāṇam*.

Substance, country-made yellow paper 16×5½ inches Folia, 412 Lines, 9 on a page. Character, Bengali Appearance, fresh. Complete

See the Bibl. Ind. edition of the Agni-purāṇa in three volumes.

3735.

8090. *The Same*

Substance, country made paper. 13½×5½ inches. Folia, 200 Lines, 10 on a page Character, Nāgara of the eighteenth century Appearance, old and discoloured Incomplete at the end

Last colophons in this incomplete manuscript :—

104B, इत्याद्ये वज्रपुराणे संयामप्रश्नः 109A, इत्याद्ये वज्रपुराणे आग्नेये (no topics).

Printed in the Bibliotheca Indica Series.

3736.

4547 *The Same.*

Substance, country made paper. 18½×4 inches Folia, 180 to 380 Lines, 6 on a page Character, Bengali Date, Saka 1587 Appearance, badly injured and does not bear handling Incomplete in the beginning

Post Colophon :—

शक्राब्दा १५८७ श्रीयुतरामचन्द्ररायमहाशयस्य पुस्तकोऽयम् ।

श्रीजनार्दनशर्मेण. खात्तरमिदम् ।

रामनारायणानन्त मुकुन्द मधुसूदन ।

इत्यथ केशव कंसारे हरे वैकुण्ठ वामन ॥

श्रीकृष्णाय नमः ।

3737.

4475 *The Same*

Substance, country made paper 18x4½ inches Folia 178 the first leaf missing Lines, 7 on a page Character Bengali of the eighteenth century Appearance old and worm eaten Incomplete

177B, ইছামেব জয়ন্ত্যয়মৌ ।

The MS breaks off abruptly in leaf 178

IX BHAVISYA PURĀNAM

3738

4500 भविष्यपुराणम् । *Bharisya puranam*

Substance country made yellow paper 17½ x 5½ inches Fol s 189
Lines 9 on a page Extent in slokas 6 800 Character Bengal Date
Śaka 1773 Appearance fresh Complete

It does not agree with any of the recensions of the purana known It is divided into five parvans — Brahma parva, Viṣṇu parva Rudra parva Tvaṣṭr parva and Prati sarga parva

It begins thus —

ॐ नमो गच्छेष्टाय ।

तेजोमण्डलमाविश्याप्रकाशात्मा प्रकाशवत ।

तमासि वहिरन्तश्च हरतेऽर्काय ते नमः ॥

एकदा स्रुतमासीन मुनयो दीर्घसन्निव ।

पप्रच्छुर्विविधान घर्म्मान् श्रौतकाया महर्भय ॥

वद स्रुत महाभाग हरिणा ब्रह्मरूपिणा ।

करिष्यमादमणिल सर्वं वेत्ति यतो भवान् ॥

श्रुतमस्माभिरखिल त्वत्तो ब्रह्मकृतं सुत ।

यत् करिष्यति सर्वात्मा आद्यादि [त] महामते

एवमुद्यत्यवा पृथो नैमिषारण्यवासिभिः ।

मुनिभिः प्राद घर्म्मात्मा नत्वा नारायणं गुरुम् ॥

नारायणं नमस्कृत्य, etc

स्रुत उवाच ।

प्रदुग्ध मुनयः सर्वे श्रुतान्नीकाय धीमते ।

समन्तुनोत्तमनवा भावि यत् परमेष्ठिनः ॥

सुमन्तुववाच ।

ऋग्वेद महाभाक्षो पुमान् पञ्चलक्षणम् ।
यत् श्रुत्वा मुच्यते राजन् पुरयो ब्रह्मज्ञतया ।
पञ्चांगि चैवान् पञ्च कीर्त्तितानि स्वयम्भुवा ।
प्रथमं कथ्यते ब्राह्म द्वितीयं वैष्णवं स्मृतम् ।
तृतीयं शैवमाख्यात चतुर्थं त्वाद्विमुच्यते ।
पञ्चमं प्रतिमर्गाख्य सर्वलोके सुपुजितम् ॥
एतानि तात पञ्चांगि लक्ष्यानि निबोध मे ।

Brahma parvan ends in 59B

Last Colophon —

इति श्रीभविष्ये महापुराणे ब्राह्मे पञ्चांगि प्रतिपत्तकल्प
समाप्त । समाप्तश्चेद ब्राह्म पर्व ।

Viṣṇu-parva begins —

शतानीक उवाच ।

कथयस्व मुनिश्रेष्ठ द्वितीयाकल्पमुत्तमम् ।
कस्य वा मा तिथिं प्रोक्ता द्वितीया कथ्यतां गुरो ॥

Viṣṇu parva comes to an end in leaf 178B —

इति श्रीभविष्ये महापुराणे विष्णुपर्वणि एकविंशत्तमोऽध्याय
समाप्तश्चेद विष्णुपर्व ।

175A, भवन्ति नापदस्तस्य तस्मिन्नन्धे कदाचन ।

त्रयोदशीभव कल्प कथितो नृपवन्दन ॥

चतुर्दशीकल्पविधिं ऋग्वेदो गदतो मम ।

इति श्रीभविष्ये महापुराणे विष्णुपर्वणि त्रयोदशीकल्पे
विंशत्तमोऽध्याय ।

In the Viṣṇu parvan we have also the beginning of
the Kalpas relating to

176A, उक्तश्चतुर्दशी कल्पं जेह्वात्ते नृपसत्तम ।

पूर्णिमा कल्पमाहृत्य कथयामि समाप्तम् ॥

महाज्यैद्यान्तु यः पश्येत् पुनर्य पुनर्योत्तमम् ।
विष्णुलोकमवाप्नोति मोक्षं गङ्गाम्बुमञ्जनात् ॥

177A, अमावास्याकल्पविधिं कथयामि महोपते ।
य शुक्ला सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥
माघमासस्य राजेन्द्र पूजा विष्णोर्विधीयते ।
पौष्याश्च पौर्णमास्याश्च अतीताया महोपते ॥
पितृणां देवतानाञ्च मूलकं नैव दापयेत् ।
ददन्नरकमाप्नोति भुञ्जीत ब्राह्मणो यदि ॥
ब्राह्मणो मूलकं भुङ्क्ता चरेच्चान्द्रायणं व्रतम् ।
अन्यथा याति नरकं क्षत्रं विट् शूद्र एव च ॥

नरो दोलगतं वृद्धा गोविन्दं पुनर्योत्तमम् ।
साङ्गान्दो सयतो भूत्वा गोविन्दस्य पुरं व्रजेत् ॥
दोलायमानं गोविन्दं मन्त्रस्य मधुसूदनम् ।
रथस्य वामेन वृद्धा पुनर्जन्म न लभ्यते ॥

अमावस्याकल्पविधिं कथयामि महोपते ।
य शुक्ला सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥
अमावास्या तिथिं सर्वं मध्याह्नात् परतो नृप ।
अर्चयेद्देवपितॄन् वै आहुतदानेन भूपते ॥
पार्वण्येन विधानेन पितॄनुद्दिश्य यश्चरेत् ।
आहुतं त्वमायां राजेन्द्र विष्णुलोकं स गच्छति ॥
अमायां वै क्षतं आहुतं गङ्गातीरे महोपते ।
अश्वमेधफलं प्राप्य पितॄलोकं प्रयान्ति ते ॥

So in the Vignu parva we have the Kalpas or the rites and ceremonies due on all the lunar days excepting the first, those on the first day of the moon being dealt with in the Brahma-parvan. The Kalpas on the new moon

and the full moon days however, extend to the Rudra-parva also

Rudra parvan begins —

समन्तुश्वाच ।

चतुर्युगसहस्रान्ते वज्रा सपिबि पश्ये ।

रुद्ररूपेण भगवान् नाशयामास वै जगत ।

शतानीक उवाच ।

कथं रुद्रं समभवत् किमथ केन वा विभु ।

सर्वे कथय नो ब्रह्मन् श्रीनु कौतूहल मम ।

186A इति भविष्ये महापुराणे रुद्रपर्वणि दत्ताद्युत्पत्तिर्नास तृतीयोऽध्यायः ।

ममाप्तश्चेद रुद्रपर्व ।

शतानीक उवाच

सूर्यस्य दयिता भार्या त्वष्टृकन्या यशस्विनी ।

मत्ता सासहस्रानां चेत स्यामिन् तत्रसाम्बितम् ।

The Tvastrparva gives the well known story of the marriage between the Sun and Samjna the daughter of Tvastr

188A इति श्रीभविष्ये महापुराणे त्वष्टृपर्वणि सृष्ट्यष्टकसंवादे

सृष्ट्यष्टकसंवादे नामाऽध्यायः

श्रीसूर्य उवाच ।

अद्वितीयसिद्धात्माह दुर्लभो दुष्कृतात्मनाम् ।

मदिच्छावशतो जज्ञे जगदेतच्चराचरम् ।

स्मृतश्चातीव तज्जातं हनुभूतं ब्रह्मणा

दृष्टाहमाम यच्चैवमुपास्यतेन त्वष्ट्रम् ।

आदौ विद्या तत्तत्साह विष्णुवैकुण्ठवासम् ।

शिवो गणाधिप यश्च जगता मुक्तिकारकम् ।

पद्मानां भूर्तयो नाना पद्मत्वत्स्वरूपिणाम् ।

या मूलप्रकृतं विद्या ह्यविद्यारूपधारिणी ।

जगदिमोहयामास दुःस्वप्नाया योगिनामपि ।
 स्तुत्वा तं दुःस्वप्नां माया ब्रह्मरूपां सनातनीम् ।
 अविद्यारूपिणीं दित्वा ब्रज ब्रह्मसनातनम् ।

It ends thus —

नास्ति भावुसमो देवो नास्ति छण्णसमा गति ।
 यच्चैतानि नमस्तानि पुण्यान पुण्यतमान्यत ।
 तथा पुण्यतमं ज्ञेयं भविष्याख्यं पुराणकम् ।
 एतदहस्यं व्यासोक्तं योऽधीतेऽध्यापयेत् वा ।
 पदमोति आवयेदापि भक्तिपुङ्गेन चेतसा ।
 धनधान्यं सुखारोग्यं श्रीछण्णमतिमुत्तमाम् ।
 लब्ध्वा न पुनरावृत्तिं कल्पकोटिशतैरपि ।
 इति श्रीभविष्ये महापुराणे प्रतिसर्गे सूर्यशुक्रसम्भादे शुक
 प्रत्यागमनं नामाध्यायः ।

Post Colophon —

समाप्तश्चेद भविष्यपुराणम लिपिरित्य श्रीगौरमोहनदेवशर्मण ।
 शकाब्दा १७७३ । ४ ।

3739.

969 भविष्यपुराणम् । *Bhavisya puranam*

Substance country made yellow paper 15½ × 5½ inches Folia 96
 Lines 10 on a page Extent 11 slokas 2400 Character Nagara
 Appearance fresh

The Purana is well known and often printed But several manuscripts of the work have been noticed which differ materially from the printed edition, and the so called discrepancies have caused a good deal of confusion among scholars They are in fact, as will be seen, only different parts of the work, unspecified in those manuscripts

See H P R Vol II, No 151 which manuscript has the two books complete and belongs to the Hatua Maharaja's

Library, and which, from its comparative fullness, from the very clear and detailed account given in the notice referred to, as well as from its place of deposit, the Library of an orthodox Hindu Raja, may well be taken to be authentic. The manuscript also indicates that it has a third book, which, however, has not so far been met with. The first Book in the Hatwa MS is complete. It ends with the Navami Kalpa. The MS noticed by R. Mitra in No. 2553A is a defective MS of the First Book coming up to the Aṣṭami Kalpa.

The Second Book in the Hatwa MS consists of four parts. Part I has 25 chapters. Part II has 26 chapters. Part III has 25 chapters. Part IV has 11 chapters.

The present number has the first part complete in 25 chapters. The second part according to Rājendra Lala has 17 chapters but there are some unnumbered chapters making the total of chapters 28, but the last two are very short. It thus comes to 26 chapters the same as in the Hatwa MS. The third part in Hatwa MS has 25 chapters. In the present MS this part is missing. What it calls third part seems to be the fourth part in the Hatwa MS in 11 chapters.

The present MS was not described by R. Mitra but it so closely resembles L. 1742 that it seems to be a copy.

3740

8610 भविष्यपुराणम् पूर्वभागः and मध्यमतन्त्रम् ।

Bhaviṣṣya purāṇa, Purva bhaga Madhyamataṇtra

Substance country made paper partly white and partly yellow
16×7 inches. Fols 442. Lines 11-16 on a page. Extent in Slokas
18000. Character Nāgara. Good. Complete.

पूर्वभाग complete in 344 leaves and 257 chapters and
मध्यमतन्त्र in four parts and 98 leaves

See Notices, new series, Vol II, No 151 with which the work agrees completely

3741.

4126 *The Same*

Substance, palm leaf 28×2½ inches Folia, 264 Lines 5 on a page Character, Bengali of the eighteenth century Appearance, in fair preservation

From the beginning to the middle of the Navami Kalpa

See H P R, Vol II, 151 and L 1742 and 2553

3742.

4712 *अरुणजन्म and दासीभावः ।*

Arunajanma and Dasibhavaḥ

From the Bhavīsyā-purāṇa

Substance, Nepalese paper A long paper folded in the Chinese fashion thirteen times containing on one side Arunajanma from the Bhavīsyā purāṇa and on the other Daśatava both in the Nepalese dialect

Colophons —

इति श्रीभविष्यपुराणे अरुणजन्म समाप्तम् ।

इति श्रीभविष्यपुराणे दासीभाव ।

Post Colophon —

स्वस्ति श्रीविष्णु सनतोपासितो शुभमस्तु सर्वदा कल्याणमस्तु ।

3743

3946 *जन्मरहस्यम् । Janma-rahasyam*

From the Bhavīsyā-purāṇa

Substance, country made paper 12½×4½ inches Folia 5 Lines 7 on a page Extent in Slokas, 100 Character, Bengali Date, Saka 1740 Appearance, fresh Complete

Colophon —

इति भविष्यपुराणोक्त श्रीलक्ष्मणागदमन्त्रादे जन्मरहस्य समाप्तम् ।

Beginning —

ॐ नम श्रीलक्ष्माय ।

नारद उवाच ।

तस्मिन्नेकानां च घोरं नष्टं स्याद्वरजकुले ।
चन्द्रार्कौ गगने नष्टे व्योतिषि प्रलयकृते ।
अचिन्त्यभावमयस्तु योगनिशामुपागतम् ।
नारद परिपत्रकं भगवन्त जगद्गणम् ।
केषु स्थानेषु दृष्टव्यो भगवांश्च मया प्रभु ।
तन्मे कथय तत्त्वेन अनुयायो ह्यहं यदि ।

श्रीभगवानुवाच ।

अहन्ते कथयिष्यामि प्रादुर्भावं महाभुवे ।
यं पठित्वा हि जा सर्वे यास्यन्ति परमां गतिम् ।
मत्स्यं कूर्मो वराहश्च वृत्तिश्चो अथ वामन ।
रामा रामश्च रामश्च बुद्ध कल्की दश दृता ।

This gives a short account of the ten incarnations of
Viṣṇu

5A The Phaiṣaruti

भविष्यन्ति युगस्थान्ते नराश्च दुःखभागिनः ।
एकवर्णा भविष्यन्ति वर्णाश्रितार एव च ।
वर्णभेदा न विद्यन्ते ऽस्मिन् कलियुगे सदा ।
इदं जन्मरहस्यं मे यो नरः परिकीर्तयेत् ।
तस्याहं सुलभो नित्यं जन्मजन्म दिजोत्तम ।, etc , etc

Post Colophon Statement —

शुभमस्तु शकम्बा १७४० लिखित श्रीरामतारणदेवशर्मयोति ।
ॐ गुरवे ॐ सरस्वत्यै नमः । ॐ दुर्गा । श्रीश्रीलक्ष्मणजगद्गण
चरणे मम मतिरस्तु ।, etc , etc

3744.

10110 कलिव्यवहारः । *Kalivyaharah**Assigned to Bhavisa purana*

Substance country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 13 Lines 12 14 on a page Character *Nigara* of the nineteenth century Appearance, discoloured Written in two different hands The second hand begins in fol 8 and continues to the end

It begins —

श्रीमगेशाय नमः ।

व्यास उवाच ।

हापरे च युगेऽतीते भविष्यति कलौ युगे ।
 मुनयः(पो) ऋषयः[च] सर्वे ये केचिद्वनवासिनः ।
 नैमिषे च उमारण्ये श्रयामे च तपोधना ।
 गयाया च प्रभासे च कुदक्षेचे वसन्ति ये ।
 एकस्थाने च ते सर्वे काशी पर्यन्तगा द्विजा ।
 ताश्च कालविदः सर्वान् पराशरमुत्तमादा ।
 उवाच धर्मान् सर्वान् वै तीर्थस्थ च युगस्थ च ॥

व्यास उवाच ।

यथा धर्मो यथा काम आचारश्च तथैव च ।
 एतत् सर्वं प्रवक्ष्यामि वृत्तान्तं च कलौ युगे ।

2A, इति श्रीभविष्यपुराणे कलिव्यवहारे गमाप्रशसा नाम प्रथमोऽध्यायः ॥ १ ॥

गमाकल्पकया श्रुत्वा सर्वपापप्रणाशिनोम् ।
 यामो रा + + + वर्त्तन्ते चतुर्वर्णा कलौ युगे ।
 तत्सर्वं कथितं तावत् पाराशर्यं महामुने ।
 कस्य राज्यानि वर्त्तन्ते कौदृश धर्ममाचरेत् ।
 व्यासस्याज्ञा समादाय शिष्यो वचनमब्रवीत् ।

वैशंपायन उवाच ।

क्षेप्सा प्राप्ता कुदक्षेचे गमाहारे च दृश्यते ।
 गुणंदे चैव गौडे च काश्या वा कान्यकुब्जके ।

कुवदेशे प्रयागे च गङ्गाया च प्रभासके ।
 गोदावरीहिरादरे द्वाकापमेश्वरे ॥
 रत्नात्मने च जालौरे योगिनीपुष्पमंडले ।
 मालवे च तिलगे च अयोध्यापुरमंडले ॥
 शखोदारे च भौटे + जम्बूने पर्वते तटे ।
 बार्हस्पत्यसमुद्रे च व्यापिता सर्वमंडले ॥

तद्वच उचु ।

अवदोपम्य मध्यम्यो रमते श्रेष्ठोऽतिविश्वरे ।
 मुनय कुत्र तिष्ठन्ति कथयस्व मुनीश्वर ॥
 कस्मिन् त्वे कथा व्यास वासुदेवस्य तिष्ठति ।
 वसुधा कथय त्व हि श्रेष्ठो यत्र न दृश्यते ॥

वैशंपायन उवाच ।

वदशौदहकाण्ये लकाया कटलौचने ।
 पर्वते मूर्ध्नि केदारं हिमवच्छिखरे तथा ॥
 सर्वस्यानेषु तिष्ठन्ति मुनय पतपोधना ।
 प्रकटोभवन्ति पापानि धर्मप्रच्छेदरूपतः ॥
 पापस्य निग्रहे धर्मं कलिधर्मं कलौ युगे ।
 अशुभानिग्रहे साधु पापकर्मरता नरा ॥

2B, इति श्रीमद्विष्णुसंहिता कलिवर्णनम् ॥ २ ॥

In the next chapter it begins to give accounts of the kings of the Kali Yuga in its own way from Janamejaya down to Sarfudin and others in the 10th chapter, after which comes Kalki avatara

10B, ऋषिहवाच ।

यत्त्वया कथितं व्यास कलिभेद वदाम्यहम् ।
 मरुत्पुद्गो भवेत् द्विजा श्रेष्ठेणाण्य भविष्यति ॥
 कायस्योपि भवेत् भक्षो व्याघ्रश्च वर्धते मही ।
 मनुष्या (?) मन्त्रिकस्तस्य विषं दास्यति श्रेष्ठके ॥

दिक्ष्वा चैव भवेन्मृत्यु नष्टराज्य भविष्यति ।
 महाबलो च सामर्थ्यं दिक्ष्वा राजा भविष्यति ।
 भोक्ष्यते च तथा राज्य व्यष्टवर्षाणि वै पुन ।
 तस्याप्यनन्तरं चेवालाहदीन भविष्यति ।
 महाबलो च सामर्थ्यं दिक्ष्वा चैव क्षाय गत ॥
 भोक्षितं ह्येकचक्रेण त्रिंशत्तवर्षाणि पञ्च व ।
 गजने नगरे चैव महीपण्यत पश्चिमे ॥
 इष्टकस्य भवेज्जन्म प्राप्स्यते प्राभले पुरे ।
 शस्त्रे शास्त्रे महाशूरो दाहणो मामकर्मणि ॥
 तेषा बुद्धिप्रमाणेन भुवि भूषा क्षय गता ।
 गोपाचने गुर्जरे च तिलिगे मालवे तथा ॥
 रणस्तम्भे चित्रशूटे मथाया योगिनोपुरे ।
 भोक्ष्यते ह्येकच्छ्रेण त्रिंशत् वर्षाणि वै पुन ।
 पाराशरसुतेनैव कथितं ऋषिपुत्रव ॥

व्यास उवाच ।

धराया भवेज्जन्म दक्षिणा दिग्गमास्थित ।
 पिथौरा स्वपतिश्चैव तिष्ठते योगिनोपुरे ।
 महाशूरो महाबाहुः शत्रुवाणा च निर्जेता ।
 सा वाष्टशतके(१)वर्षे पिथौरास्य दिव गत ॥
 तस्यापि जायते पुत्रो जयसिंहो भवेत्पुत्र ।
 धामरस्य भवेद्वाज्यं दिक्ष्वा चैव प्रवर्त्तते ॥
 गजवाजिरथैश्चैव सैन्यसन्ध्या न विद्यते ।
 महाबले च सामर्थ्यं विप्रराज्य भवेत् तदा ॥
 तस्य पुत्र एषिय्या च मदनसिंहो भविष्यति ।
 ग्रामे च द्वादशे वर्षे वटवृक्षदयोर्भवेत् ॥
 तस्य राज्ञो भवेद् युद्धं सिद्धं चैव तु पौरुषम् ।
 केसरी च महाशूरो विना यत्र पतति ते ॥
 नष्टराज्य भवेत् तस्य त्रिशद्वर्षे गते तथा ।
 अदृष्टो भवेत् सोऽपि स्त्रेक्षराज्यो भविष्यति ॥

द्वितीयां चैव भवेदाज्य हेमसाक्षी प्रवर्त्तते ।
 गगातीरे च वै + व कलिपाय प्रवर्त्तते ।
 भोक्ष्यते छोरुचक्रेण द्वाविशद्वयमेव च ।
 तस्याप्यनन्तरं चैव महामदो भविष्यति ।
 शस्त्रे शास्त्रे महागूरो योगिन्यां च तिष्ठति ।
 गच्छत शम्भुपुरे सप्तामे मृत्युर्भविष्यति ।
 भोक्ष्यते छोरुचक्रेण एकविंशदिनत्रयम् ।
 अतः परं भवेदाज्य राजोदय भविष्यति ।
 भोक्ष्यते पञ्चवर्षाणि कलकौ यादृशो भवेत् ।
 तस्याप्यनन्तरं चैव देवराज्य भवेत्तदा ।
 महाधर्म्मो भवेदाज्ञा + + + कथयाम्यहम् ।
 महावीरो वीरसेनश्च पित्रमेनस्तथैव च ।
 विश्वमेनो महासेनो मौजमेन पराक्रमी ।
 उदयचन्द्रो मेघचन्द्रो हेममेनस्तथैव च ।
 सामर्थ्यं बलिन सर्व्वे विप्रराज्य भवेत्तदा ।
 इति श्रीभविष्ये कलिखण्डादे दशमोऽध्यायः । १० ।
 पञ्चया कथितं व्यासं क्षेत्रराज्यं क्षयं गतं ।
 कस्यापि पुनराज्यं कथयस्व मुनीश्वर ।

व्यास उवाच ।

गूरागूरा प्रवर्त्तन्ते दीननामा ततः परम् ।
 वीरनामा गता सर्व्वे मेहिनामा प्रवर्त्तते ।
 सप्त साक्षा भविष्यन्ति प्रवला योगिनोपुरे ।
 पुनः क + भविष्यन्ति गगापमुनमध्यगा ।
 खच्छं व्यासा प्रवर्त्तन्ते देव व्यासा + लोपेत् (?) ।

..

..

अनास्त भवेत् पापं दिनमात्रं प्रपीडिता ।
 क्षेत्रराज्य भवेत् पृथ्वी खानादि न कदाचन ।

निवासा भारते देवाः सधर्व्यैर्यमानवा ।
 भो भो देव आगताय सर्वभूतदयाकर ॥
 षड्गुण्य वासुदेव त्व नारायण निशामय ।
 नमस्तेस्तु हृषीकेश जगन्नाथाय ते नमः ॥

12B, इति भविष्यपुराणे कलिश्रवणहारे एकादशोऽध्याय ॥

वैशम्पायन उवाच ।

स्नेह्यानां क्षयं कृत्वा स कृष्ण परमेश्वर ।
 मुनेराजावशान् पृथ्वी दानधर्मं प्रवर्त्तते ।, etc , etc

The MS ends abruptly in the 11th chapter

3745.

7885 *The Same*

Substance, country made paper 9½ x 4½ inches Folia, 10 Lines 8
 on a page Character, Nāgara Date Samvat 1943 Appearance, fresh

Beginning —

श्रीगणेशाय नमः ॥

नारायण नमस्कृत्य, etc

कृष्णवैपायन उवाच ।

हापरे च युगेऽतीते भविष्यति कलौ युगे ।
 मुनयो विषयं सर्व्वे ये केचिद्वनवासिनः ॥
 नैमिषे च उमारण्ये प्रयागे च तपोधना ।
 गयाया च प्रभासे च कुशक्षेत्रे वसन्ति ये ॥
 एकस्थाने च ते सर्व्वे काशीपर्य्यतिगा द्विजा ।
 तांश्च ब्रह्मविद्वान् सर्व्वान् पश्यात्पुण्यगता ॥

2A, इति श्रीभविष्योत्तरपुराणे सर्व्वपापप्रशमने कलौ व्यवहारे गङ्गा
 प्रशस्ता नाम प्रथमोऽध्याय ।, etc , etc , etc

Last Colophon —

द्वादशोऽध्यायः ॥ १२ ॥

Post Colophon —

संवत् १८४३ वर्षे आषाढ शुक्ल ६ ।

3746.

10331 अमृतनगरमाहात्म्यम् ।

*Amṛta nagara mahatmyam**from Bhāṭṭya purāṇa*

Substance country made paper 9½ x 4 inches Folio 0 Lines 11,
 12 on a page Extent in Slokas 100 Character Nigara of the nine
 teenth century Appearance old and discoloured Complete

Beginning —

गणेश परमानन्दमुपदेशमोक्ष

दायक सर्वलोकाना कारण तन्माध्यमम् ।

एकदा सुखमामीन रेखायाः पुलिने भृगु ।

मुनया दिनयोपेता यप्रच्छु मुमनादय ।

मुनय ऊचु ।

अमृत नाम नगर कुचामीन किमात्मकम् ।

इष्टि न अज्ञयोपेतान कल्याणाय तत्त्वं ।

2B, सूत उवाच ।

वैदिश नाम नगर पुरा प्राक्त द्विजात्तम ।

तदेव अमृत नाम नगर सुगरक्षितम् ।

तन्नामीदमृतो नाम राजा ब्रह्मकुलोद्भव ।

भालपद्माद्विद्युगले पित्तवृत्ति निधाय न ।

प्रमादोह्य पुण्यात्मा पुन काशी गमिष्यति ।

दृष्ट्वा विश्वेश्वरपुरो हृष्टमीमा नरेश्वर ।

मणिकल्याणाय काल्या सूरि दत्त्वा ततो वसु ।

विश्वप्रमर्षयित्वाय रत्नगतेरनेकश ।

दत्त्वा दानानि भूमौहि मन्तर्य अज्ञया पितुन ।

सनाप्ता तत्र सव्याय लिङ्ग निर्वाणकारणम् ॥

प्रसाद तत्र कृत्वोच्च कृतकृत्यो भविष्यति ।

मोक्षक्षेत्रमिदं प्राप्तो मुक्तिं प्राप्स्यत्यनुत्तमाम् ॥

इति श्रीभविष्यपुराणे अमृतनगरमाहात्म्ये १ अध्यायः ।

It is mainly concerned with the ritual of Vagala
knd —

इत्येतन्मयाख्यातं नगरस्य कथानकम् ।

किं भूय ओतुकामा वै तद्ददामि न सशयम् ॥

Colophon —

इति श्रीभविष्यपुराणे अमृतनगरमाहात्म्ये पञ्चमोऽध्यायः ॥

3747.

Fine work

10723 विनायकस्तवराजः ।

From Bhairava purana

Substance, palm leaf 8x2 inches Folia 13 complete in letter
numerals of which the second is missing Lines 5 on a page Character,
Newari Appearance, old

Colophon —

भविष्यपुराणे चतुर्थोऽध्याये अष्ट + + दशमोऽध्यायः समाप्तः ।

Post Colophon —

लिखितमिदं यथादृष्टं तथा लिखितं लेखकस्य दोषो न
दीयते । शुभमस्तु लेखकपाठकयोः ।

सर्वज्ञानार्थं यद्वैदानं तथा युगम् । (Nep Sam 457)

पाण्डुन तमपक्षे पञ्चमा तिथौ श्रीनयारिमलदेवस्य co regent
of Nepal विजयराज्ये । विष्णुदासेन लिखितम् ।

Beginning —

ॐ नमो गणपतये ।

कर्मणा मनसा वाचा प्रपन्नोऽस्मि विनायक ।

ते तस्मिन् महायोगे भगवन् + + दोक्षितम् ॥

ब्रह्मोवाच ।

भगवन् श्रोतुमिच्छामि निश्चयेण यथातथम् ।
स्तवराजस्य माहात्म्यं मन्त्रपद्यं विज्ञेयम् ॥

नन्दिकेश्वर उवाच ।

स्तवराजस्य माहात्म्यं प्रवक्ष्यामि ममामृतम् ।
यत् फलं लभते जप्त्वा मन्त्रपद्यं तद्दृशम् ॥

4A, श्रीमद्भैरव उवाच ।

ॐ कामममृतं ब्रह्मन्(ब्रह्म) शिवमक्षरमव्ययम् ।
यमामनति देवेषु तं प्रपद्ये विनायकम् ॥
यता प्रवृत्तिर्जगता य साक्षात् हृदये स्थिता ।
व्याधारभूतो विद्यस्य तं प्रपद्ये विनायकम् ॥

With it there are two unspecified leaves

3748.

5222. अक्षयव्रतौषाव्रतकथा ।

Aksaya-tritiyā-vrata-kathā

From the Bharṇṣya-purāṇa

Substance, country made yellow paper 11½×2½ inches Folia, 3
Lines, 5, 6 on a page Character, Bengali of the nineteenth century.
Appearance, fresh

It begins—

ॐ नमः शिवाय ।

अथाक्षयव्रतौषाव्रतम् ।

तत्र प्रथमं सूर्यार्घ्यं दत्त्वा सन्तिवाचनपूर्वकं सकल्पं कुर्यात् ।

यथा अद्योद्यादि ।

The kathā begins in 1B.

जनक उवाच ।

जलदानस्य माहात्म्यं यत्तथा कथितं पुरा ।

तदहं श्रोतुमिच्छामि ततो ब्रह्मविदात्मज ॥

प्रतापीक उवाच ।

आमीद दिवाधम कश्चित् सर्वधर्मेविवर्जित ।

कदाचित्दृष्टे मां न भाष्यन्तु कदाचिन् ।

Colophon —

इति भविष्यपुराणोक्ता अष्टमस्कन्धोपासनाकथा समाप्ता ।

3749

2177 श्रवणद्वादशीव्रतं स्थालीदानं च ।

Sravana dvadasī vrata and Stālī dana

Both from the Lhaviṣya purāṇa

Substance country made paper 9½ x 4½ inches Folio 2 Lines 9
to 11 on a page Extent in Slokas 40 Character Nāgarī Appearance
fresh

It begins —

अथ श्रवणद्वादशीव्रतं भविष्ये ।

तच्च एकदशायुतद्वादशैश्च श्रवणयोगे कार्यम् । बुधवासरयोगे
प्रशस्यम् । व्याख्यानं कश्चिन्

पापक्षयपूर्त्तकं विधवादिदुष्यैर्नि निरसनद्वारा विष्णुलोकप्राप्त्यर्थं
आचरितश्रवणद्वादशीव्रतोदाघनं करिष्ये ।

2B, इति श्रवणद्वादशीव्रतम् । अथ स्थालीदानम् ।

भविष्ये ।

कृत्वा तान्ममयो स्थालीं कन्यानां पञ्चभिः प्रतै ।

अशक्तस्तु तदर्द्धेन तदर्द्धार्द्धेन वा पुनः ॥

अथ्यशक्तौ मृग्यायै पायसेन पूर्णां धृतशकराशोकजलपात्रयुतां
च सवस्त्रां मण्डले सस्याप्य गन्धमात्त्रादिना आदित्ये अहनि
सद्धान्तौ चतुर्दश्यष्टमीषु च एकदश्या ततोऽध्याया विधाय
प्रतिपादयेत् ।

It ends abruptly

3750.

5105. जलसंक्रान्तिव्रतकथा ।

*Jala-samkrānti-īrata-kathā.**From the Bhavīsyā-purāna.*

Substance, Śrīrāmpura paper 13×2 inches Folia, 3 Lines, 4 on a page. Character, Bengali in a modern hand Appearance, fresh Complete

This vrata takes place on the last day of the month of Chaitra

Colophon:—

इति भविष्यपुराणे जलसंक्रान्तिव्रतकथा समाप्ता ।

Beginning:—

ॐ नमः श्रीकृष्णाय ।

अथ जलसंक्रान्तिव्रतम् ।

तत्र प्रथमं हस्तिवाचनपूर्वकं सङ्कल्पं कुर्यात् ।, etc , etc

The kathā begins in 2A

अथ कथा ।

नारदो नाम राजर्षिर्जगाम विष्णुमन्त्रिधिम्

गत्वा सुदेशं पप्रच्छ प्राञ्जलिर्विनयान्वितः ।

जलदानस्य माहात्म्यं कथंतां पुरुषोत्तम ।

व्रतेन केन देवेश नारी मुच्यति दुर्गतिम् ॥

3751.

5176. सर्वजयाव्रतप्रतिष्ठा । *Sarva-jaya-īrata pratiṣṭhā*

Substance, country made paper 13½×3 inches Folia, 2+3 Lines, 6 on a page Extent in Slokas, 80 Character Bengali of the early nineteenth century Śaka, 1741 Appearance, discoloured Complete

Pratiṣṭhā-prayoga is complete in 3 leaves and the kathā in 4

Beginning:—

अथ सर्वजयाव्रतप्रतिष्ठाविशेषः ।

कपिलपञ्चरात्रे ।

पूर्णे सवत्सरे कुर्यात् प्रतिष्ठा तदनन्तरम् ।
 दक्षिणा विधिवद्देया हिरण्यञ्च सवस्त्रकम् ॥
 सर्व्व वस्तु च यत्पुण्यं तदाधारसमन्वितम् ।
 यथोक्तविधिना दद्यात् देशिकाय पुन सती ॥
 वेद्या ईशानभागे च सस्थाप्य प्रतिमादयम् ।
 मौर्वण स्वस्तियुक्तेन शुचिर्भूत्वा समाहित ॥
 पूजयित्वा यथामन्त्र मणेशादौ स्तत परम् ।
 मण्डल वेदिकामध्ये कुर्यात् स्वर्णशलाकया ॥
 सुवर्णपद्म सस्थाप्य पूजयेन्मधुस्तदनम ।
 पाद्यादिभिश्च त्रैवेद्यैस्तथा वस्त्रादिभूषणै ॥
 भगवत्समन्तवेदाद्यैः स्नापयेत् प्रतिमादयम् ।
 दत्त्वा पाद्यादिक मन्त्रैर्वासोपुग्मश्च देशिक ॥
 क्षत्राख्योक्तेन विधिना सन्निधाप्य ऊताशनम् ।
 यथाय च ततो दद्यादष्टोत्तरशतशतकृतम् ॥

यथा सर्व्वजया ख्याता कृत्वा सर्व्वजयाव्रतम् ।
 देवि तद्रतमाश्रये भवितास्मि यथा शिषे ॥
 तत्प्रसादादविघ्नेन साङ्गं भवतु मे व्रतम् ॥, etc , etc

The Colophon to the Prayoga —

इति सर्व्वजयाव्रतप्रतिष्ठा समाप्ता ।

Post Colophon Statement —

शाकेशान्तपुगाब्धिवन्द्यगणिते थ्यालेखि पुस्तो खयम् ।
 श्रीराजीवधरामदेव सतत कालोपद ध्यायता ।

The Latha is from the Bhavishya-purana

It begins thus:—

तल-कथा ।

कैलासशिखरे मये नागान्दविभूषिते ।

... ..

नारद उवाच ।

कनोपायेन देवेश नागो ह्यदु खिना भवेत् ।

मौभाग्यं स्थिरमौन्दर्ष्यं तप्तो ब्रुहि सुनिश्चितम् ॥

Colophon.—

इति भविष्यपुराणोक्त-सर्वजयावतकथा समाप्ता ।

ॐ तत्सत् ।

3752.

1688 भविष्योत्तरपूर्वभागः ।

Bhaviṣṣyottara-pūrva-bhāgaḥ.

Substance, country made paper 14×6 inches I olia, 34 Lines, 18
on a page Extent in slokas, 2 000 Character, Nāgarī Date, Śaka,
1738 Appearance, tolerable Complete

Post Colophon.—

शके १७३८ इदं पुस्तकं प्राङ्गणमसवत्सरे दक्षिणाघने
शरदृतौ कार्तिकशुक्लतीयाया भद्रपुष्यामरे रात्रौ पञ्चषट्कोपरि
समाप्तम् ।

It begins —

अगजाननमद्वाके गजाननमहर्निशम् ।

अनेकदं त भक्तानामेकदन्तमुपासहे ॥

शौनकाद्या महाभागा तपसा संशितवता ।

ईजिते मखभर्तार सवेणेश्वरमुत्तये ॥

नैमिषे प्रादने तत्र यत्र नैमिरशोध्यत ।

विष्णोः सुदर्शनाख्य[स्य] षक्तस्यैतत्तपोवनम् ॥

तत्राजगाम वै सूतो सञ्चान्ते तान् मुनीन् प्रति ।

व्यामिश्रिष्योऽथ निपुणो भुतभक्ष्यान्तत्त्ववित् ।

दृष्टाभिर्गन्ध त सूत शौनकाद्या मर्चयन् ।

पूजयामासुरथ ते बाह्वृष्यै तमतन्त्रिता ।

It professes to be the first part of Bhaviṣyottara purana

Cf Oxf No 76, Weber No 468, L 2582 and I O Catal Nos 3450 and 3451

The present manuscript contains quite a distinct work with 95 chapters

Chapters 38 to 50 are devoted to a geographical description of India, with reference to the rivers, mountains shrines and the ruling nations. The chapters 43 to 45 are particularly valuable and well worth reading, as embodying the historical traditions of Southern India. We give the chapter 43 below —

20A, गङ्गा सद्युधभेदेन सागरं प्राप्यते दिवा ।
यमुना गङ्गायां चापि प्रयागमभितो वनम् ॥
सञ्चिता प्रथमं विप्रा सागरं न सरस्वती ।
शोणं शतमुखो विप्रा पश्चिमाम्भोधिसङ्गवः ।
पद्माशङ्मुखभेदेन नर्मदा सागरं गता ।
ऊँकारे च मृगुच्छत्रे नर्मदावरमगते ॥
सर्व्वं च सुलभा देवा त्रिषु स्थानेषु विश्रुता ।
महादेव्यावान्तरेषु देशभेदा मद्यस्य ॥
वायूद्भवा महाराष्ट्रा करचट्टा वदाडका ।
खानान्देशोद्भवाश्चैव कोंकणा पैठलोद्भवा ॥
गौडा गौडाद्भवास्तत्र प्रख्यशास्त्रापञ्चोविन ।
सारङ्गताद्भवा पञ्च विप्रा मत्स्योपञ्चोविन ॥
नद्यो वेदो हृतो यैस्तु शिष्यान्ध्यापयन्मणि ।
सारङ्गताद्वया यत्र विप्रा सर्व्वसमुद्भवाः ॥
जाति देशानुरूपं ते कुर्वन्तेव मिथ कलौ ।
गुर्व्वंरा गुर्व्वंरे देशं नागरास्तत्र जातयः ॥

मोरनागरपटकश्च चतुराश्रीतिगुर्जरा ।
 पञ्चाथ द्वाविडा विप्रा मक्षराष्ट्रान्धगुर्जरा ॥
 कर्णाटका द्वाविडाश्च भवन्त्येव कलौ युगे ।
 युगान्ते द्वापरस्थेते विप्रा षड्विंशमुद्भवा ।
 गोदावरी सप्तमुखी सायम् समुपागता ।
 कृष्णा नाम नदी तत्र भिक्षा श्रीशैलमूलतः ॥
 पञ्चभिः सा मुखैर्यता सागरः सागरङ्गमा ।
 गोदावर्यास्तथा तीरे कृष्णानमुद्भवा तथा ॥
 व्यान्ध्रास्तद्देशनिरता भवन्त्येव कलौ युगे ।
 कर्णाटकास्ते विश्वाता विपातीरनिवासिनः ॥
 विजयाख्यापुरोद्भूता दश जात्या द्विजाः कलौ ।
 काञ्चीपुर्युद्भवा विप्रा द्वाविडा सप्त केरला ॥
 चैरथोलोद्भवा विप्रा दश जात्या प्रकीर्तिता ।
 कपा दशमुखी तत्र दहते सात्विसगता ॥
 तत्र तत्तीरनिगया भवन्त्येव कलौ द्विजा ।
 पञ्चाभा द्वाविडानां च भवन्ति देशजातयः ॥
 परस्परं ते वैराद्या भवन्त्येव कलौ युगे ।
 युगे युगेषु ये धर्मा यत्र यत्र च ये कलौ ॥
 तत्र तत्र य व्यापारः तेव तस्मिन्देहिजा ।
 देशाचारो ज्ञानभेदः कृद्वापारा कलौ युगे ॥
 प्रमाद्यभूता सर्व्वेषां तत्तज्जातिहृतो हि सः ।
 क्षत्रियाश्च विप्रश्चैव सङ्गराश्च कलिस्थिता ॥
 विप्रजातिसमाचारैः श्रूदाणां जातयः कृता ।
 देशभाषानमाचारा भवन्ति पादसमवा ॥
 तत्तद्देशेषु सर्व्वत्रमायाङ्गणं च भाषका ।
 दक्षिणे विन्यतो विप्रा गोदावर्यास्तथा कलौ ॥
 दण्डकारण्यमाख्यातं ज्ञानापुरवैर्युतम् ।
 धडान्धा पञ्चमहा ग्यु राजानो विजयापुरे ॥

भवन्ति च कलौ विप्राकृतौ स्नेहा मुनिर्दया ।
 भवन्ति यवनास्तत्र शत माण्डलिका नृपा ।
 चेराधिपा भविष्यन्ति निषादा भूपसकरा ।
 विशने भाण्डला भुषा भवन्ति च कलौ दिशाः ।
 दापयन्ते शक प्रोक्तं यौधिष्ठिरमतम्वितम् ।
 विन्ध्यादर्क्षिणतो भूषादिकमस्य शक दिशा ।
 तत शक मुनिर्देखा प्राणिवाहनकस्य च ।
 गृह्योनिषमुद्गतो विक्रमात् स नृपोऽभवत् ।

The work appears to be of a very modern date, not to be placed before the 14th century. For, it speaks of the conquest of Coramandala by Yavanas and also of two cities Vijayapura and Kañelpura. It speaks of the Maratha country in the North-Western direction and therefore it must have been composed in the Dravida country.

It is evidently written in Southern India in the description of which it is fairly accurate. But it often makes confusions, while dealing with Northern India.

3753

10037 मत्स्यदेशान्तर्गततौर्यमाहात्म्यम् ।

Matsya deśantargata taurya-mahatmyam

In 5 adhyāyas

From Bhāṭṭyottara purāṇa

Substance country made paper 10½ x 5 inches Folia 20 Lines 9
 on a page Character Nagara Date Samvat 1940 Appearance fresh
 Complete

Beginning —

शक उवाच ।

मत्स्यदेशस्त्वया ब्रह्मण ब्रह्मावर्त्तादनन्तर ।

यदुक्तं सशयस्त्वाच्च समैवत् हृदि वर्त्तते ।

न श्रुतानि च तीर्थानि पुण्यान्यायनानि च ।
 ऋषीणामाश्रमो वापि न तत्र श्रुतिगो मम ।
 तस्मात्त्वं बुद्धि भो ब्रह्मन् ब्रह्मावर्त्तादनन्तरम् ।
 एतन्मे संशयं हिन्यि प्रयतस्य त् पृच्छत' ।

ब्रह्मोवाच ।

इहण शक्र प्रवक्ष्यामि मत्स्यदेशममुद्भूतम् ।
 माहात्म्यं यद्गत् श्रुत्वा सर्वपापैः प्रमुच्यते ।

The Tirthas included in Matsya Deva that is, Jayapura and the surrounding country :—

वालगङ्गा, जाम्बवतीदेवी, अम्बावतीपगो, चम्पावती, चम्पाकुण्ड,
 ब्रह्मशिरःकुण्ड, दर्भवती, दर्भद्याम, गोदावरी, तिलोदकौ, विजय,
 दुर्जय ।

End :—

इति ते कथितं शक्र महापश्यप्रपन्नम् ।
 माहात्म्यं मत्स्यदेशस्य श्रुत्वा यच्च सुखी भवेत् ।

Last Colophon —

इति श्रीभविष्योक्तपुराणे सप्तशतमवादे मत्स्यदेशान्तर्गत-
 पूर्वोक्तस्यानमाहात्म्यम् ।

Post Colophon :—

संवत् १८४० सो कार्तिकमासे शुक्लपक्षे १४ मङ्गलवामने ।

In a different hand :—

निखवाया गणेशरामस्थामने जयन्त उपकाराय ।

3754.

11219. स्वप्नाध्यायम् । *Śvapnādhyāyam*.

From the *Bhāṛṣyottara-purāṇa*.

Substance, country made paper 10x5 inches Folia, 7 lines, 8
 on a page Character, Nāgara Date Samvat 1852 Appearance, fresh
 Complete

Colophon —

इति भविष्योत्तरपुराणे सप्तप्रध्याय संपूर्ण शुभमस्तु ।

Post Colophon —

माघे मासि सिते पक्षे द्वादश्या गुरुवासरे ।

लिखितोऽयं ऋषिनाथेन देवदत्तात्मजेन च ॥

वास्तो गङ्गोत्तरे तीरे वात्साहनगरे शुभे ।

विक्रमस्य गता[त्] राज्यामनवागवसुः प्रशो ॥

शुभोक्तु लेखकपाठकयोश्च ॥ श्रीशो जयतिवराम् ॥

Interpretation of dreams

Beginning —

सप्तप्रध्याय प्रवक्ष्यामि नानासप्तसमुद्भवम् ।

सप्तस्तु प्रथमे यामे सवत्सरविधाकिन ॥

द्वितीये चाष्टभिर्मानैस्त्रिभिर्मानैस्त्रियामिक ।

चतुर्थे यामिके सप्ते मासिकेन फल भवेत् ।, etc , etc

3755.

11246 *The Same*

Substance country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 3 Lines, 9
on a page Character, modern Nāgara Appearance, fresh Incomplete
at the end

वातिक पैसिक चैव चिन्तित चानुवर्जयेत् ।

यस्तु पश्यति सप्तान्ते विवाहो वपन तथा ।

अपमृत्युर्भवेत् तस्य ह्यष्ट पुत्रविनाशनम् ॥ ६ ॥

प्रसादस्य स्वयं भुङ्क्ते समुद्र तरते नर ।

अपि दासकुले जात सोऽपि राजा भविष्यति ॥ ७ ॥

अभिदवन्ति य सप्ते श्रमिणो दद्विणोऽपि वा ।

वागरो वा वगाहो वा भवेद्दासकुलाद्भयम् ॥ ८ ॥

3756.

10321. तुलसीविवाहः । *Tulasī-mahah.**Being an extract from Bhavisyottara-purāna.*

Substance, country made paper 10½ × 5½ inches Folia 6 Lines
 10 on a page Extent in Slokas, 150 Character modern Nāgara
 Appearance, fresh Complete Date, Samvat 1896

On the obverse of the first leaf:—

तुलसीविवाह जयनाथस्येदं ।

Colophon.—

इति श्रीमद्विष्णोत्तरपुराणे तुलसीविवाह समाप्त ।

Post Colophon.—

संवत् १८९६ ।

There are four lines more containing a list of articles
 required for the festival.

Beginning:—

विवाहं कथयिष्यामि तुलस्याख यथाविधि ।

यद्योक्तं पञ्चरात्रेण ब्रह्मणा भाषितं पुरा ॥

हृन्दाविवाहमाषाढे कार्तिकेऽपि च माधवे ।

वैशाखे माघमाने च चैत्रे च बने तथा ॥ etc , etc.

3757.

2447 अनन्तव्रतम् । *Ananta-vratam*

(पूजाविधिः कथा च)

From Bhavisyottara-purāna

Substance, country made paper 8½ × 4 inches Folia 16. Lines, 9
 on a page Extent in Slokas, 250 Character, Nāgara of the nineteenth
 century Appearance, discoloured Complete

It begins —

क्षीरोदार्णवसभूते इन्द्रनीलसमप्रभे ।

त्वत्प्रसादानमहादेवि त्रिणिरूपे नमोऽस्तु ते ॥ १ ॥

ध्यानम् ।

यमुनेह नमस्तुभ्य सर्वकामप्रदायिनि ।

सर्वसौभाग्य मे देहि यमुने ते नमोऽस्तु ते ॥ २ ॥

आवाहनम् ।

Leaf 3A, इति यमुनापूजाविधि ।

„ अथ अवनन्तपूजा ।

ॐ नमो नारायणेति मन्त्रमुच्चारयेत्ततः ।

अनन्तराधनं कर्त्तुं पूर्णकुम्भं सचैलकम् ।

कृत्वा दर्भमयं देव परिधानसमन्वितम् ।

पुनः समन्वितं देव पिङ्गलाक्षं चतुर्भुजम् ।

दक्षिणप्रकरे पद्मं शय्यं तस्याप्यध करे ।

चक्रमूर्द्धंकरे वामे गदा ध्यायेत् प्रयत्नतः ।

अनन्तध्यानसेव्यं कथितं ब्रह्मवित्तमै ॥

Pujavidhi ends in leaf 8A —

इति श्रीमदनन्तपूजाविधि ।

Katha from Bhavisyottara puranam begins in leaf 8B, अथ कथा for which see the next number

For Pujavidhi see our Catal Nos 2948 and 3760

Colophon —

इति भविष्योत्तरपुराणे अनन्तव्रत सम्पूर्णम् ।

3758.

2280 The Same

Substance country made paper 11x4½ inches Folia 8 of which 6 and 7 missing Lines, 10 on a page Character Nāgara Appearance, old

The vrata-vidhi ends in 3A, then begins the *katha* from Bhavisyottara-purana and goes to the end

Colophon —

इति भविष्योत्तमपुराणे अनन्तरवक्रथा समाप्ता ।

3759.

5266. *The Same.*

Substance, country made paper 15×3½ inches Folia, 9 Lines 6 on a page Character, Bengali of the nineteenth century Appearance discoloured Complete

Ananta vrata puja ends in 3B. Then the *katha* begins —

अथ कथा भविष्योत्तरे ।

एकदा तु समाप्तौ लब्ध कमलोज्ज्वलम् ।

पद्मच्छ सर्वभूतेषु धर्मेषु चो युधिष्ठिर ॥

Colophon —

इत्यनन्तरवक्रथा समाप्ता ॥

3760.

2198 *The Same*

Substance country made paper 8×4½ inches Folia 22+14 Lines 8 on a page Extent in slokas 450 Character Nagara Appearance, old and discoloured Complete

The vrata in 22 leaves

It begins —

अथ भाद्रपदशुक्लचतुर्दश्यामश्वतथ । तत्र चतुर्दशोदयिको
याज्ञा ।

The *katha* in 14 leaves

अग्रे वर्तमानास्ते पाण्डवा दुःखविता ।

लब्धं दृष्ट्वा महात्मान प्रणिपत्येदमब्रुवन् ॥

युधिष्ठिर उवाच ।

अथ दुःखोद्य मंजात भाटभिः परिवारित ।

कथं मुक्तिरंदास्माकं अगन्तदुःखमागमात् ।

3761.

2149 हरितालिकाव्रतकथा and हरितालिकाव्रतोद्यापनम् ।

Haritalikā vrata katha and Haritalikā vratodyapanam

From Bhavishyottara puranam

Substance country made paper 8½x4½ inches Fols 6 Lines 11
on a page Extent in slokas 110 Character Nagara Date Sala 1716
Appearance discoloured

For the व्रतकथा see L No 4094

The व्रतोद्यापनम् begins in leaf 5A —

अथोद्यापनम् ।

पाव्यं नुवाच ।

उद्यापनविधिं ब्रूहि ततोयाया सुरेश्वर ।

भक्तिं श्रोतुमिच्छामि व्रतसमूहं हेतव ।

It ends in leaf 6A —

इति श्रीभविष्योत्तरपुराणे हरतालिकाव्रतोद्यापन समाप्तम् ।

Post Colophon —

इदं पुस्तकं नातृपनामकश्रीधरस्य पितानारायणेन नभस्ववज्रल

एकादश्या भृगुवारे समाप्त । शके १७१६ । आनन्दनामसवत्सरे ।

3762

1868 *The Same*

Substance country made paper 9x4 inches Fols 3 Lines 10
on a page Extent in slokas 90 Character Nagara of the eighteenth
century Appearance fresh Complete

The latha only being an interlocution between Hara
and Parvati

3763.

2259 *The Same*

Substance, country made paper 10½ x 4½ inches. Folia 9 Lines 9 on a page Extent in Slokas 150 Character Nagari of the eighteenth century Appearance fresh Complete

It begins —

यथा भाद्रपदशुक्लद्वितीयाया शिष्टपरिगृहीत*हरितालिकावत ।
तत्र द्वितीयाशुक्लर्त्तमात्रमत्वेऽपि परैर्याद्या । शिष्टाचारा-
शुक्लर्त्तमात्रमत्वेऽपि दिने गोरोवत परे शुद्धाधिकारामयैव
शक्ययोगप्रश्नमदादिति माधव

The vrata vidhi ends in 3B, where begins the vrata-katha from the Bhavisyottara purana for which see Catal number 3761 The vrata-katha ends in leaf 8A Then begins the vratodyapana, for which also see Catal No 3761

Post Colophon —

१८५५ वार शनिचरवार मिति सावन वद १३ ।

3764.

9379 *The Same*

Substance country made paper 7½ x 4 inches. Folia 7 Lines, 9 on a page Extent in Slokas, 70 Character Nagara Date Samvat 1860=Saka 1731 Appearance old Complete

Taken from the Bhavisyottara purana

Colophon —

इति श्रीभविष्योत्तरपुराणे हरितालिकावत सम्पूर्णम् ।

मवत् १८६६ शके १७३७ चवत्मासे भाद्रपद शुद्ध ४ चन्द्रवार

नक्षत्र मूल ।

3765.

11212. *The Same.*

Substance, country made paper 8x4 inches Folia, 15 Lines, 5
on a page Character, Nāgara of the nineteenth century Appearance
discoloured Complete

Colophon :—

इति श्रीहरितालिका ।

3766.

11213. *The last two leaves of the same*

In Deva Nāgara Script on country-made paper.

3767.

9755 *The Same.*

Substance, country-made paper 10x4 inches Folia, 7 Lines, 9
on a page Extent in ślokaś, 81 Character, Nāgara. Date, Samvat
1702 Appearance, old Complete

It belongs to the Bhaviṣyottara-purāṇa Noticed
before.

The Last Colophon runs thus :—

इति श्रीहरितालिकावतकथा समाप्ता । भविष्योत्तरपुराणे ।

शुभमस्तु । सवत् १७६३ आषाढ शुक्लपक्षमी । शुभ भूयात् ।

3768.

2412 ऋषिपञ्चमीव्रतं तदुद्यापनं च ।

Rṣi-pañcamī-vrata and Udyāpana.

Substance, country made paper 9½x4 inches Folia, 5 Lines, 9,
10 on a page Extent in slokaś, 100 Character, Nāgara of the eighteenth
century Appearance, fresh Complete

The vrata ends in leaf 1A with the colophon. इति
भविष्यपुराणे ऋषिपञ्चमीव्रत सम्पूर्णं, it is an interlocation between
Yudhiṣṭhira and Kṛṣṇa.

In L/ 268 the vrata, too, is an interlocution between Yudhiṣṭhira and Kṛṣṇa ; so in No. 28, Florentine Catal.

The Udyāpāna to Rāṣapāncamī :—

4B, नौवर्णी प्रतिमा कार्या ऋषीणा भवितात्मना ।

“ “ “ “ “

कायपोषिर्भग्दात्रो विश्वामित्रोऽय गौतम ।

अमदमिदंशिष्टस्य माध्वो चवाप्यनृत्यती ।

3769.

2917 ऋषिपञ्चमीव्रतकथा । *Ra-pāncamī-vrata-kathā*

*From the Bhaviṣyottara-purāṇa, being an interlocution
between Śrī Kṛṣṇa and Yudhiṣṭhira*

Substance, country made paper 9×4 inches Folia, 4 Lines, 10
on a page Extent in Slokas, 90 Character Nāgara Date, Samvat
1782 and Śaka 1647 Appearance, discoloured Complete

It begins —

श्रीकृष्ण उवाच ।

अथान्यदपि राजेन्द्र ऋषिपञ्चमीसञ्चिका ।

कथयामि न या कृत्वा नागौ पापात् प्रमुच्यते ॥

युधिष्ठिर उवाच ।

कौटुशो पञ्चमी कृष्ण कथ वै ऋषिसञ्चिका

पातकान्मुच्यते कस्मात्तारो यदुक्तोद्भव ॥

Colophon :—

इति श्रीभविष्योत्तमपुराणे ऋषिपञ्चमीव्रतकथा समाप्ता ।

Post Colophon —

संवत् १७८७ शके १९४१ आश्विने मासि शुक्ले पक्षे चतुर्दश्या
बुधवासरे लिखित समाधानमिच्छे ॥ ऋषिपञ्चमी ॥ गम ।
श्रीराम ॥

3770.

2451 *The Same.*

Substance, country made paper 8½ × 3½ inches Folia, 9 Lines, 8
on a page Extent in Slokas, 112 Character, Nāgara of the eighteenth
century Appearance, discoloured Complete

Colophon :—

इति भविष्योत्तरपुराणे कृष्णपुष्पिष्ठिसंवादे ऋषिपक्षमोवत-
कथोद्यापन संपूर्ण ।

रामचन्द्रापंगमस्तु । इत्यादि ।

3771.

2400 बुधाष्टमीव्रतप्रयोगः । *Budhāṣṭamī-vrata-prayogaḥ**As directed in the Bhaviṣyottara-purāṇa*

Substance, country made paper 9 × 4 inches Folia, 13 Lines, 9
on a page Extent in Slokas, 115 Character, Nāgara Appearance
soiled Badly written Complete

It begins :—

देशकालौ सकीर्त्य मम इह जन्मनि जन्मान्तरे वा
बाल्यादारभ्य कर्मणा मनसा वाचा जानता व्यजानता वा
स्वर्गाद्यपहतदोषनिरासार्थं पुत्रपौत्रादिसकलमनोरथप्राप्त्यर्थं च
औपरमेष्ठ्यरप्रौढ्यं बुधाष्टमीव्रतमहं करिष्ये ।

4B, इति पूजा । अथ कथा ।

कृष्ण उवाच ।

बुधाष्टमीव्रतं भूयो वक्ष्यामि ऋद्धं पाण्डव ।
येन चौर्येण नरकं नरं यच्छति न कश्चित् ।
पुरा कृतयुगस्यादौ इलो राजा बभूव च ।
बहुभ्यश्च बहुभिर्नैर्मन्त्रिभिः परिवारितः ।

It ends :—

सोमात्मजात्मकमशेषसुखप्रदं त
स पूजयेत् सकलनीरयुतं च कुम्भम् ।

पञ्चाशत्पात्रमहित सद्दिरग्यवन्त्र
पश्यन्मो वसपुत्रो न कदाचिदेवम् ॥

Colophon —

इति श्रीभविष्योत्तरपुराणे लक्ष्म्युधिष्ठिरसवादे बुधाष्टमीव्रत
सप्तमम् । श्रीशुद्धिचरणम् ॥

In a different hand —

इदं व्रतमष्टौ बुधवारान् कृत्वा कर्त्तव्यं भोजनसमये कथां श्रावयित्वा
प्रवरशब्दश्च वगान्तरं भोजनं न कर्त्तव्यम् ॥

See Catal Nos 2953 and 3482

3772.

2430 *The Same*

Substance, country made paper 9x5½ inches Folia, 5 Lines, 11
to 13 on a page Extent in Slokas 100 Character Nāgara of the
eighteenth century Discoloured

Vrata-vidhi begins —

अथ बुधपुक्षाया शुक्लष्टम्या बुधाष्टमीव्रतम् । अथ व्रतविधिः ।

2A, इति पूजा । अथ कथा ।

4B, इति भविष्योत्तरे लक्ष्म्युधिष्ठिरसवादे बुधाष्टमीव्रतम् । अथो-
त्थानम् ।

5B *The Last Colophon —*

इति भविष्ये बुधाष्टमीव्रतम् ।

3773.

2463 *The Same*

Substance country made paper 8x5 inches Folia, 7 Lines, 11
on a page Character Nāgara of the eighteenth century Appearance,
discoloured Complete

The vratapuja ends in 2B, where the katha begins

Colophon:—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णपुष्टिछिन्नसंवादे बुधायमोक्षं
समाप्तम् ।

3774.

9745. *The Same*

Substance, country made paper 8x3½ inches Folia, 13 Lines, 6
on a page Extent in Slokas, 104 Character, Nāgara Appearance,
tolerable Complete

Affiliated to Bhavisyottara-purana.

The Last Colophon runs thus.—

इति श्रीभविष्योत्तरपुराणे कृष्णपुष्टिछिन्नसंवादे बुधायमोक्षं
सम्पूर्णम् ।

3775.

0898 . यमद्वितीयावतम् । *Yama-dvitiyā-avatam.*

Substance country made paper 6½x5 inches Folia, 5 first leaf is
missing Lines, 12 on a page Extent in Slokas, 60 Character, Nāgara
Appearance, old Incomplete at the beginning

Said to belong to the Bhavisyottara-purana.

Colophon:—

इति श्रीभविष्योत्तरपुराणे यमद्वितीयावत सम्पूर्णम् ।
संवत् १८५९ का श्रावणे १९७७ (?) मितौ चैत्र सुदि १२
भौमवामदे सम्पूर्णम् ।

3776.

2641. मङ्गलागौरौर्वतोद्यापनम् ।

Mangala-Gauri-ratodyapanam

For the MS and the work see L 3212

1A, अथ पूजाविधिः ; 1B, अथ पूजा ; 2A, अथ अङ्गपूजा ; 3A, इति
मङ्गलागौरौर्वतोद्यापनविधि समाप्तः ।

Then begins the katha from the Bhavisyottara-
purāṇa :—

अथ कथा—

पुधिष्ठिर उवाच ।

नन्द-नन्दन गोविन्द भवतां वज्रपाः कथाः ।

श्रुता उत्कण्ठा पुत्रासु कम् श्रोतुं व्रत मम ।

श्रीहृष्या उवाच ।

अर्वधय्यकम् वक्ष्ये व्रत माण्डवनायक ।

इदं तु सावधानः मनः कथां वक्ष्ये पुण्यतनाम् ।

3777.

5816 मङ्गलव्रतम् । *Mangala-vratam.*

Stated to belong to the Bhavishya-purana

Substance, country made paper 9x4½ inches Folio, 10 Lines, 10 on a page Extent in Slokas, 350 Character Nagara of the early nineteenth century Appearance, old and discoloured Complete.

Beginning —

अथ मङ्गलपूजाविधानं लिख्यते ।

चन्द्रतारावलि वीक्ष्य पुण्याहे शुभवास्तरे ।

नाक्षत्रं गते भृगौ गोत्रे नाषादे पौषचैत्रके ।

शुक्लपक्षे तु भौमेऽङ्घ्रि व्रतं कुर्यात् समाहित ।

ततो भौमवास्तरे अक्षयोदयवेलायां समुत्थाय

प्रातर्मौनी च शुद्धात्मा स्मरेदङ्कारकं हृदि ।

श्रीभौमकृष्णनाशन इति मन्त्रं अपामर्शेण दन्तधावनं विधाय

अथ श्री भौमाय नमः ।, etc , etc

9B, इति पूजाविधिः ।

ततः कथाश्रवणम् ।

कदाचित् पथ्यन्तं विश्वं नागदो मुनिस्ततम ।

प्राप्तो वदरकारण्यं यत्र सर्वे ऋषीश्वराः ।

वशिष्ठप्रमुखा सर्वे दृष्ट्वा देव मुनीश्वरम् ।

प्रणम्य विधिवद्भक्त्या संपूज्यानन्दचेतसा ।

ऋषय उचु ।

भो भो नारद देवर्षे सर्वेश्वरपरायण ।

केन व्रतेन भो देव मुच्यते च ऋणक्षयात् ।

नारद उवाच ।

एतदर्थं पुरा प्रोक्तं हरिणा द्वापरे युगे ।

धर्मस्य दुः [] पितृभ्यां राज्यपक्षणे न च ।

... ..

10B, युधिष्ठिर उवाच ।

हे क्षण्य दारकावामिन् कानि चादवमन्दन ।

इमामवस्थां सप्राप्तान्नाथान् किमुपेक्षते ।

... ..

श्रीहण्य उवाच ।

सन्नि गानाविधा राजन् ऋणशकृरा परा ।

तन्मध्ये सारभूतं तु भयं प्रत्ययकारकम् ।

सङ्गलव्रत[सं]ख्यातं विख्यातं भुवनत्रये ।

15B, अथ कथान्तरं ।

ऋषय उचु ।

भो नारद देवर्षे सर्वेश्वरपरायण ।

केन व्रतेन भो देव मुच्यते च ऋणक्षयात् ।

नारद उवाच ।

तदर्थं मे पुरा प्रोक्तं मङ्गलेन महात्मना ।

तद्वच्च सम्प्रवक्ष्यामि ऋणध्वं सुसमाहिता ॥

गौतमेन पुरा पृष्टो लोहिताङ्गो महायज ।

कथयन् महाभागं गुह्यं पूजनमुत्तमम् ॥

18A, इति श्रीभविष्योत्तरपुराणे कथयुधिष्ठिरसंवादे नारदप्रोक्त-मङ्गल-
व्रतकथा पूजनविधानं समाप्तम् ।

इति भौमापंगमस्तु । अयोद्यापनविधिः ।

शुभम् उच्यते ।

भगवन् वृद्धिं मज्जंश्च प्रयोद्यापनकं शुभम् ।

गारुड उवाच ।

कुर्याच्च द्वादश भौमे उद्यापनं षण्णदमम् ।

तद्यथा । दन्तकाष्ठादिकं पृथ्वेयं स्थाप्य गद्यादीं निर्वृत्तिं विधाय गृहमागत्य
etc, etc भौमान् पृथ्वेयं पूजयेत् ।

Last Colophon —

इति श्रीभविष्योत्तरपुराणे ऋषिगण्डमहाद मङ्गलव्याख्यान
सम्पूर्णम् ।

इति मङ्गलव्रतम्

श्रीभौमापंगमस्तु ।

3778.

2267 मङ्गलपूजाविधिः । *Mangala-puja vidhi*

from the Bhaumgottara parva

For the MS and the work see L 4143

The मङ्गल्य — अष्टोत्थादि एव गृहे अतिपुण्यविधौ प्रभुवधननामाय कृष्ण
पुन्यय पुन्यार्प वा भौमपूजनमह ऋषिः

The Bhaumra vrata ends in leaf 31 after which there
is a short treatise of the finishing ceremony of the 22nd
Tuesday The Bhaumra vrata contains a katha in 31
verses

3779

9748 विष्णुपञ्चकव्रतम् । *Visnu pancaka vratam*

Written on country made paper 8x31 inches. Folia 2. Lines 10
on a page. Extent in folios 41. Character Nagari. Appearance
decayed. Complete

On a rite consisting in the worship of Śrī Kṛṣṇa for one year, commencing from the Śukla Ekadasi of the month of Bhādra Said to belong to the Bhāvisyottara-purāṇa It is called *Viṣṇu-pañcaka* because it absolves a man of the five great sins

यत् कृत्वा मुच्यते जन्तु महद्भिः पञ्चपातके ।

तत् व्रतं ब्रुहि गोविन्द यदि तुष्टोऽसि किञ्चन ।

The Last Colophon runs —

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे विष्णुपञ्चक
व्रत समाप्त ।

3780.

9750 अमुक्ताभरणव्रतम् । *Amuktabharana-vratam*

From Bhāvisyottara-purāṇa

Substance, country made paper 7×4 inches Folia 7 Lines 10
on a page. Extent in sloka's 00 Chara *er, Nagara Date, Samvat
1855 Appearance, old Complete

Amuktabharana vrata is to be performed on the Śukla Saptami by females to get over the ill luck of having short-lived issue It consists in the worship of Śiva, and holding a chord with seven knots, round her arm or wrist as long as she lives Said to belong to the Bhāvisyottara-purāṇa It gives many anecdotes bearing on the efficacy of the vrata

It begins thus —

श्रीगणेशाय नमः ।

ध्यान ।

ऋषयो देवलोकस्था नानारूपधराश्च यः ।

पूजयिष्याम्यहं भक्त्या सन्वपायं प्रमुच्यते ॥ १ ॥

आवाहन ।

आसनं सर्गापीठम् नानाग्लोपधोभितम्

मया निवेदितं भक्त्या प्रतिगृह्य महेश्वर ॥ २ ॥

आसन । इत्यादि ।

End —

एव य इदमयाद् भक्त्या यच्चैनन प्रतिपादयम् ।
 व्रतमाग्यानसहितं सोऽपि पपि प्रमुच्यते ।
 कारयेत् सततं भक्त्या न गच्छेच्छिवमन्दिरं ॥ ५८ ॥
 साग्यानक व्रतमिदं सुतमोग्यदत्तम्
 यास्त्री चरिष्यति शिवं हृदयं निधाय ।
 दत्तं विद्याय नञ्जल गतकल्मषोद्या
 सा स्त्री व्रताद् भवति सा भवतीवतमा (?) ॥ ६० ॥

Colophon —

इति भविष्योत्तरपुराणि अमुक्ताभरणं व्रतं सम्पूर्णम् ।

It is called Amuktabharana because the chord with seven knots are not to be removed from the wrist in life,

सवत् १९५५ सि० भाद्र शु० १ सा ।

3781

2396 दशाफलव्रतम् । *Dasaphala vratam*

From the Bhavisyottara purana

Substance, country made paper 8x4 inches Folia 2 Lines 12
 13 on a page Extent in slokas 45 Character Nāgara Date, Samvat
 1700 Appearance discoloured Complete

Colophon —

इति श्रीभविष्योत्तरपुराणं कुन्तिहृदयसंवादे दशाफलव्रतं
 सम्पूर्णम् ।

Post Colophon —

सवत् १७०० भाद्रपदशुक्लमास्य शुक्रौ जायमद्वैकते गङ्गा
 धरेणालेखि ।

It begins —

दशकालौ स्मृतं भक्तं सकलकामनादिद्वये पुत्रपौत्रादिद्वये
 दशाफलव्रतं नान्यदप्युक्तं नमो कर्मिणे ।

तमद्भुत बालकमम्बुजेल्लम् ।
 ननुभुञ्जं शङ्खदादायुधम् ॥
 श्रीवत्सललालशोभिकोत्तुभम्
 पीताम्बरं मान्द्रपयोदमीभगम् ॥

The Kathā begins : —

अथ कथा ।

सूत उवाच ।

हृनकद्युतविभिते मानुजे पाण्डुरन्दने ।
 वन प्रयाते दुःखात्मी कुन्तिं प्राप हृष्टिदा ।
 नमस्कृत्य समाश्राम्य प्रोवाच मधुरं वचः ।
 कुत कुन्ति विधानेन व्रतं वक्ष्यामि ते शुभम् ॥
 द्वासा दशापल मद्यः सर्वदुःखनिवारणम् ।
 सर्वकामप्रदं येन पल दशगुणं भवेत् ॥

3782.

2089 शिवामुष्टिव्रतम् । *Śiva-muṣṭi-vratam*

From Bhavisyottara-purāṇam

Substance country made paper 9 x 3½ inches Folio, 4 Lines, 7
 on a page Extent in śloka 45 Character, Nāgara Appearance, dis-
 coloured Complete

— For the MS. and the work see L. 4256

It begins —

अथ शिवामुष्टिव्रतं वाल्यावस्थाया स्त्रीणामुक्त भविष्ये ।

देखुवाच ।

देव देव जगन्नाथ जगदानन्दकारक ।
 कौतुकेनेप्सित किञ्चित् धर्मप्रदं करोम्यहं ।

 कथयस्व मयादेव यद्गोप्यं व्रतमुत्तमम् ।

शिव उवाच ।

ब्रह्म देवो प्रयत्नेन व्रतार्थं व्रतमुत्तमम् ।

शिवामुष्टुभिध नाम मन्त्रावद्वचनाशनम् ।

2B, तदनुगमो धर्मतिथौ मुद्गेष्टो प्रपूजयेत् ।

धान्यानां मार्जमुष्टिश्च फलैः सहस्रपूजनम् ।

Colophon —

इति भविष्योत्तरपुराणे गौरीशङ्करमन्त्रादे शिवामुष्टिव्रतोद्यापन
सम्पूर्णम् ।

The work contains the process of performing the
vrata of Siva-musti and its final consummation

3783

2386 सोमवतौ-अमावास्या-व्रतोद्यापनम् ।

Somavati amavasya vratadyapanam

From the Bhavisyottara purana

Substance country made paper $8\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 4 to 10
Lines 12 on a page Character Nagara of the nineteenth century
Appearance fresh Prose

Colophon —

इति भविष्योत्तरपुराणे सोमवतौ-अमावास्याव्रतोद्यापन सम्पूर्णम् ।

This is a short treatise on the Udvipana or the final
ceremony of the Somavati vrata performed on Amavasya
which falls on a Monday

3784

2427 वत्तिशीपर्णिमा । *Vattisi Purnima*

From the Bhavisyottara purana

Substance country made paper $10 \times 5\frac{1}{2}$ inches. Folia 5. Lines 11
on a page Extent in slokas 140 Character Nagara of the eighteenth
century Appearance fresh Complete

It begins thus:—

अथ वत्तिशोपूर्णिमा लिख्यते ।

तद्य मार्गशीर्षे सिते पक्षे पौर्णिमाया शुचिव्रतः ।
 प्रातः शुक्लतिथौ स्नात्वा परिधायाम्बरं व्रतौ ।
 पूजा संभोगमायाय विष्टदीपं विधाय च ।
 पुत्रसौभाग्यप्राप्तये मध्याह्ने पूजयेच्छिवम् ।
 ना च मार्गशीर्ष-पूर्णिमा मध्याह्न्यापिनो याद्या ।

2A, इति पूजाविधि । अथ कथा ।

The duration of the Vrata—32 months.

4B, एकमेकं कृत्वा सानि मासि च दापयेत् ।

एवं साद्वर्द्धयं वर्षं दिमासावधिमाचरेत् ।

Every article of offerings and the number of Brahmanas to be fed should be 32 in number

The Kathā ends in leaf 5B.

इति भविष्योत्तरपुराणे कृष्णयज्ञोदासवादे वत्तिशोपूर्णिमा
 व्रतकथा समाप्तम् ।

Then four lines more containing उद्यापनसंक्षेपः ।

3785.

2011 दशरथललिताव्रतम् or दशाङ्गललिताव्रतम् ।

Dasaratha-lalitā-vratam or Dasaṅga-lalitā-vratam.

From Bhavishyottara-purana

For the manuscript and the work see L 4164.

3786.

2405 The Same

Substance, country made paper 9×4 inches Folia 6 Lines, 9 on
 a page Extent in Slokas, 80 Character, Nāgara of the eighteenth
 century Complete

Colophon.—

इति श्रीमद्विष्णोत्तरपुराणे दशरथ ललिताव्रतोद्यापन सम्पूर्णम् ।

Post Colophon.—

गङ्गोपनामक गोपालेन लिखित । श्रीगुरुचरणार्पणमस्तु ।

For the work see L 4164

The Katha begins in 3A

सूत उवाच ।

अरण्ये वर्तमानास्ते पाण्डवा दुःखकथिता ।

कथं दूरा महात्मान प्रणिपत्य यथाक्रमम् ॥

Why it is called Dasaratha-lalita-vrata ?

कृते दशरथेनास्मिन् कौशल्याभार्यया सह ।

तुष्टा दशरथा देवी गच्छेत् न च चन्द्रमा ॥ (?)

यस्मात् कृतकृत्यो राजा भार्यया सह मोदते ।

तस्माद्दशरथा नाम ललिता भुवि कौर्त्तिता ॥

3787.

2005 गजगौरीव्रतम् and गजगौरीव्रतकथा च ।

Gaja-Gauri-vratam with the Vrata-Katha

From Bhavisyottara purana

Substance, country made paper 9½ × 4½ inches Folia 2 Lines 16
on a page Extent in folios 100 Character Nagari of the eighteenth
century Appearance, discoloured and worm eaten

It begins —

एव गुह्येत्यादि मन्त्रोक्तकामनासिद्ध्यर्थं गजगौरीव्रतपूजनमद्य
करिष्ये ।

The vrata is the worship of Gauri on the back of an elephant, along with her consort Sumbhu and their son Heramba

Leaf 1A,

गौरि गजेन्द्रमाद्वे हेरम्भशिवसंप्रते ।

गन्धपुष्पयुतं सोयं पादार्घ्यं प्रतिष्ठयताम् ।

Gaja-Gauri pūjā ends in leaf 1B, where begins व्रतकथा ।

इति गजगौरी पूजा । अथ कथा ।

The kathā begins :—

कुन्त्या वनात् उपेतया इक्ष्वाकुपुरमुत्तमम् ।

आमोनाया नरेन्द्रेण तनये पद्मभिः सह ।

Colophon :—

इति भविष्योत्तरपुराणे गजगौरीव्रतं कथा च समाप्तमगमत् ।

3788.

2103. *The Same.*

Substance, country made paper 9×4 inches Folia, 8 Lines, 11 on a page Extent in Slokas, 250 Character, Nāgara. Appearance, fresh. Complete

It begins :—

चतुर्थे गतरवौ आचारप्राप्तं चक्रगौरीव्रतम् ।

अथ गजगौरी पूजा :—

देशकालौ स्मृत्वा । मम इष्टश्रमनि जन्मान्तरे च राज्य-
सकलसौभाग्यादिममेष्टितकामनाधिष्ठये श्रीहरहेरम्भसहितगज-
गौरीप्रोत्थये यथाज्ञानेन यथाभिलितोपचारैः पुराणोक्तेर्मन्त्रस्य
षोडशोपचारैः पूजा करिष्ये ।

तत्र आदौ गजपतिपूजा कृत्वा आसनादिकलमपूजा कृत्वा
गजस्य देवस्य च प्राणप्रतिष्ठा कुर्यात् ।

Description of the elephant.

विभिन्त्यामीह गजाधिराजं गौरीयुत सिन्दूरजालभाजम् ।

माणिक्यमुक्ताफलमुद्गभूषितं चक्रांभूषाभिरलङ्कितं च ।

कुन्देन्दुसदृशाभास मधोऽन प्रीतिवर्द्धनम् ।

चतुर्दश मध्यस्तु ध्यायेत्त दिग्दाधिपम् ॥

Leaf 5B, इति हेमाद्रौ गजगौरीपूजा । आसनविध्यन्तर औसृतेन
न्याम ।

Leaf 6A, गजगौरीकथा भविष्योत्तरे ।

For the beginning of the Katha see Catal number
3787

3789.

2037 वामनजयन्तीव्रतोद्यापनम् ।

Vamana-Jayanti-vratodyapanam

From the Bhamsyottara-purana

For the MS and the work see L 3249

Last Colophon —

इति भविष्योत्तरपुराणे वामनजयन्तीव्रतोद्यापन सम्पूर्णम्

The work may be divided in three parts

(1) वामनदादशौव्रत ends in leaf 3A

(2) अथलदादशौव्रतकथा ends in leaf 8B with a curious date

संवत् १८१०३ शके १७६६६ ।

(3) वामनजयन्तीव्रतोद्यापनम् ।

The vrata is held on the 13th day of the waxing
moon if it be in conjunction with the asterism Sravana in
the month of Bhādra

4A, सावि मासपदे शुक्ला द्वादशौ श्रवणान्विता ।

सर्वकामप्रदा पुनः उपवासो मष्टकम् ॥

The last three leaves are marked व्रतार्कः ।

3790.

*The same here called.*3279. *Sraṇa-dīdarsī-rata.*

Substance, country-made paper 8x4 inches Folia, 4 Lines, 15
on a page Extent in Slokas, 104 Character, Nāgara of the eighteenth
century Appearance, discoloured worm eaten and worn out Complete

This is from the Bhavavyottara-purana

Colophon :—

इति श्रीभविष्योत्तरपुराणे कृष्णपुष्टिस्त्रिंशत्तुल्ये अवगदादशो
समाप्ता ।

It begins .—

पुष्टिस्त्रिंश उवाच ।

उपवासेऽसमर्पणा मदेव पुष्टयोत्तम ।

एकैकदादशौ पुण्या ता वदस्व ममानघ ।

श्रीकृष्ण उवाच ।

मासि भाद्रपदे शुक्ला द्वादशौ अवगन्विता ।

सर्वकामप्रदा पुण्या सोपवासे महाप्रभा ।

सङ्क्रमे सरिता स्नात्वा द्वादशौ तामुपोद्वेष्ट च ।

अनायासेनावप्रोति द्वादशौ द्वादशौफलम् ॥

बुधश्चवणयुक्ता सैव चेद् द्वादशौ भवेत् ।

अतीव महती तस्या सर्वं विहितमक्षयम् ॥

तस्या दत्त ऊत जप्त स्नानदानादिकं भवेत् ।

सर्वं तदक्षयं पार्थ भवत्येव न मशय ॥

द्वादशौ अवगोपेता यदा भवति भारत ।

सङ्क्रमे सरिता स्नात्वा गङ्गास्नानादिकं फलम् ॥

सोपवासमवाप्नोति नात्र कार्या विचारणा ।

जलपूर्णं ततः कुम्भं स्थापयित्वा विचक्षणम् ॥

पञ्चरत्नसमायुक्तं मन्त्राण्येत्तत्र केशवम् ।

यथाशक्त्या हेममयं शङ्खचक्रादाधरम् ॥

स्थापयित्वा विधानेन श्वेतचन्द्रनक्षत्रितम् ।

श्वेतवस्त्रममाच्छ्रितं क्षत्रोपायद्युगान्वितम् ॥

3791.

9837. *The Same.*

Substance, country made paper 7x6 inches. Folia, 7 Lines, 11 on a page Extent in Slokas, 91 Character, Nagara Date, Samvat 1888 Appearance, old Complete

From the Bhavisyottara-purāna.

Colophon :—

इति श्रीमद्विष्णोत्तमपुराणे श्रीकृष्णयुधिष्ठिरसंवादे श्रवण-
दादशीव्रतकथा समाप्ता ।

संवत् १८८८ शके १७५३ भाद्रपदशुक्ल मन्दवासरे एकादश्या
तिथौ उत्तमश्रावणक्षत्रे अतिमङ्गलमयोगे किं वञ्छितेनैव अग्रे
शुभा ।

It is generally known by the name of वामनदादशीव्रत ।

3792

9763 गोचिराचिव्रतकथा । *Go-triuttri-vrata-kathā*

Substance, country made paper 9x4½ inches Folia, 6 Lines, 11 on a page Extent in Slokas, 108 Character, Nāgara Appearance, old Complete

Taken from the Bhavisyottara-purāna

Noticed in Catal Nos 3447-48

Colophon —

इति श्रीमद्विष्णोत्तमपुराणे कृष्णयुधिष्ठिरसंवादे गोचिराचि-
व्रतकथा समाप्ता ।

3793.

9596 गोचिराचिव्रतम् । *Go-trirāttra-vratam.*

Substance country made paper 8x4 inches Folia, 14 Lines, 6 on a page Extent in Slokas, 80 Character, Nāgara Appearance, tolerable Incomplete at end

It begins :—

श्रीगणेशाय नम ।

निवृत्ते भारते युद्धे कुरुमेव्ये क्षयं गते ।

राजा धर्मसुतः श्रीमान् भ्रातृभिः परिवारितः ॥ १ ॥

मागधैः स्तूयमानश्च स्वसैन्यगणशोभितः ।

श्रीकृष्णेन समायुक्तः प्रययौ हस्तिनापुरम् ॥ २ ॥

अभिषेकं ततश्चक्रे पुरोधो मुनिसंयुतः ।

दूर्वायवाङ्मुखैर्युक्ताश्चक्रवर्द्धापनं (?) स्त्रियः ॥ ३ ॥

रत्नैर्दुर्लभैर्धर्मात्मा तोषयामास तान् द्विजान् ।

नृपाश्च समोपेतान् मागधास्यारणीयकान् ॥ ४ ॥ इत्यादि ।

3794.

4846

I

Substance, palm-leaf 13×2 inches Folia, 11 Lines, 5 on a page
Extent in slokas, 180 Character, Bengali of the nineteenth century
Appearance, old and discoloured Complete

This is an interlocution between Hara and Pārvati.

Beginning :—

मन्दारमालाकलितालकायै etc., etc.

कैलास शिखरे रम्ये गौरी पृच्छति शङ्करम् ।

गुह्याद् गुह्यतमं गुह्यं कथयस्व महेश्वर ॥

सर्वेषां धर्मसर्वस्वमन्पायासेन यत्फलम् ।

प्रसन्नोऽसि यदा देव मय ब्रूहि महेश्वर ॥

ईश्वर उवाच ।

शृणु त्वं कथयिष्यामि त्वारोग्यं व्रतमुत्तमम् ।

... ..

This is Haritālīkā-vrata.

(173)

*The Same*II. *Janmāṣṭami-rata*,*An interlocation between Śrī Kṛṣṇa and Yūdhiṣṭhira.*

Substance, palm leaf 6 leaves, of which the leaf marks are lost
 Lines, 6 on a page Character, Bengali Appearance, damaged A
 fragment

1st leaf:—

एवमेतत् समाख्यातं लोके जन्माष्टमीवतम् ।

भगवत्सु कर्मवृत्तैश्च सुमनोक्तम् ।

...

युधिष्ठिर उवाच ।

तत्त्वोद्गमं व्रतं देव लोके धार्मिक + + + etc , etc

3795.

9890. *जन्माष्टमीवतकथा । Janmāṣṭami-rata-kathā.*

Substance, country made paper 17×6 inches Folia, 7 Lines, 9
 on a page, Extent in slokas, 149 Character Nāgara Appearance, old
 Complete

Colophon:—

इति श्रीभविष्योत्तरपुराणे युधिष्ठिरकृष्णसंवादे जन्माष्टमी-
 वतकथोपासनं समाप्तम् ।

3796.

2173. *वरलक्ष्मीवतकथा । Varā-Lakṣmī-rata-kathā.**From the Bhaviṣyottara-purāṇa*

Substance, country made paper 6×3 inches Folia, 5 to 9 Lines,
 8 on a page Extent in slokas, 55 Character, Nāgara Date, Śaka 1636
 Appearance discoloured Complete

Colophon:—

इति श्रीभविष्योत्तरपुराणे वरलक्ष्मीवतं संपूर्णम् ।

Post Colophon —

शके १६३६ । जयनामसवस्तरे भाद्रपद शुद्ध प्रतिपद
लिखितम् ।

The first four leaves are missing which evidently contained the details of the visit and worship of Varā-Lakṣmī. The fifth leaf begins —

अथ कथा ।

सूत उवाच ।

कैलासशिखरे रम्ये सर्वदेवनिषेविते ।
गौर्या मद्द मद्देवो दिव्याक्ष + विनोदित ।
जितोसि त्व जितेत्याह (?) पार्वतीपरमेश्वरम् ।
सापि + ते जितेत्याह सुविवादस्तयोर्भूत ।
चित्रनेमिस्तदा पृष्टे म्प्रावादमभाषत ।
तदा कोपमभाविष्टा गौरी प्राप ददौ तत ।
कुष्ठो भव म्प्रावादो चित्रनेमे हस्तक्रिय ।
नायुत हि सम पाप क्षापि दृष्ट श्रुतावपि ।
चित्रनेमिर्महाज्ञानो सत्य वदति नो म्प्रा ।
प्रसाद क्रियता देवो देवोमाह लघुध्वज ॥ ६ ॥

Citrānemi is instructed to take up the *vata* of Varā Lakṣmī, as a cure of leprosy

वरलक्ष्मीव्रत दिव्य सर्वकामसमृद्धिदम् ।
पदा रवौ कुक्षोरस्थे मासे च आवणे तथा ॥ १२ ॥
गगायमुनयोर्योग युगभद्रासरस्तदा ।
तस्मै त्व आवणे मासि शुक्ले पक्षे भृगो + + ॥ १३ ॥
प्रारब्धव्य व्रत तत्र महालक्ष्म्या व्रतात्मभि ।
सुवर्णप्रतिमा कुर्व्यात् चतुर्भुजसमन्विताम् ।

3797.

3104 *The Same.*

Substance, country made paper 9x4 inches Folia, 8 Lines, 7 on a page Extent in slokas, 80 Character, Nāgara Appearance, discoloured Complete

It begins:—

श्रीवरलक्ष्मी नमः ।

वरलक्ष्मीवर्णं लिखते ।

क्षीरसागरसम्भूता क्षीरवर्णसमप्रभा ।

क्षीरवर्णसमं वस्त्रं दधाता हरिवल्लभा ।

4A, इति वरलक्ष्मीपूजाविधानं समाप्तम् ।

Then commences the katha.—

वृत्त उवाच ।

कैलासशिखरे रम्ये सर्वदेवनिर्घषिते etc., etc , etc

See above.

Colophon.—

इति श्रीभविष्योत्तरपुराणे वरलक्ष्मीव्रतकथा समाप्ता

3798.

2497. महालक्ष्मीव्रतकथा । *Maha-Lakṣmī-vrata-katha.*

Substance, country made paper 8x4 inches Folia, 17 Lines, 7 on a page Extent in slokas, 170 Character Nāgara Date, Samvat 1711 Appearance, discoloured and brittle Complete

The katha is an interlocution between Kṛṣṇa and Yudhiṣṭhira from the Bhaviṣṣyottara-purana It is the same as described in C. 512 but quite distinct from Lz. No 278.

The Post Colophon —

संवत् १७११ समये आवलमुदि १० गुरौ तद्दिने लिखितम् । श्री-
श्रीमालिङ्गादौयद्यासशिवरामसुतव्यासबालकृष्णेन लिखापितम् ।

धात्मार्ये पठनार्य । श्रीश्रीमालिङ्गातीय उद्गा गणेशेन लिखितम् ।
लेखकपाठकयो शुभमस्तु निर्विघ्नमस्तु श्रीरक्ष ।

In a different hand —

भटरामचन्द्राय दत्तम् ।

3799.

9933 *The Same.*

Substance country made paper $9\frac{1}{2} \times 4$ inches Folia, 8 Lines, 11 on a page Extent in Slokaa, 170 Character, Nagara Date, Samvat 1851 Appearance tolerable Complete

The katha in connection with the Maha-Lakṣmī-vrata, is from the Bhavisyottara-purana.

Colophon —

इति श्रीभविष्योत्तरपुराणे महालक्ष्मीव्रतकथा सम्पूर्णा ।

श्रीरक्षु सवत् १८५१ कार्तिकमासे तिते पक्षे प्रतिपदा
भगुवासरे स्नातिकृच्छसयुक्त शुभयोगसमुच्चय ॥ अलेखीद
हरिलोपाध्या काश्या मध्ये अगस्त्येश्वरसमीपे । शुभ भूषात् ।

It begins thus —

श्रीगणेशाय नम ।

शुद्धिहर उवाच ।

संस्थानलाभपुत्रायु सत्त्वैश्वर्यसुखप्रद ।

व्रतमेक समाचक्ष्व विचार्य्य पुरुषोत्तम ॥ १ ॥

श्रीकृष्ण उवाच ।

दुर्घोरुद्धतदेत्येन परित्यागि त्रिपिष्टये ।

एतदेव व्रतस्यादौ देवेन्द्र प्राह नारद ॥ २ ॥

तस्य श्रुत्वा ततो वाक्य ममभिप्रत्यभाषत ।

नारद उवाच ।

पुरन्दर पुरा पूर्व पुरमासीच्छुभान्वितम् ॥ ३ ॥

रत्नगभाभवद् भूमि यत्र हृष्यादिभुषणम् ।

यत्राङ्गनागनायाङ्गभङ्गान्मोचनसायकै । ३ ।
 त्रैलोक्यं स्वदृष्टं जज्ञे देव कुमुदभायक ।
 नातृर्वर्ण्यजना यत्र यत्र विश्वविभूषणम् । ४ ।
 विश्वकर्ममति यद्वाक्यं कस्ययतिनार्ति शिशु ।
 तत्राभवन्मद्योपाल मङ्गलो मङ्गलानय । ५ ।

End —

यस्माच्चार्णव्यं कामय मोक्षय यदि वाष्कमि ।
 तदा कृतं प्रयत्नेन महालङ्घीव्रतन्त्रिदम् । ६ ।

श्रीकण्ठ उवाच ।

व्रतमिदमथ जज्ञे शारदेनोषदिष्टम् ।
 सुश्रुतिरपि यस्मात्त वाष्किताये न लेभि ।
 त्वमपि कुरु यदेतद्वर्त्ममृगो यथा म्यात् ।
 अभिमतधननिहिं पुत्रपौत्रादिदृष्टि । ७ ।

3800.

3284 *The Same.*

From the Bharisyottara-purāṇa

Substance country made paper 8½ x 1 inches Folio 9 Lines 8
 9 on a page Extent in slokas 140 Character Nagara Date, Samvat
 1860 Appearance, discolouring Compleat

Colophon —

इति श्रीभविष्योत्तरपुराणे महालङ्घीकथा सम्पूर्णा ।

Post Colophon —

संवत् १८६० कार्तिक शुक्लदशम्यां लिखितम् लङ्काप्रेषणमस्तु ।

श्रीराम ।

There are two lines more in a different hand

3801.

7851. अन्नपूर्णाव्रतकथा । *Anna-purna-vrata-katha.**From the Bharisyottara-purana.*

Substance country made paper 10½ x 4½ inches folio 8 Lines 11
on a page Character modern Nagari Appearance fresh

Colophon —

इति श्रीभविष्योत्तरपुराणे अन्नपूर्णाया व्रतस्य कथा सम्पूर्णा ।

Post Colophon —

युग धीमवत् १८१५ फाल्गुन कृष्ण तिथौ ३० भृगौ विद्याधर
द्विवेदेन लिखित स्तार्थ परार्थ च ।

Beginning —

श्रीगुणधिर उवाच ।

भगवन् देवदेवेश देवस्यानन्दवर्द्धन ।

मया किल मद्बुद्धे सस्योक्तं वसता वन ॥

किमन्यदन्यभोगस्य जठरस्यापि किण्व ।

कचिद्वा कचिदात्रौ कचित् स्तन्य कचिद्द्रव्य ॥

3802.

7874. होलिकाव्रतकथा । *Holika-vrata-katha**Assigned to Bharisyottara purana*

Substance country made paper 10½ x 4½ inches folio 8 Lines 7
on a page Extent in slokas 90 Character modern Nagari Appearance fresh Complete

Colophon —

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णगुणधिरसवादे होलिका
व्रतकथा समाप्ता ।

Post Colophon —

आवणे मार्स कृष्णपक्ष चतुर्दशा भोमवामरे समाप्तमेतत्

Beginning —

युधिष्ठिर उवाच ।

किमर्थं पाण्डुनम्यान्ते पौर्णमास्या जनाह्वय ।
उत्तमो जायते लोके देशे यामे गृहे गृहे ॥ १ ॥
किमर्थं शिशिरं गर्जे मेहे गच्छामु नादिता ।
होलिका दीप्यते कस्मात् पाण्डुन्या च विशेषत ॥ २ ॥
(१) दुष्टा चकार मच्चा के केनैवमवतारिता
किमस्यां क्रियते दृष्ट्वा सर्वं विस्तारतो वद ॥

श्रीभगवानुवाच ।

इदं गानं प्रवक्ष्यामि विस्तरेण पुरातनम् ।

आसीत् पुरा हतयुगे रघुर्नाम नराधिप ।

2A,

प्रजा सर्वां समागत्य बाह्येति शत्रुव स्तरा ॥ ८ ॥
अस्माकं तु गृहे राजन नास्ति दुष्टोति गच्छसौ ।
दिवारात्रौ समागम्य बालान् पौडयते बह्वन ॥ ९ ॥

2B, रघु उवाच ।

दुष्टोति राजसौ केय किं प्रभावा दिगोत्तमा ।
कथं तुष्टा नियन्तव्या ततो लोके सख भवेत् ॥ ११ ॥

वशिष्ठ उवाच ।

हे राजन् राजसौ दुष्टो विख्याता मालिनीसुता ॥ १३ ॥
तया शत्रुघ्नता शत्रु
शिवस्य वाक् युत्वेव तमुवाच सदाशिव
दुष्टशुवाच सदादेव यदि तुष्टः स्वयं प्रभु ॥ १५ ॥
अथ ध्यास्यामि सुगदीना

2nd —

होलिका पूजयेत् यस्तु सर्वशकटनाशिनोम
येय सर्वमवाप्नोति प्रतिवर्षं न मृगय

3803.

2916 वटसावित्रीव्रतकथा । *Vata-Savitri-vrata-katha**From the Bharatayottara-purāṇa*

Substance, country made paper 9½ x 4½ inches Folia, 6 Lines, 8
on a page Extent in ślokaś, 90 Character, Nāgarī Date, Śalā 1713
Appearance, fresh Complete

Colophon :—

इति श्रीभविष्योत्तमपुराणे लौकहृष्या मा (१) सावित्रीवट-
पूजद्वयकथा ।

Post Colophon —

रामवेदादिचम्पेऽब्दे १७४३ शके शीघ्रे सिते तिथौ ।
गुरारलेखि श्रीकृष्णमिश्रेण वटसन्निधौ ॥ श्रीरवचे नमः ।

It begins :—

युधिष्ठिर उवाच ।

स्मरयामि हृषीकेश यथोक्तं भवता क्वचित् ।
तत् सावित्रीव्रतं ब्रूहि ममोपरि दयां कुरु ॥ १ ॥

श्रीकृष्ण उवाच ।

कथयामि कुलस्त्रीणां महाभाग्यं युधिष्ठिर ।
यथा श्रीर्गुरुव्रतपरं सावित्र्या राशकन्यया ॥ २ ॥
व्यासोऽम्भरवरो मम सर्वभूतहिते रतः ।
पार्थिवोऽश्रयतिर्नाम यौरभानपदप्रिय ॥ ३ ॥

It ends :—

एतत् पुण्यं पापहरं अन्यं दुःखप्रणाशनम् ।
अपतां प्रदण्वतां चैव सावित्रीव्रतमादधात् ॥ ८१ ॥
भवेदनुदिनं पुण्यं सुखं कीर्तिलया मुभा ।
याम संपूज्य विधिवत् फलैः पुण्यैर्धनैर्गमि ॥ ८२ ॥

3804.

3283. *The Same.*

Substance, country made paper 9½ x 4½ inches 1 oha, 4 Lines, 10 on a page Extent in ślokaś 88 Character, Nāgara Date, Śaka 1651 Appearance, discoloured Complete

Colophon :—

इति श्रीभविष्योत्तरपुराणे ह्यण्युधिष्ठिरसन्वादे वटनाविष्णो-
व्रतकथा सम्पूर्णमस्तु ॥

Post Colophon :—

शके १६५४ विरोधिनाम सवत्सरे ज्येष्ठशुक्ल १४ शौम्यवासरे
तद्दिने चिखल्यौपदासा यादोभटचन्द्रभूस्करेण लिखितमात्मार्य
परोपकारार्थम् ।

3805.

3771 इन्द्राक्षीस्तोत्रम् । *Indrākṣī-stottram.*

Substance country made paper 9 x 4½ inches Folia, 3 Lines 8 on a page Extent in ślokaś, 50 Character, Nāgara of the eighteenth century Appearance, tolerable Complete

Colophon .—

इति भविष्योत्तरपुराणे इन्द्राक्षीस्तोत्रं समाप्तम् ।

शुभमस्तु ।

It agrees with Lz 1284, p. 414.

3806.

9627 आदित्यहृदयस्तोत्रम् । *Āditya-hṛdaya-stottram.*

Substance, country made paper 10 x 5 inches 1 oha, 17 Lines, 6 on a page Extent in ślokaś, 130 Character, Nāgara Date, Samvat 1836 Appearance, decayed Complete

Beginning :—

श्रीगणेशाय नमः ।

शतानिक उवाच ।

कथमादित्यमुद्यन्तं उपतिष्ठेद् द्विजोत्तम ।

एतन्मे ब्रूहि विप्रेन्द्र प्रपद्ये शर्मणं तव ॥

समन्तकोवाच ।

इदमेव पुरा एह शङ्खचक्रगदाधर ।

प्रणम्य शिरसा देवो अर्जुनेन महात्मना ॥

कुरुक्षेत्रे मद्दाराज निवृत्ते भारते रणे ।

+रकावाममादित्यमुद्यन्तं लोकपूजितम् ।

कृताञ्जलिपटो भूत्वा पार्थस्यैवामनोदिदम् ॥

अर्जुनोवाच ।

करायणं सुरश्रेष्ठं पृच्छामि त्वा महीश्वरम् ।

कथमादित्यमुद्यन्तमुपतिष्ठेत् सनातन ॥

सूर्य्यभक्तिं करिष्यामि कथं सूर्य्यं प्रपूजयेत् ।

तदहं श्रोतुमिच्छामि त्वत्प्रसादेन यादव ॥

श्रीभगवानुवाच ।

साधु पार्थ महाबाहो बुद्धिमानसि पाण्डव ।

यन्मा पृच्छस्यममृतं तत् पवित्रं विभावितो ॥

सर्वमङ्गलमङ्गल्य सर्वपापप्रणाशनम् ।

सर्वरोगोपशमनं आयुर्वर्द्धनमुत्तमम् ॥

अभिजदमनं पार्थ सदाभे जयवर्द्धनम् ।

वर्द्धनं धनपुत्राणामादित्यहृदयं वृद्धम् ॥

यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ।

तस्मात् सर्वप्रयत्नेन सूर्य्यसाराधयेद्बुध ॥

त्रिषु लोकेषु विख्यातं नि श्रेयसकरं परम् ।

देवदेवमस्त्रारं प्रातरुत्थाय चार्जुन ॥

यं कुर्यात् भक्तिसयुक्तः स मुक्तः सर्वपातकैः ।

ॐ नमो भगवते आदित्यहृदयस्य अनुष्टुप् छन्द श्रीनारायण
अधिरादित्यो देवता सर्वपापहृत्पार्थे सर्वरोगोपशमनार्थे जपे

विनियोगः । अथ न्याम अर्कन्तु मूर्द्धि विन्यास्य ललाटे तु मवि
न्यसेत् । इत्यादि ।

8B, इत्येते द्वादशादित्या इत्यादि ।

14B, इदमादित्यहृदयं य पठेत् सततं नमः ।

End :—

उदयगिरिमुपेत भास्करं यमचक्षुस्तम् ।

सकलमुवननेत्रं गङ्गास्त्रोपमेयम् ॥

तिमिरकरिन्दगेन्द्र बोधक पद्मिनीनाम् ।

सुरवरमभिवन्दे सुन्दर वेदरूपम् ॥

Colophon :—

इति श्रीकृष्णार्जुनसंवादे आदित्यहृदयं स्तोत्रं सम्पूर्णम् ।

संवत् १८३६ समये भाद्रे कृष्णे ।

3807.

9758 *The Same*

* Substance, country made paper $8\frac{1}{2} \times 3\frac{1}{2}$ inches 101a, 13 Lines 8
on a page Extent in Slokas, 192 Character, Nāgara Date samvat
1865 Appearance, tolerable Complete

The Last Colophon :—

इति भविष्योत्तरपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदयं
समाप्तम् ।

Post Colophon :—

श्रीसंवत् १८५५ अश्विन शुक्ल ६ सोमे ।

3808.

11001 *The Same*

Substance, country made paper $7 \times 1\frac{1}{2}$ inches A fragment with the
leaves marked 1, 4-12, 22, 23 Character, Nāgara of the eighteenth
century Appearance, discoloured

Colophon :—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदय-
स्तोत्रं सम्पूर्णम् ॥

प्रतानिक उवाच ।

कथमादित्यमुद्यन्तं उपतिष्ठेत् द्विजोत्तम ।
गतमे वृद्धिं विप्रेन्द्र प्रपद्ये श्रमं तव ।

समन्तकोवाच ।

इदमेव पुनरुष्टं शङ्खचक्रगदाधर ।
प्रणम्य शिरसा देवो व्यर्जुनेन मन्त्रात्मना ।
कुरुक्षेत्रे मन्त्रागम निष्ठते भारते रणे ।
+ रक्षावाममादित्यमुद्यन्तं लोकोपश्रितम् ।
कृताञ्जलिपटो भूत्वा पार्थसैवावनीदिदम् ।

व्यर्जुनोवाच ।

नारायण सुरयेष्ट एषामि त्वां मन्त्रोत्तमम् ।
कथामादित्यमुद्यन्तमुपतिष्ठेत् सनातन ।
सूर्य्यभक्तिं करिष्यामि कथं सूर्य्यं प्रपूजयेत् ।
तद्वच्च श्रोतुमिच्छामि त्वत्प्रसादेन यादव ।

श्रीभगवानुवाच ।

साधु पार्थ महाबाहो बुद्धिमाननि पाण्डव ।
यन्मा एष्वक्षुपम्यात् तत् यवित्र विभावसो ॥
सर्व्वमङ्गलमङ्गल्य सर्व्वपापप्रणाशनम् ।
सर्व्वरोगोपशमन आयुर्वर्द्धनमुत्तमम् ॥
अमित्रदमनं पार्थ सप्तमे जयवर्द्धनम् ।
वर्द्धनं धनपुत्राणामादित्यहृदय षट्म ॥
यच्छ्रुत्वा सर्व्वपापेभ्यो मुच्यते नात्र संशयः ।
तस्मात् सर्व्वप्रयत्नेन सूर्य्यमाराधयेद्बुधः ॥
विष्णु लोकेषु विख्यातं नि स्रेयसकरं परम् ।
देवदेवनमस्तारं प्रातरुत्थाय चार्जुन ॥
यं कुर्यात् भक्तिसयुक्तः स मुक्तः सर्व्वपातकैः ।

ॐ नमो भगवते आदित्यहृदयस्य अनुष्टुप छन्द श्रीनारायण
अविरादित्यो देवता सर्व्वपापक्षयार्थे सर्व्वरोगोपशमनार्थे जपे

विनियोग । अथ नाम अर्कन्तु मूर्द्धि विन्यास ललाटे नु इति
न्यसेत् । इत्यादि ।

8B, इत्येते द्वादशादित्या इत्यादि ।

14B, इदमादित्यहृदयं य पठेत् सततं वरः ।

End :—

उदयगिरिमुनेन भास्करं पद्महस्तम् ।

सकलसुवननेत्र रत्नरत्नोपमेयम् ॥

विमिरकरिमृगेन्द्र बोधका पद्मिनीराम् ।

सुरवरमभिवन्दे सुन्दर चेदरुषम् ॥

Colophon —

इति श्रीकृष्णार्जुनसंवादे आदित्यहृदय स्तोत्र सम्पूर्णम् ।

संवत् १८३६ समये भागे कृष्णे ।

3807.

9758 *The Same*

* Substance, country made paper 8½ x 3½ inches Folia 13 Lines 8
on a page Extent in Slokas, 192 Character, Nāgara Date samvat
1855 Appearance, tolerable Complete

The Last Colophon —

इति भविष्योत्तरपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदय
समाप्तम् ।

Post Colophon —

औसवत् १८५५ अश्विन शुक्ल ६ सोमे ।

3808.

11001 *The Same*

Substance, country made paper 7 x 3½ inches A fragment with the
leaves marked 1, 4 12, 22, 2 (character Nāgara of the eighteenth
century Appearance, discoloured

Colophon —

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदय-
स्तोत्र सम्पूर्णम् ॥

3809.

3811 *The Same*

Substance country made paper 13½ x 2½ inches Folia 12 Lines 5
on a page Extent in slokas 150 Character Bengali of the eighteenth
century Appearance fresh Complete

The Colophon —

इति श्रीभविष्यपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदय नाम
स्तोत्रं सम्पूर्णम् । ॐ नमो नमो ।

It begins —

प्रतानौक उवाच ।

ॐ कथमादित्यमुद्यन्तमुपतिष्ठेद्भिर्जीतम् ।, etc
आदित्यहृदयस्य छण्डाष्टमिरनुष्टुप छन्द सूर्यनारायणा देवता
दिवाकरधृष्टिर्बीजं जितवैश्वानरजातपेशा शक्तिरादित्य
कौलक सर्वपापक्षयसर्वरोमोपशमार्थं विनियोग ।

3A, आदित्योमात्रसयुक्त आदित्यो भुवनेश्वर ।

आदित्यात्तापरो देव आदित्य परमेश्वर ॥

3B, एतत्ते कथितं पार्य आदित्यहृदयं मया ।

3810

9833 *The Same*

Substance country made paper 6 x 3 inches Folia 20 Lines 7
on a page Extent in slokas 200 Character Nagara Date Samvat
1845 Appearance old Complete

*From the Bhavishyottara purana**Colophon —*

इति श्रीभविष्योक्तपुराणे श्रीकृष्णार्जुनसंवादे आदित्यहृदय
स्तोत्रं सम्पूर्णम् ।

लिखितमिदं रामप्रसादेन विराटवासिना जेतोविन्द त्रिपाठी-
पठनायम् ।

संवत् १८४५ व्याभाद्रम्य शुक्लत्रयोदश्या ।

3811.

8951 *The Same*

Substance, country made paper 9½ x 4½ inches Folia, 20 Lines, 7
on a page Character, modern Nāgara Appearance, fresh Complete

Complete in 20 leaves

3812.

10691B. *The Same*

Substance, country made yellow paper 10 x 4 inches Folia, 5
Lines, 13 on a page Character, Bengali Date, Saka 1771 Appearance,
fresh Complete

Colophon —

इति भविष्योत्तरे श्रीराखालजुनसवादे आदित्यहृदय सम्पूर्णम् ।

Post Colophon in Nāgara script —

ग्रन्थाध्यक्ष श्रीमद्-वेचरामहालदारस्य तनय श्रीराखालदान-
शर्मेणेन लिखित । शका १७७१ कार्तिक २६ ।

There are also the first two leaves of another MS of
Aditya-hṛdaya

3813.

9873 गणेशस्तोत्रम् । *Ganeśa-stotram*

Substance country made paper 11 x 6 inches Folia 2 Lines 10
on a page Extent in Slokas 30 Character Nāgara Date Samvat
1917 Appearance, tolerable Complete

A hymn in praise of Ganeśa

Taken from the Bhaviṣyottara-purana

Beginning —

ॐ श्रीगणेशाय नमः ।

युधिष्ठिर उवाच ।

श्रीकृष्ण जगता नाथ कृपां कुरु दयानिधे ।

स्तोत्रं तद् ब्रूहि मे नाथ भवेदान्यमकष्टकम् ॥

श्रीकृष्ण उवाच ।

शृणु राजन् प्रवक्ष्यामि तवाग्रे स्तोत्रमुत्तमम् ।

दक्षिणारिष्टदुःखानां नाशनं विघ्ननाशनम् ॥

कार्यसिद्धिकरं पुण्यं राज्यलक्ष्मीप्रसादकम् ।

अष्टोत्तरशतं नाम गणेशस्यैव कौर्त्तितम् ॥

ॐ अस्य श्रीगणपतिस्तोत्रस्य श्रौतकनकविस्त्रिष्टुप्कन्दो गण-
पतिर्देवता गामिति बीजं सकलाभोष्टमिद्वये पाठे विनियोगः ।

ॐ साक्षात्सिन्दूरवर्णं मुरवरनमितं मोदकैर्मोदिताख्यं ।

हस्ते दण्डं दधानं ह्रिमकरसदृशं तेजसो राशिनेत्रम् ॥

दत्ते रत्नाक्षसूत्रं वरपरशुधरं सङ्घनिहासनस्थम् ।

गात्रेयं विश्वमूर्तिं त्रिपुरवधकरं विघ्नभञ्जं नमामि ॥ ४ ॥

गणेशो विघ्नराजश्च विघ्ननाशो गणाधिप ।

सम्बोदरो वक्रतुण्डः विकटो गणनायकः ॥ ५ ॥ इत्यादि ।

End:—

स्त्रीकामं पुष्पकामश्च रात्रे प्रहरेष्वेवके ।

मध्याह्ने कौर्त्तिकामश्च षष्ठे स्तोत्रमनुत्तमम् ॥ २२ ॥

Colophon:—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णयुधिष्ठिरसंवादे श्रीगणेश-
स्तोत्रं सम्पूर्णम् ।

3814.

2276 सूर्यसहस्रनामस्तोत्रम् ।

Sūrya-sahasra-nama-stotra.

From the Bhavishyottara-purāna

Substance, country made paper. 11½ x 5 inches. Folia, 7. Lines, 9
on a page. Extent in Slokas, 160. Character, Nāgarī. Appearance,
fresh. Complete.

It begins —

अथ सूर्यमहसनाम प्रारम्भ ।

सूत उवाच ।

माघमासे मिते षष्ठे ममया कुहलन्दन ।

निराधारो रवि भव्या पूनयेद्विदिना नृप ॥

After one more verse follow the interlocution between Satanika and Sumantu about the stotra and its *phala* *sruti*. The stotra begins in 2B. For the beginning and end of the stotra see L. 4112

Colophon —

इति श्रीभविष्योत्तरपुराणे सूर्यमहसनामस्तोत्र संपूर्णम् ।

Post Colophon —

लिखित गणेशग्राम दु० ब्रह्मा षाटपर ।

3815

3125 The Same

For the MS and the work see I 4112

The Post Colophon Statement —

संवत् १८६७ ।

मार्गशीर्ष मिते षष्ठे द्वितीया शृगुवासरे ।

• लिखित पुस्तकमिदं वैद्यनाथेन श्रीमता १० वर्षे पुराणे - ।

X. BRAHMA-VAIVARTA-PURĀNAM.

3816.

4534. ब्रह्मवैवर्तपुराणम् । *Brahma-vaivarta-purāṇam.*

(*Brahma-khanda*)

Substance, country made paper 18×4½ inches Folia, 79 Lines, 7 on a page Character, Bengali in a very modern hand Appearance, fresh

This contains the Brahma-khanda, in 30 adhyāyas. See Oxf Nos 65, 66, I.O. Catal. No 3410, I, and Rāja Mitra notices III, p 236.

3817.

4514 *The Same.*

(*प्रकृतिखण्डम्*) ।

Substance, country made paper 13½×4 inches Folia 249 Lines, 6, 7 on a page Character, Bengali of the eighteenth century Appearance, old and discoloured Incomplete at the end

For the beginning of the Prakṛti Khanda of the Brahma-vaivarta-purāṇa, see Oxf 22B. I O. Catal 3410, II; L. 1248.

10B, इति श्रीब्रह्मवैवर्तपुराणे नारायणनारदसम्वादे प्रकृतिखण्डे प्रकृति-
चरितनामानुक्रमविज्ञाध्यायः 14B, इति श्रीब्रह्मवैवर्ते महापुराणे नारायण-
नारदसम्वादे प्रकृतिखण्डे देवदेव्युत्पत्तिर्नाम द्वितीयोऽध्यायः 18A, • विश्वनिर्णय-
वर्णनं नाम तृतीयोऽध्यायः 22B, • मरुस्ततीकवच नाम चतुर्थोऽध्यायः 24B,
• याज्ञवल्क्योक्तवाणोक्तव पञ्चमोऽध्यायः 31B, • मरुस्त्युपाख्यानं नाम षष्ठो-
ऽध्यायः 38A, • कालकलेश्वरनिरूपणं नाम सप्तमोऽध्यायः 41A, इति ब्रह्म-
वैवर्तपुराणे प्रकृतिखण्डे पृथिवीकोटम्, 43A, • पृथिव्युपाख्यानं नाम अष्टमो-
ऽध्यायः 50A, • गङ्गाकोटम् समाप्तः 52B, इति गङ्गोपाख्यानं नाम 64B,
तुलस्युपाख्याने, 68A, वेदवतीप्रस्तावो नाम, 70B, तुलस्या वरप्रदाननामः

82A, • तुल्युपाख्यानम्, 87A, • तुल्युपाख्याने प्रहृष्टुडसम्मोहो नाम,
 91A, • शिवप्रहृष्टुडसम्वादे, 101A, • तुल्युपाख्याने, (?) 109A,
 • पञ्चविंशतितमोऽध्याय, 110A, • यमसरस्वतीप्रथम नाम षडविंशोऽध्याय,
 113B, • सप्तविंशतितमोऽध्याय, 118B, • अष्टविंशतितमोऽध्याय, 119B,
 • सार्वभौकत यमस्तोत्र नाम नवविंशोऽध्याय, 120B, • त्रिंशत्तमोऽध्याय,
 129A, एकविंशोऽध्याय, 131B, • द्वाविंशत्तमोऽध्याय, 133A, • त्र्य-
 ष्त्विंशत्तमोऽध्याय, 138A, • चतुस्त्रिंशत्तमोऽध्याय, 142B, • पञ्चविंश-
 त्तमोऽध्याय, 144B, • षडविंशत्तमोऽध्याय 162A, • सप्तविंशत्तमोऽध्याय,
 163B, • अष्टविंशत्तमोऽध्याय 166B, • महालक्ष्म्युपाख्यान नामोत्तराविंशो
 अध्याय, 160A, • महालक्ष्मीस्तोत्र नाम उत्तराविंशत्तमोऽध्याय, 160B,
 • एकचत्वारिंशत्तमोऽध्याय 163A, • द्विचत्वारिंशत्तमोऽध्याय, 165A,
 • त्र्यध्यास्तोत्र नाम त्रिचत्वारिंशत्तमोऽध्याय 169A, • चतुश्चत्वारिंशत्तमो
 अध्याय, 169B, • पञ्चचत्वारिंशत्तमोऽध्याय, 172B, • षट्चत्वारिंशत्तमो
 अध्याय 174B, • सङ्कलचण्डिकोपाख्यान नाम सप्तचत्वारिंशत्तमोऽध्याय,
 175A, • अष्टचत्वारिंशत्तमोऽध्याय 181B, • इति मनस्वीपाख्यान नाम
 द्वापञ्चाशत्तमोऽध्याय (?) 183B, • सुरभ्युपाख्यान नाम त्रिपञ्चाशत्तमोऽध्याय,
 185B, • राधीपाख्यान नाम चतुपञ्चाशत्तमोऽध्याय 189A, • पञ्चपञ्चाश-
 त्तमोऽध्याय, 191A, • षट्पञ्चाशत्तमोऽध्याय 194A, • सप्तपञ्चाशत्तमो
 अध्याय, 196A, • कर्मविपाके षष्टपञ्चाशत्तमोऽध्याय, 198B, • राधिको
 पाख्याने सुतया सुवज्रसत्वादि एकौनवष्टितमोऽध्याय, 200B, • चरद्वौरीसम्वादे
 राधिकोपाख्याने कालादिनिरूपण नाम दष्टितमोऽध्याय, 211B, शिवदुर्गा-
 सम्वादे एकवष्टितमोऽध्याय, 215, • गौरीप्रहसनम्वादे राधिकोपाख्यान नाम
 द्विदष्टितमोऽध्याय 217A, • दुर्गोपाख्याने त्रिदष्टितमोऽध्याय, 221B,
 • दुर्गोपाख्याने चतुदष्टितमोऽध्याय, 225B, • दुर्गोपाख्याने पञ्चदष्टितमो
 अध्याय, 230B, • दुर्गोपाख्याने वारोद्धारप्रस्तावो नाम षट्दष्टितमोऽध्याय,
 235B, • सप्तदष्टितमोऽध्याय, 237B, • दुर्गोपाख्यान नामाष्टदष्टितमोऽध्याय,
 239B, • पल्लतिवैश्वसम्वादो नाम नवदष्टितमोऽध्याय, 245A, • दुर्गोपाख्यान
 सप्ततितमोऽध्याय, 247B, • दुर्गोपाख्याने एकसप्ततितमोऽध्याय, 249A,
 • दुर्गास्तोत्र नाम द्विसप्ततितमोऽध्याय ।

The next chapter, which comes abruptly to an end, begins —

भगवन् सर्वधर्माच्च सर्वज्ञानविभारद ।

ब्रह्माण्डमोहन नाम प्रहते कवच वर ।

3818.

4428 *The Same*

(कृष्णजन्मखण्डम्) । *Kṛṣṇa janma-l'handā*

Substance country made paper 17×5½ inches Folia 140 Lines 12 on a page Character Bengali of the nineteenth century Appearance fresh Incomplete at the end

1454, इति ब्रह्मवैवर्ते श्रीकृष्णजन्मखण्डे चतुर्धोतितमोऽध्याय ।

Then begins the 85th which is incomplete

See I O Catal No 3410, III, and Oxi Nos 65, 66

p 26B

3638 *The Same*

Substance country made paper 12×8 inches Folia 300 Lines 9 on a page Extent in Slokas 30 000 Character Nāgara Complete Complete in 132 chapters There is no continuous pagination

The Last Colophon —

इति श्रीब्रह्मवैवर्ते महापुराणे श्रीकृष्णजन्मखण्डे सूतशौनक
सवादे द्वाविंशदधिकशततमोऽध्याय समाप्तः । समाप्तमिदं ब्रह्म
वैवर्तपुराणस्य श्रीकृष्णजन्मखण्डमिदं चतुर्थम् ।

3820.

5695 *The Same*

Substance country made paper 14×7½ inches Folia 55 Lines 14 on a page Character, Nāgara of the nineteenth century Appearance fresh

Beginning — श्रीगणेशाय नमः ।

श्रीगण उवाच ।

श्रुतो ब्रह्माण्डविस्तारः स्रुत स्वप्नोऽप्युन्नाग्निः ।
यद्येदं यन्तयेवेदं येन सृष्टमिदं जगत् ।
यथा व्यवस्थितास्तत्र भुवनानि चतुर्दश ।
यथाधारानि सकल तत्त्वयाद्यानुवर्गितम् ।
मन्त्रं स्य सारमेवैतत् विष्णुरेकं सनातनम् ।
न च ब्राह्मणरूपेण ब्राह्मणैर्देवैरुपमानम् ।
एतावदुभयं धर्मं परमो योगसंज्ञितम् ।
यदेदं ब्राह्मणमयं श्रीकान्त प्रारणं व्रजेत् ।
मन्त्रं स्य वेद्यमाश्रयं खेच्छया देव व्रजेत् ।
सुखं भूयात् कदाचिन्मे मा भूयादुःखमित्यतः ।
सुखस्य धर्ममूलं स्यादधर्मेच्छेत्तरस्य च ।
एव विज्ञानं पुरुषं कुर्वते यदचेतनम् ।
पापं तत् प्रेरितं केन कुरुते तद्भवीहि न ।
अग्निष्मपि पापाय बलादिव नियोजितः ।
प्रवर्तते यथा याति कष्टात् कष्टतरं हि तत् ।

The first and the last colophons in the defective manuscript —

3A, इत्यादिमहापुराणे ब्रह्मवैवर्ते कोधप्रश्नमनोपायनिष्कण्डे पराशरो
पाश्याने एकोनविंशत्तमोऽध्यायः ।

55A, इत्यादिमहापुराणे ब्रह्मवैवर्ते विष्णुधर्मो माधवखानमाहात्म्य
नामाध्यायः ।

The colophon in 16B, • प्रतिमगोशे व्यासशुक्लसम्पादे षडगुरुपदेशो
नाम षटत्रिंशोऽध्यायः ।

See I O Catal. No 3410 and Oxf Nos 65 and 66

3821.

8767. *The Same**From the chapter 29 to अमृतोत्पत्ति श्रीमहाध्याय ।*

Substance country made paper 12x5½ inches Folia 113 Lines
 11 on a page Extent in Slokas 3 100 Character Nagara Old Fresh
 Complete

In 113 leaves, it commences from the 39th chapter

The colophon in leaf 4A, इति श्रीमहापुराणे ब्रह्मवैवर्ते शोध
 प्रथमोपायनिरूपणे पराशरोपाख्याने ऋकोनत्रिंशत्तमोऽध्याय ।

The colophon in leaf 6A, इति श्रीमहापुराणे ब्रह्मवैवर्ताख्ये
 प्रतिसर्गांशे द्वाप्रथमांशे वशिष्ठगोतासु त्रिंशत्तमोऽध्याय ।

The colophon in leaf 13A, योगप्रथमानामाध्याय ।

The colophon in leaf 18B इत्यादिमहापुराणे ब्रह्मवैवर्ते भक्ष्य
 भक्ष्यपतिग्राह्यादिसामान्यधर्मकथनं नाम चत्वारिंशोऽध्याय ।

The colophon in leaf 28B, इति श्रीमहापुराणे ब्रह्मवैवर्ते
 प्रतिसर्गांशे व्यासशुकसंवादे षट्गुरुपदेशो नाम षट्त्रिंशोऽध्याय ।

The colophon in leaf 31A, इति श्रीमहापुराणे ब्रह्मवैवर्ते प्रति
 सर्गांशे विद्योपदेशाधिकारिनिरूपणं नाम सप्तत्रिंशत्तमोऽध्याय ।

The colophon in leaf 37A, इति • अष्टमहाशतकं समाप्तं

In leaf 39A, इत्यादिमहापुराणे ब्रह्मवैवर्ते एकादशीमाहात्म्यं चत्वारिंशोऽध्याय ।

In leaf 45A, • विश्वव्यापारितं नाम द्वात्रिंशत्तमोऽध्याय ।

In leaf 49B, इत्यादिमहापुराणे ब्रह्मवैवर्ते कलिरूपनामाध्याय ।

In leaf 52A, इत्यादिमहापुराणे ब्रह्मवैवर्ते कलिरूपवर्णने कलिरूप
 स्त्रीप्रथमा नाम चतुर्दशत्रिंशत्तमोऽध्याय ।

In leaf 56A, • पतिव्रतोपाख्याने षट्चत्वारिंशत्तमोऽध्याय ।

In leaf 58B, पतिव्रतोपाख्याने तापसधर्मव्याघसंवादे ४७ अध्याय

In leaf 62B, जडोपाख्याने ४८ अध्याय

In leaf 68A, नरकहेतुनिवेदनं नाम ५२ अध्याय

In leaf 80A, दत्तात्रेयोत्पत्तिर्नामाध्यायः ।

In leaf 84A, प्रतिपत्तौर्षयाजनप्रश्नमा नाम सर्गः ।

In leaf 91A, गोदानमाहात्म्य दानकालनिर्णयो नाम सर्गः ।

In leaf 92B, विजयाविधिर्नाम सर्गः ।

In leaf 107B, ऋषभभोजन ऋषभचरित नामाध्यायः ।

In the last इत्यादिमहापुराणे ऋषभवैवर्ते अष्टतोत्पत्ति श्रीमन्माध्यायः ।

3822.

8768 The Same

From the 18th sloka of the 12th chapter on expiation to the chapter 26 on काशीरहस्य

Substance country made paper 13x4 inches Folia 70 Lines 8
on a page Extent in slokas 1000 Character Nāgarī Fresh Insom-
plete

Leaves from 54 to 132

In leaf 68A, श्रीऋषभवैवर्ते प्रायश्चित्तविधौ द्वादशोऽध्यायः ।

In leaf 70B, • तृतीयभागे त्रयोदशोऽध्यायः ।

In leaf 74A, • चतुर्थोऽध्यायः

In leaf 76B, • १५ अध्यायः ।

In leaf 80A, स्थितिक्रमो नाम १६ अध्यायः

In leaf 84B, विश्वेश्वरकाशीसन्वादे १७ अध्यायः ।

In leaf 91A, कामकन्दलोपाख्याने १८ अध्यायः ।

In leaf 95B, इति १८ अध्यायः ।

In leaf 102, इति श्रीकाशीरहस्ये २० अध्यायः ।

In leaf 109A, इति • काशीसाक्षात्के २१ अध्यायः ।

In leaf 113B, इति • काशीरहस्ये २२ अध्यायः

In leaf 118B, • २३ अध्यायः ।

In leaf 123A, • २४ अध्यायः ।

In leaf 127B, • २५ अध्यायः ।

In the last इति श्रीऋषभवैवर्ते तृतीयभागे काशीरहस्ये २६ अध्यायः ।

3823.

8769. *The Same.*

(Kāśī-mahātmya.)

Substance, country-made paper. 13½×4½ inches Folia, 37 Lines, 9 on a page Extent in slokas, 1,000 Character, Nāgara Old Fresh Incomplete

Leaves 1-37.

In leaf 8B, इति श्रीब्रह्मवैवर्ते काशीमाहात्म्ये प्रथमोऽध्यायः ।

In leaf 14A, द्वितीयविभागे २यः अध्यायः ।

In leaf 19B, • गुरुशिष्यसंवादे २यः अध्यायः ।

In leaf 15A, • अग्निशर्म-मोमशर्माख्यान नामा ३यः अध्यायः ।

In leaf 32A, इति • ५मः अध्यायः ।

In leaf 35A, • कपिलसिद्धसंवादे मोक्षोपाये ६ष्ठ अध्यायः and 64 slokas of the next chapter

3824.

4371 *The Same*

Substance, country made paper 18½×4½ inches Folia, 77. Lines, 8 on a page Extent in slokas, 2,800 Character, Bengali of the nineteenth century. Appearance, fresh. Complete

Kāśī-mahātmya—on the greatness of Kāśī as a sacred place—in 26 adhyayas, professing to be the third part of the Brahma-vaivarta-purāṇa.

See I.O. Catal. No. 3415 and Oxf Catal No. 70 The work has been published at Benares (1865) under the title of Kāśī-rahasya

3825.

1754. काशीरहस्यम् । Kāśī-rahasyam

With the commentary entitled *Setu-bandha* by Vidyānanda Sarasvatī, disciple of Śrīnānanda Sarasvatī.

Substance, country-made paper 14×7 inches Folia, 216 In the tripāṭha form Extent in slokas, 5,300 Character, Nāgara. Appearance, fresh Complete in 26 chapters

The text is from the Brahma-vaivarta-purāṇa.

Muṇḍalācarana of the commentary :—

श्रीगणेशाय नमः ।

महामाया महाकालसहायं यत्प्रभोरिव ।

बोलया पद्मलयेनं दर्शयेनं धाम मनसि ॥

Commentary :—

यद्ब्रह्मयानि तु यद्ब्रह्मं तत् ह्यं ह्यष्टिस्थितिमंश्रुतिनिरोभाव
स्तद्वदनुपहकरणं प्रोक्तं सततोदितस्य अस्म्येति तन्मोक्तानि ।
इत्यादि ।

The colophon of the text :—

इति श्रीमच्छंखवेदसे ततोयभागे काशीरहस्ये षड्विंशोऽध्यायः ।

The commentary ends :—

गङ्गा काशी मुवदजगती श्रीभवानी ततोया
या चैकैव मुक्ति वितरितुमधिका हेलया नाममात्रात् ।
तद् यच्चैतत्तयमविकलं मोक्षने षड्विंश
ल्लेखं तन्मा सदाव्यात् पुरन्दरदयित प्रस्य काशीति नाम ।
महत्तयपक्षक चैव त्रिशतोत्तरमेव च ।
मंख्या काशीरहस्यस्य सटीकस्य मनोरिता ॥

The colophon of the commentary :—

इति श्रीपरमहंसपरिब्राजकाचार्यश्रीश्रीवागन्दसरस्वतीपूज्य-
पादशिष्येण विद्यानन्दसरस्वत्या विष्णुपिते काशीरहस्यध्यायाने
मेतुनन्याभिधेये षड्विंशोऽध्यायः २६ ।

3826.

2954 *The Same.*

Substance, country made paper 13½ x 7 inches Folio, 76. In
tripāṭha form Character, Nāgara Appearance, fresh Incomplete To
the end of the 11th chapter

For a complete copy see the previous number.

After the end of the 11th chapter in 73B there begins पञ्चकोशयात्राक्रम or the directions for a trip round the holy area of Kāśī by the commentator

इति श्रीमत् परमहंसपरिज्ज्ञाजकाचार्य-श्रीशिवानन्दसरस्वती-
पूज्यपादशिष्येण विद्यानन्दसरस्वत्या विरचित पञ्चकोशयात्राक्रम
समाप्त ।

It begins :—

अथ पञ्चकोशयात्राक्रम । प्रातरुत्तरवाहिन्या खात्वा नित्ययात्रा
कृत्वा मुक्तिमगद्रे उपविश्य प्राणानायम्य देशकालादि सकीर्त्य
काशीवाराणस्यविमुक्तातर्ह्याख्य-चतुर्विधक्षेत्रकृतसमस्तपापक्षयार्थं
यं करिष्यमाण पञ्चकोशयात्रान्तर्भूत दुर्दिराजपूजन अन्तर्हयात्रा
वपन पञ्चगव्यप्राशनं च कर्मिणे इति संकल्प कुर्यात् ।

3827.

8960 *The Same*

Substance, country made paper 9½ x 4 inches Folia 22 Lines, 9
on a page Extent in slokas, 450 Character, Nāgara Fresh Com-
plete

Belonging to the third part of the Brahma vaivarta-
purāna, in 11 chapters and twenty two leaves.

3828.

9470

Substance, country made paper 10½ x 4 inches Folia, 33 Lines 8
on a page Extent in slokas 400 Character, Nāgara Date, Samvat
1913 Appearance, tolerable The leaf 10 is missing

This comprises the chapters, 8, 9, 10 and 11, belong-
ing to the third part of the Brahma-vaivarata-purāna.
The 8th chapter treats of expiations for sins committed at
Kāśī, the 9th and 10th gave histories of sinful people of
Kāśī and how expiations as prescribed in the 8th chapter

removed their sins, and the 11th gives a description of the circumambulation of Kāśī.

3829.

11005 पञ्चकोशीमाहात्म्यम् । *Pañca-kōśī-māhātmyam*

Being an extract from Brahma-saṁhita-purāna

(The 10th adhyaya of the third part)

Substance country made paper 10x6 inches Folia 4 Lines 13
on a page Character, modern Nagara Appearance, fresh

* Colophon —

इति श्रीमच्छिवस्तोत्रपुराणे तृतीयविभागे पञ्चकोशीमाहात्म्ये
दशमोऽध्यायः ।

Beginning —

सुत सुत महाशुद्धे वद विद्याविशारद ।
यथा प्रदक्षिणा कार्या मनुजैर्विधिपूर्वकम् ।
स्यान् वामस्य वद गो भक्ष्य वामक्षमेव च ।
पूजा सोम्य स्थितानां च देवानां दानमेव च ।
यथा संपूर्णतमेति याचा क्षेपस्य सत्तन ।

सुत उवाच ।

शिवमेतत् पुरा पृष्टो भगवान् शिवया शिव ।
तद्भवोमि मुनियेष्टा षडगन्तु विधिमुत्तमम् ।

देव्युवाच ।

भगवन् देवदेवेश प्रदक्षिणविधिं वद ।
पञ्चकोशस्य जेगस्य नि पाप पुण्यवान भवेत् ।

श्रीमहादेव उवाच ।

आग्निनादिषु मासेषु त्रिषु पार्वति सर्वदा ।
प्रदक्षिणा प्रकर्त्तव्या क्षेपस्यापयकाक्षिभिः ।

मात्रादिचतुरो मासाः (च) प्रोक्ता यात्राविधौ नृणाम् ।
 पूर्वमिन् दिवसे दृष्टिं पृथयित्वा हविष्यभुक् ॥
 प्रातरुत्तरवाहिन्यां स्नात्वा विश्वेशमर्चयेत् ।
 पुनर्याचार्चमपि च शिवयोः पुजनं भवेत् ॥, etc., etc

3830.

2060. *The Same*

From the Brahma-vaivarta-purāna.

Substance, country-made paper 12×4½ inches Folia, 13 The writing appears to be in two different hands, one large, the other small They are often to be found in the same page Lines, 8 to 14 on a page Extent in slokas, 700 Appearance, discoloured Complete

Last Colophon :—

इति श्रीब्रह्मवैवर्ते पञ्चकोशमहिमाया तृतीयविभागे चतुर्थो-
 ऽध्यायः श्रीविश्वेश्वराय नमः ॥

The first chapter ends in 3B. The second chapter in 8B. The third in 11A and the fourth in 13A.

This is an interlocution between Mahādeva and the Devī. The different holy spots in the area of five krośas of the holy city of Benares have been described It is an integral part of the Brahma-vaivarta-purāna which consists of five khandas one of which is Kāśi-māhātmya khanda The present manuscript contains only the third vibhāga The well-known holy spots mentioned are :—

विन्ध्याद्रिकूट, गोदावरौ, भीमरथौ, श्रीशैल, रामेश्वर, सोमनाथ, कापिलकूट, दुर्गाकुण्ड, कर्दमेश्वर, भीमचण्डा, दण्डपाणि, दाक्षेश्वर, गूल-
 टेश्वर, वाराह, दशान्वमेधलिङ्ग, सर्वेश्वर, केदार, हनुमदौश्वर, सङ्क्रमेश,
 लोलार्क, दुर्गविनायक, चामुण्डामोक्षेश, करणेश्वर, वीरभद्र, विकटा, उन्मत्तभैरव,
 कालकूट, देहलीश, षण्डविनायक, भीमचण्डिका, भरतेश, लक्ष्मणेश, शत्रुघ्नेश्वर,
 द्यावाभूमौश्वर, नङ्गेश्वर, देवमण्डेश्वर, ज्वालान्दमिन्ध, कापिल, वृषभध्वज, आदि-

केशव, प्रजादेश्वर, त्रिलोचन, विन्दुमाधव, पद्मदण्ड, गभस्तोत्र, मद्रूपा, मोक्षो,
वशिष्ठ, वामदेव, पर्यंतेश्वर, वरुणा, अन्तर्गह, वयनेय अग्नि ।

3831.

9667 *The Same*

Substance, country made paper 14×6 inches Folia 10 Lines 11
on a page Extent in slokas, 512 Character, Nagara Appearance
tolerable Complete

Thus belongs to the *Brahma-vanartha-purana*

The Last Colophon runs thus —

इति श्रीब्रह्मवैवर्ते हरीयसिम्हाने उकादशांस्थाय पद्मकीश-
माहात्म्य समाप्तम् ।

3832

3953 नाशकेतोपाख्यानम् । *Nashketopākhyānam*

From the Brahma-vanartha-purana

Substance country made paper 11×4½ inches Folia 34 Lines 7
on a page Extent in slokas 1000 Character Nagara Date Samvat
1866 Appearance discoloured Complete

Colophon —

इति श्रीब्रह्मवैवर्तपुराणे नाशकेतोपाख्याने नाशकेतुख्या
सम्पूर्णा ।

Post Colophon —

मवत् १८६६ समैशम खेष्ट छण्डपद्य ति । ७ । वार हवो
सोक्तम मेदनीपुर सावववाजान हार श्रीरघुनिहके लेखित
श्रीलक्ष्मणतिक ।

Each chapter has its separate pagination, the first
being complete in 9 leaves, II, in 13, III, in 7, and
IV, in 10

Beginning :—

श्रीमते रामानुजाय नमः ।

अखण्डमण्डलाकारं व्याप्तं येन चराचरं, etc , etc.

नारायणं नमस्कृत्य०

गङ्गातीरे सुखामीनं हत्वा खानमलङ्कृतं ।

ब्राह्मणेभ्यो मन्त्रादानं दत्त्वा श्रीजनमेजयः ।

... ..

जनमेजय उवाच ।

पृच्छामि त्वा मन्त्राप्राप्तं सर्वशास्त्रविशारद ।

व्यासशिष्योऽसि योगीन्द्र वेदवेदाङ्गपारग ॥

कथयस्व कथा दिव्या सर्वपापप्रणाशिनीम् ।

वैशम्पायन उवाच ।

शृणु राजन् कथा दिव्या आगमोक्तां पुराणकीम् ।

या श्रुत्वा सर्वपापेभ्यो मुच्यते नात्र सशयः ।

XI. LINGA-PURĀNAM.

3833.

971. लिङ्गपुराणम् । *Līṅga-Purāṇam.*

Substance, country made paper. 10½ x 6½ inches. Two parts in two separate paginations. The first part covers 181 leaves and the second 47, lines, 14 on a page. Extent in ślokaś, 11,500.

For a description of the work see L. 1241, which manuscript is a mere fragment containing 71 chapters of the first part of this manuscript. Our manuscript is complete, and by a statement at the end it extends to 11,000 ślokaś. The first part comprises 105 chapters and the second 48.

Printed

3834.

8911. *The Same.*

Substance, country made paper. 12½ x 7 inches. 101a, 103+59 lines, 12-15 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

The first part complete in 198 leaves and 105 chapters.

Colophon:—

इत्यादि महापुराणे श्रौतैके क्षण्डपुत्रोपनिषां पञ्चाधिक-
शततमोऽध्यायः ।

Written in two different hands

The old handwriting with black and red border comes to an end in leaf 116, the rest is written on coarser paper and in a bolder hand.

The Part II complete in 59 leaves and 48 chapters.

The colophon of the 17th chapter —

इत्यादिमहापुराणे श्रीमैत्रोपरिभागे त्रिअम्वक्रममहात्म्ये
सप्तचत्वारिंशत्तमोऽध्याय ।

The colophon of the 48th —

• पुराणमाहात्म्ये अष्टचत्वारिंशोऽध्याय ।
इति श्रीलिङ्गपुराण समाप्त । शुभ भूषात् ।

Anfrecht's Bodleian Catal No 101 contains a complete description of adhyayas The उपरिभाग contains 46 chapters only L 1244 completes it in 74 chapters See also Cs Vol IV, No 191, which gives a full description of the work

3835.

4419 *The Same*

Substance, country made paper 18×4 inches Folia, 97 Lines 8 on a page Character Bengali of the nineteenth century Appearance oldish Incomplete both ends

From the middle of the 5th adhyāya to the end of the 65th adhyaya The 66th is incomplete, of which there are only four leaves

3836.

400 *The Same*

A mere fragment Only twenty-nine leaves of quarto size On country made yellow paper Written on both sides

3837.

9743 रामनामसहस्रम् । *Rama nama sahasram*

Substance country made paper 10×6 inches Folia 12 Lines 6 on a page Extent in slokas 976 Character Nagara Appearance old Complete.

This is said to belong to the Linga purana being in the form of a Dialoguo between Hara and Parvati

Beginning —

ॐ श्रीगणेशाय नमः ।

ईश्वर उवाच ।

अथ वक्ष्यामि भो देवि रामनामसहस्रकम् ।

इदं चैकमना स्तोत्रं गुह्यात् गुह्यतरं परम् ॥ १ ॥

अस्य श्रीगणेशनामसहस्रस्य ईश्वर पठित्वं तु यः कृत्वा श्रीराम-
परमात्मा देवता श्रीरामप्रोक्तार्थं भवे विनियोगः ।

शत्रोर्वलोचनं श्रीमान् श्रीगणेश इत्युक्तम् ।

रामभक्तं सदापश्ये राजेन्द्रो जानकीपति ॥ २ ॥

अपराधघ्नी वरेण्यश्च वरदः परमेश्वरः ।

नवाहंशो नितानिचः परार्थकप्रयोजनः ॥ ३ ॥

विश्वामित्र प्रियो दान्तः शत्रुनिष्कृतापनः ।

सर्वज्ञः सर्वदेवादि प्ररक्ष्यो बलिमर्दनः ॥ ४ ॥ इत्यादि ।

End —

मातृका पितामहौ चैव भृशश्च वीरश्च तथा ।

कोटिकोटिसहस्राणि कृपापापाणि शान्ति ॥ १२६ ॥

सर्वत्र क्रमाज्जगत् प्रवृत्तः रामसमिधौ ।

विष्कलश्च सुखं भुङ्क्ते ततो मोक्षमवाप्नुयात् ॥ १२७ ॥

Colophon —

इति श्रीलिङ्गपुराणे उमानन्देश्वरसंवादे श्रीरामनामसहस्र-
सम्पत्तम् ।

3838.

1106 पञ्चाक्षरमाहात्म्यम् । *Panchaksara mahatmyam*

Being the 84th chapter of *Linga purana*

Substance country made paper 10x4 inches Folia 2 to 16
Lines 8 to 10 on a page Extent in Slokas 350 Character Devanagari
ate Samvat 1699 Appearance of color red Complete

Colophon —

इत्यादि महापुराणे श्रीलैङ्गे पञ्चाक्षरमाहात्म्ये चतुरशीति
तमोऽध्याय ।

Post Colophon Statement —

संवत् १६८८ वर्षे कार्तिके सुदि द्वितीया रविवासरेण लिखित
+ वेपे ह्येन लिखीत भटशिवरामपटनाय परीपकाराय ॥
शुभमस्तु ॥

यादृश पुस्तक दृष्टमियादि ।

The leaf marked 1 belongs to some other Ms

It begins —

भवानीतनयोद्योत तनवानन्ददायक ।

काशीवासिजनार्घ्यैश्चहारिण दुग्धे नमोऽस्तु ते ॥

The Rsis ask Suta to relate the nature of the iron
age

The Pañcalakṣaṇī mahatmya has the first leaf missing
The second leaf contains the second half of the verse
marked 50, which runs —

देव उवाच ।

पञ्चाक्षरस्य माहात्म्यं वर्षकोटिशतैरपि ॥ ५ ॥

न शक्यं विस्तारदत्तुं देवि सक्षेपत उदय ॥

The five letters are नम शिवाय with ॐ at their begin-
ning It extends to 228 verses

3839

1867 हरितालिकाव्रतकथा । *Haritalikā vrata katha*

From the Langa purana

Substance country made paper 10½ x 8 inches. Folia 5. Lines 8
on a page Extent in Slokas 80 Character Nāgara Date Samvat
1846 Appearances all Complete

Beginning —

मन्दारमालाकुलितालकायै कपाशमालात्रितश्रेष्ठमाय ।
 दिव्याम्बरायै च दिगम्बराय नमः शिवायै च नमः शिवाय ॥
 कैलासशिखरे रम्ये गौरी पश्यति शकरम् ।
 गुह्याद् गुह्यतरं गुह्यं कथयस्व मम प्रभो ॥

It ends —

सप्तगन्धसु बन्ध्या स्यात् वैद्यथ्यं जायते पुनः ।
 दारिद्र्यपौष्टिका नैव कर्तुं शक्ता दुरवभाषिणी ।
 न घाति नरकं घोरमुद्योगं न करोति या ।
 काश्चन हव्यपात्रे च तथा मृत्पात्रभाजनम् ॥
 दापयेत् परलोकं पारयन् तदन्तरम् ।
 एवं विधिं यां कुर्वन् च नारी
 मया समाप्तं लभते च सम्पत्तिम् ।
 विनाशकाले मम तुल्यरूपम्
 सा पुं पुत्रं लभति च पुण्यम् (१) ॥
 अथ मेघसहस्राणि वाक्पथेऽवशतानि च ।
 कथाश्चन्द्रमामोघं कथं प्राप्नोति मानवः ॥

Colophon —

इति लिङ्गपुराणे समाप्तदेवदत्तवादे चरितालिकावतकथा
 समाप्तम् ।

समाप्तम् संपूर्णम् ॥ शुभमस्तु ॥

Post Colophon —

भारमाने भित्ते पत्ते हत्तीनां रविवासरे । चरितालिकाविधि
 समाप्तं च पौस्तकं च लिख मया ॥ सुप्रसन्नमोदे । सवत १८८६
 भादे शुक्ल तृतीरविवासरे ॥

3840.

2391. *The Same.*

Substance, country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 4 Lines, 10 on a page Character, Nāgara of the eighteenth century Appearance, discoloured

Colophon :—

इति लिङ्गपुराणे द्दशितालिकावतकथा सम्पूर्णा ।

XII. VARĀHA-PURĀNAM.

3841.

4410 वराहपुराणम् । *Varaha-puranam*

Substance, country made paper 23½ x 5½ inches Folia 132 Lines, 8 on a page Character, Bengali of the eighteenth century Appearance, discoloured Complete

The Last Colophon runs —

इत्यादिवराहपुराणे भगवच्छास्त्रे एकादशसाहस्रं संहितायां
श्रीवराहपुराणं समाप्तम् ।

In the present manuscript the chapters are not numbered On comparison with the Bibl Ind edition of the Purana, it appears to be much abridged It ends with the chapter marked in the printed edition 202, giving a horrid description of hell, after which it adds a very short *phala-śruti*

3842.

4468 मथुरामाहात्म्यम् । *Mathura-mahatmyam*

From the Varaha purana

Substance country made paper 16 x 4 inches Folia 94 Lines 5 on a page Extent in slokas 1890 Character Bengali of the nineteenth century Appearance fresh Complete

Colophon —

इत्यादिवराहपुराणे भगवच्छास्त्रे मथुरामाहात्म्ये ध्रुवतीर्थ
प्रभावो नाम एकोनत्रिंशोऽध्यायः ।

Beginning —

श्रीगणेशाय नमः ।
सूत उवाच ।

श्रुत्वा देवस्य माहात्म्यं लोहार्गलनिवाamin ।

चैलोक्यनाथाधिपतेर्विष्णवे प्रणम्य गतः ॥ १ ॥

धरण्यावाच ।

पद्मपत्रविशालाक्ष लोकनाथ जगत्पते ।

तत्प्रसादाच्च देवेषु श्रुतं शास्त्रं महोदयम् ॥ २ ॥

... ..

... ..

तीर्थं तद्दद कल्याणतीर्थानामुत्तमोत्तमम् ।

यदस्ति दुर्लभं तीर्थं तच्च कथय मे प्रभो ॥

3843.

540. व्यङ्कटाद्रिमाहात्म्यम् । *Vyaṅkatādrī-māhātmyam.*

From Varāha-purāna.

Substance, country-made paper 11+4½ inches Folia, 45 Lines, (on a page Extant in Slokas, 2,000 (by a statement in the MS) Character, Nāgara Date, Śaka 1544 Appearance, old Complete.

The interlocutors are Sūta and Rsis

Beginning :—

श्रीगणेशाय नमः ।

ऋषय ऊचुः ।

रोमहर्षण सर्वज्ञ पुराणार्थविशारद ।

माहात्म्यं श्रोतुमिच्छामो गिरौन्द्राद्या महीतले ॥ १ ॥

ब्रूहि त्वं नो महाभाग के प्रधाना महीतले ॥ २ ॥

सूत उवाच ।

एवमेव पुरा प्रथम् व्यष्ट्यन् जाह्नवीतटे ।

व्यास मुनिवरत्रेण सोऽजबौन्मे गुरुत्तमः ॥ ३ ॥

पुरा देवयुगे सूत नारदो भुवि सत्तम ।

सुमेरुशिखरं गत्वा नानारत्नसुशोभितम् ॥ ४ ॥

तन्मध्ये विपुलं दीप्तं प्राक्षणी दिव्यमालयम् ।

दृष्ट्वा तस्योत्तरे देशे पिप्पलं दिव्यमुत्तमम् ॥ ५ ॥

महमपोनमोक्षाय विमोक्षं दिगुणं तथा ।
तस्मै ममदयं दिव्यं नानाशतममर्शितम् ॥ ४ ॥

१०, ९, ११

प्रियापारो ददशान्तं दिव्यमोक्तकमपम् ।
वैदूर्यवेदितुं तुङ्गमागरोहं मद्यामुनिः ॥ १० ॥

१११

तस्म्ये पुष्करं दिव्यं महामदमपुत्रम्

११२

तस्य मध्ये समालोक

वराहवदनं शुभम् ॥

Dharani comes to Varaha and asks him to enumerate the chief mountains. Varaha enumerates the principal mountains and then speaks of Vyankatadri as a holy place.

In Leaf 6B इति श्रीवराहपुराणे भूगोलोपाख्याने धरणीवराह
श्रीव्यङ्कटगिरिमाहात्म्ये प्रथमोऽध्यायः

Leaf 8A इति श्रीवराहपुराणे धरणीवराहसंवादे मन्त्रावाधनविधि
नाम द्वितीयोऽध्यायः ।

10B • व्यङ्कटगिरिमाहात्म्ये तृतीयोऽध्यायः ।

13B इति श्रीवराहपुराणे भूगोलोपाख्याने धरणीवराहसंवादे व्यङ्कट
गिरिमाहात्म्ये व्यङ्कटेश्वरमयावर्णनं नाम चतुर्थोऽध्यायः ।

17B इति श्रीवराहपुराणे व्यङ्कटगिरिमाहात्म्ये पञ्चमोऽध्यायः ।

22A इति श्रीवराहपुराणे श्रीव्यङ्कटगिरिमाहात्म्ये विष्णुभक्तलक्षणकथन
नाम षष्ठोऽध्यायः ।

26A • कमलालयाकन्द्यामनिधिनाम सप्तमोऽध्यायः ।

28A • कमलालयादग्निघनो नामाष्टमोऽध्यायः ।

33B • पद्मसरावलिना नवमाऽध्यायः

39B. इति श्रीवराहपुराणे भृगोलीपाख्यानं धरणीवराहसंवादे श्रीव्यट-
गिरिमाहात्म्ये भविष्यदर्शने तुल्यमाचक्रवर्त्तिचरितं नाम दशमोऽध्यायः ।

42B. • एकादशोऽध्यायः ।

45A. इति श्रीचतुर्विंशतिसाहसिकाया संहिताया वराहपुराणे क्षेत्र-
काण्डे व्यटगिरिमाहात्म्ये द्विषष्टितमो(?)ध्यायः ।

Post Colophon :—

श्रीहयग्रीवाय नमः । यत्प्रसंख्या २००० । शके १५८८
दुन्दभौ वत्सरे तीरे गोदावर्यांश्च दक्षिणे ।

लिः हनुमान् ब्राह्मण आकृत्यदीपोवासौ धमुनापुटो काशी-
भक्तुमा पुरमे लिङ्गा ।

The Bibl. Ind. edition of Varāha Purāṇa does not
include any of these chapters.

It appears to be a Māhātmya affiliated to the Purāṇa.

3844.

6357. वैकटगिरिमाहात्म्यम् । *Vaṇkaṭa-giri-māhātmyam.*

Assigned to the Varāha-purāṇa.

Substance, country made paper 11×5 inches Folia, 63 Lines, 14
on a page. Extent in Alokas, 2,200 Character, Nāgara. Copied in
Samvat 1872 Appearance, discoloured. Complete

Last Colophon :—

इति श्रीचतुर्विंशतिसाहसिकाया संहिताया श्रीमद्वराह-
पुराणे क्षेत्रकाण्डे श्रीमद्वैकटगिरिमाहात्म्ये चत्वारिंशोऽध्यायः ।
श्रीवामाहपु० क्षेत्रकाण्डे ०२ अध्याय (?) ।

Post Colophon :—

सं १८०२ पोष शु० भोमे विहापयुं पायशोनिवासेन
नितितमिदं पुस्तकम् ।

The hill is situated in the district of North Arcot.
For the description of the work see I.O. Catal No 3781.
The I.O. MS. has only 30 chapters, whereas ours 40.

3845.

1861 गौतामाहात्म्यम् । *Gita mahatmyam*

Substance country made paper $1\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 4 Lines 9
 on a page Extent in slokas 36 Character Nagari Appearance
 fresh Complete

Beginning —

श्रीधरोवाच ।

भवन् यस्मैशाना भक्तिरत्यभिप्राग्निः ।

प्रारब्ध भुक्तमानस्य कथं भवति हे प्रभा ॥

श्रीभगवानुवाच ।

प्रारब्ध भुक्तमानो हि गौताभ्यामस्मृत मदा ।

स भुक्त स सुखो लोके कस्मैना बोधयिष्यते ॥

Colophon —

इति श्रीवराहपुराणे भगवत्पृथ्वीसवादे गौतामाहात्म्य
 सम्पूर्णम् ॥

Not found in the Bibl Ind edition

3846.

2031 चातुर्मास्यमाहात्म्यम् । *Caturmasya mahatmyam**From the Varaha purana*

Substance country made paper $8\frac{1}{2} \times 5\frac{1}{2}$ inches Folia 31 Lines
 11 to 19 on a page Character Nagari Appearance discoloured In
 complete

Beginning —

सूत उवाच ।

इत्यक्ता षोडशेन धरणी हरिणा तथा ।

पुनः पञ्च देव त प्रणमन्ती मुदा मुञ्च ॥

धरणिवाच ।

त्वन्मुखाच्च तथान्येभ्यो नारदादिभ्य एव च ।

अत्रैव निक्षय चक्रः (?) शिवशक्त्यादयोऽवरे (?) ॥

वराह उवाच ।

ससारे स्त्रियमादावा जनानामुल्लिखीर्यथा ।

यत्त्व पृथ्वती तत्त्व तत्त्वत कथयाम्यहम् ।

व्यक्ति प्रियतम कालञ्चातुर्मास्याभिधो मम ।

दानवत जपो होम तत्रानन्तगुणकृत ॥

There are twelve chapters

The colophon of the last chapter —

31B, इति श्रीवराहपुराणे वराहधरणीसत्रादे चातुर्मास्यमाहात्म्ये
द्वादशोऽध्यायः ।

3847

9262 महानारायणस्तोत्रचिन्तामणिः ।

Maha narayana stotra cintamani

Substance country made paper 10×5 inches Folia 12 Lines 9
on a page Extent in slokas 220 Appearance tolerable Complete

This codex contains a hymn to Mahanarayana, an
interlocution between Dharam and Varaha, taken from
the Varaha Purana

XL. SKANDA-PURANAM.

3848.

891. सूतसंहिता । *Sūta-Samhitā*.

With Tātparyadīpikā commentary.

For the MS see L. 1776

The commentary is by celebrated Mādhavācārya, the founder of a school of Vedānt

Six parts in six separate paginations, I *Sūta-gītā*, a portion of the *Uparibhaga* of *Yajña-vaibhava* khanda ends in 21, II *Śiva mahatmya*-khanda in 41. III *Jñāna-yoga*-khanda in 30, IV *Yajña-vaibhava*-khanda *Uparibhāga*, *Brahma-gita* only in 73, V *Mukti*-khanda in 30 and VI *Yajña-vaibhava*-khanda *Adhobhāga* in 107

Printed in the *Ānandaśrama* series

3849.

965. *The Same.*

With a commentary

Substance, country made paper 13×6½ inches. Each khanda is separately paged, khanda I *विष्णुसंहिता* has 41 leaves II *शिवयोगसंहिता* 40 III, *मुक्ति* 19, and IV, *यज्ञविष्णुसंहिता* *Uparibhaga* *Brahma gita* 71, *Uparibhāga Sūta gita* 23. It does not contain what is known as the *Adhobhaga* of the *Yajña vaibhava* khanda. The text in the middle and the commentary above and below it. Character *Nagari*. Appearance, tolerable. Complete.

Sūta-samhitā professes to form a part of the *Skanda-purāṇa* and has four khandas (the last subdivided into two sections *Adho-bhāga* and *Uparī-bhaga*

The Last Colophon —

इति श्रीस्कन्दपुराणे सूतमहिताया शिवमाहात्म्यखण्डे त्रयो
दशोऽध्यायः ।

(Comm) इति श्रीमत्काशीविलासक्रियाशक्तिपरमभक्तश्रीमद्व्यवकपदाक्ष
सेवापरायणेन उपनिषन्मार्गप्रवर्त्तकेन भाषवाचार्थेण विरचिताया
सूतमहितायाख्यायां तात्पर्यदोषिकाया शिवमाहात्म्यखण्डे
त्रयोदशोऽध्यायः ।

3851.

9586 *The Same*

ज्ञान[योग]खण्डम् । *Jnana [yoga]khandam only*

From Skanda purana

Substance country made paper 13 x 8 inches Folia 10 Lines 12
on a page Extent in slokas 420 Character Nagara Appearance
fresh Complete

Colophon —

इति श्रीस्कन्दपुराणे सूतमहिताया ज्ञानखण्डे समाधिदिधि
विश्रुतितमोऽध्यायः ।

Repeatedly printed and noticed

3852.

11137A *The Same*

With Madhatacarya's commentary entitled तात्पर्यदोषिका ।

ज्ञानयोगखण्ड (second part)

Substance country made paper 12½ x 6½ inches Folia 48 In
tripatha form Character modern Nagara Appearance fresh Com
plete

Last Colophon —

इति श्रीस्कन्दपुराणे सूतमहितायां ज्ञानयोगखण्डे समाधि-
विधिर्नाम विंशोऽध्यायः समाप्तोऽयं खण्डः ।

(Comm) इति श्रीमत्पाशोविलासश्रीकियाशक्तिपरमभक्तश्रीमन्मन्त्रक
पदाब्जमेवापरायणेनापनिधन्मार्गप्रवर्तकेन श्रीमाधवाचार्येण विर-
चिताया सूतसंहिताया तात्पर्यदोषिकाया ज्ञानयोगखण्डे विंशति
तमाध्यायः ।

3853

11137B मुक्तिखण्डः । *Mukti Khanda**With the same commentary*

Substance etc the same as above Folia marked
110-149

Colophon —

इति श्रीस्कन्दपुराणे माधवाचार्यविरचिताया सूतसंहिता
तात्पर्यदोषिकाया मुक्तिखण्डे नवमोऽध्यायः ।

See I O Catal No 3688

3854

11138 *Sula samhita Jajna raibhara khanda only**With the same commentary**यज्ञवैभवखण्ड the fourth volume (Part I)*

Substance country made paper 12½ × 6½ inches Folia 245 In-
tr patha form Character modern Nagara Appearance fresh

Last Colophon

(Text) इति श्रीस्कन्दपुराणे सूतसंहिताया यज्ञवैभवखण्डे सप्तचत्वारिंशोऽध्यायः

(Comm) इति श्रीमत्पाशोविलासश्रीकियाशक्तिपरमभक्तश्रीमन्मन्त्रक
पदाब्जसंवापरायणेनापनिधन्मार्गप्रवर्तकेन माधवाचार्येण विर-
चिताया श्रीसूतसंहितातात्पर्यदोषिकाया यज्ञवैभवखण्ड
सप्तचत्वारिंशोऽध्यायः श्रीसूतसंहिताव्याख्या विद्यारण्यकृता शुभा ।
शुभमस्तु पर्वभाग समाप्त ॥

This means Adhobhaga only

3855.

10970 *Brahma gita from the Yajña-vaibhava-khanda
with the same commentary*

Substance country made paper 16½ x 8½ inches Folia 150 of which
67 and 124 137 are missing In tripaṭha form Character modern
Nagara Appearance fresh

It contains Brahma-gita, a section of the Uparibhāga
of Yajña-vaibhava or the 4th khanda of Sūta-saṃhitā,
consisting of 12 adhyayas and 13 to 47 which form the
Adhobhaga

The work has been printed in Ānandasrama with
Madhavacārya's commentary See I O Catl No 3688

66B, इति श्रीमन्महाभारते सूतसंहिताया यज्ञवैभवखण्डे उपनिषद्भागे
ब्रह्मगीतासूत्रनिबन्धु द्वादशोऽध्यायः ।

Post Colophon —

लिखितमिदं पुस्तकं त्रिपाठि शिवप्रसाद । सम्मत १८८६ ।

(Comm) इति श्रीयम्यकपादात्मसेवाधरायणेन उपनिषद्भागप्रवर्तकेन
विरचिताया सूतसंहितातात्पर्यदीपिकाया यज्ञवैभवखण्डे उपनिषद्
भागे ब्रह्मगीतासूत्रनिबन्धु उपनिषद्भागाया द्वादशोऽध्यायः ।

Post Colophon —

शुभमस्तु कार्तिकं शुक्ल । यदि शुद्धमशुद्ध वा, etc

The Last Colophon —

(Text) इति श्रीमन्महाभारते यज्ञवैभवखण्डे ब्रह्मगीतासु सप्ततत्वारिंशो
ऽध्यायः । The word Brahmagilasū appears to be
a lipikar's-pramada

(Comm) इति श्रीमन्महाभारते यज्ञवैभवखण्डे उपनिषद्भागप्रवर्तकेन माधवाचार्येण
विरचिताया सूतसंहितातात्पर्यदीपिकाया यज्ञवैभवखण्डे ब्रह्मगीतासु सप्त
तत्वारिंशोऽध्यायः ॥ ३३ ॥

3856

4700 *The Same (Brahma gita only)**With the same commentary*

Substance, country made yellow paper 17 x 5½ inches Folia 66
 Lines 8 on a page Character Bengali Written in a modern beautiful
 hand Appearance, fresh

Colophon —

इति श्रीमन्दपुराणे सूतसंहिताया यज्ञवैभवखण्डे उपरिभागे
 ब्रह्मगीतासूपनिषत्सु ब्रह्मविद्याया द्वादशोऽध्याय ।

Colophon of the commentary —

इति श्रीमत्पाशोर्विलासक्रियाशक्तिपरमभक्तश्रीमन्मन्त्रकपाद-
 सेवापरायणोपनिषन्मार्गप्रवर्त्तकेन माधवाचार्येण विरचिताया
 सूतसंहितातात्पर्यदोषिकाया यज्ञवैभवखण्डस्योपरिभागे ब्रह्म-
 गीतासु उपनिषत्सु ब्रह्मविद्याया द्वादशोऽध्याय ।

The present manuscript contains only the Brahma-
 gita-upanisad of the Yajña vaibhava-khanda, the 4th part
 of the Suta-samhita, Uparibhaga

See I O Catal No 3688, p 1379

3857.

11240 *The Same (Brahma-gītā only)**With the same commentary.*

Substance, country made paper 12½ x 6½ inches Folia 129 In
 Tripāṭha form Character modern Nagara Appearance fresh Yajna
 vaibhava khandā (uparibhaga)

Last Colophon —

इति श्रीमत्पाशोर्विलासक्रियाशक्तिपरमभक्तश्रीमन्मन्त्रक-
 पादाल्लसेवापरायणोपनिषन्मार्गप्रवर्त्तकेन माधवाचार्येण विर-
 चिताया सूतसंहितातात्पर्यदोषिकाया यज्ञवैभवखण्डस्योपरिभागे
 ब्रह्मगीतासूपनिषत्सु ब्रह्मविद्याया द्वादशाध्याय समाप्त ।

3858.

1546 ब्रह्मगौता । *Brahma-gouta*

The text only.

From the Yajña sambhara-khanda of the Skanda-purāṇa

Substance country made paper 13 x 4½ inches 101 x 19 Chapters
separately paged Lines 9 on a page Extent in folios 450 Character,
Bengali Appearance fresh Complete

Chapter 1-4 leaves

Colophon —

इति श्रीस्कन्दपुराणे एकाशीतिसाक्षे, यज्ञवैभवखण्डे उपरि-
भागे प्रथमोऽध्यायः ।

Chapter 2-3 leaves

Colophon —

इति श्रीस्कन्दपुराणे एकाशीतिसाक्षे यज्ञवैभवखण्डे उपरि-
भागे ब्रह्मगौताया द्वितीयोऽध्यायः ।

Chapter 3-5 leaves

Colophon —

इति श्रीस्कन्दे यज्ञवैभवखण्डे ब्रह्मगौताया ऐतरेय-तैत्तिरीय
शाख्याने तृतीयोऽध्यायः ।

Chapter 4-7 leaves

Colophon —

इति श्रीस्कन्दपुराणे यज्ञवैभवखण्डे उपरिभागे ब्रह्मगौताया
तत्त्वकारोपनिषद्ब्रह्मसूत्राया चतुर्थोऽध्यायः समाप्तः ।

The beginning of the first chapters —

भवता सर्वमाख्यात सत्तेषां दित्तरादपि ।

इदानीं श्रोतुमिच्छामो ब्रह्मगौतामनुत्तमाम् ।

3859.

1547. तात्पर्यदौपिका । *Tātparya-dīpikā**Being a commentary on the Brahma-gītā**By Madhvanācarya.*

Substance, country made paper 17½ inches Long 46 Lines 8
9 on a page Extent in āloka, 1 100 Character, Bengali Very modern
Complete

Chapters separately paged.

Chapter 1-2 leaves

Colophon —

इति श्रीकाशीविलासक्रियाशक्तिप्रमभक्तश्रीमद्भ्यम्नकपादाज्ञ-
सेवापरायणेन उपनिषद्भागप्रवर्तकेन माधवाचार्येण विर-
चिताया ब्रह्मगीताया तात्पर्यदौपिकाटीकाया प्रथमोऽध्यायः ।

Chapter 2-6 leaves

Colophon —

इति श्रीमद्भ्यम्नकपादाज्ञसेवापरायणेन उपनिषद्भागप्रवर्तकेन
माधवाचार्येण विरचिताया ब्रह्मगीताया तात्पर्यदौपिकाटीकाया
द्वितीयोऽध्यायः ।

Chapter 3-27 leaves.

Colophon :—

इति श्रीमाधवाचार्यविरचिताया ब्रह्मगीतातात्पर्यदौपिकाया
तृतीयोऽध्यायः । इति ऐतरेय तैत्तिरीयोपनिषद्ब्रह्मसूत्रान् तृतीयो-
ऽध्यायः समाप्तः ।

Chapter 4-11 leaves

Colophon —

इति स्कान्दीयब्रह्मगीताया भर्तृहृदयनिषद्भागप्रवर्तकश्रीमाधवा
चार्यविरचिततात्पर्यदौपिकाया टीकाया तैत्तिरीयोपनिषद्
ब्रह्मसूत्राया चतुर्थोऽध्यायः समाप्तः ।

The Maṅgalīcarana of the first chapter :—

विश्वेशं माधवं दुर्दिं दग्दपाणिं च भैरवम् ।
वन्दे काशीं गुह्यं गङ्गां भवानौ मणिकर्णिकाम् ॥
नमः श्रीशङ्करानन्द गुह्यपादाम्बुजम्बने ।
सर्वलाममङ्गामोडयाद्यनैककर्मणे ॥

Preface :—

एवमुपनिषदैकममधिगम्यस्य ब्रह्मात्मैकत्वविज्ञानस्य श्रेयस्-
साधनत्वमुक्तं एतच्च सर्वंशाखासम्मतमिति दर्शयितुं ऐतरेय-
तैत्तिरीयकादिसमस्तौपनिषदर्थस्य साकल्येन प्रतिपादिकां ब्रह्म-
गौता वक्तुं मुनीनां प्रथमवताम्यति भवतेति ।

3860.

10974 *Sūta-gītā from the fourth khanda of the
Sūta-samhitā.*

With Mādharācārya's commentary.

Substance country made paper 12x7 inches Folia 40 In tri-
paṭha form Character, modern Nāgara Appearance, fresh Complete

It contains only the last part, Sūta-gītā of Yajña
vaibhava, the fourth khanda (uparibhāga) of Sūta-
samhitā.

Last Colophon of the commentary :—

इति श्रीमत्साधुविभासजिह्वाशक्तिपरमभक्तिमत्यम्बकपादाङ्ग-
मेवापरायणेन उपनिषद्भारोपप्रवर्त्तनेन श्रीमाधवाचार्येण विर-
चिताया सूतमहितातात्पर्यदोषिकाया यज्ञवैभवसङ्गस्योपरिभागे
सूतगौतायाख्यायामष्टमाध्यायः । इति

Post Colophon —

श्रीसूतमहितायाख्या विद्यारण्यकृता गुभा । वैजनाथाब्राह्मणेन
पराधे पुस्तकं लिखितम् । सम्पूर्णमस्तु । श्रीमन्मङ्गलमस्तु ।
पार्वतीवल्लभापङ्कजमस्तु । शिवभक्तानां शिवमस्तु ॥

3861

११३२ सूतसंहिता । *Suta Samhita*

Substance country made paper 9x5 inches Folia 4 lines 10
on a pag Extent in Slokas 63 Character Nagara Appearance
fresh

This appears to be one of the chapters of the first
khanda of the Suta samhita which dwells on the greatness
of Śiva. It treats of the origin of the different castes

It begins —

ॐ सक्ति श्रीगणपतये नम ।

अथ सूतसंहितावर्तिजातिनिर्णय ।

नैमिषीया ऊचु ।

भगवन सर्वशास्त्रार्थपरिज्ञानवता वल ।

जातिनिर्णयमस्माकं वद वेदैकदर्शिनम् ॥ १ ॥

सूत उवाच ।

वक्ष्ये लोकोपकाराय जातिनिर्णयमादरात्

अगम्योऽपि पुराष्टुतं प्रणम्य वृषदाहनम् ॥ २ ॥ इत्यादि

It ends —

तस्मात् सर्वप्रयत्नेन श्रद्धया सह सर्वदा ।

कर्त्तव्यो वर्त्मभिर्धर्मैः श्रौतं स्मृतं च मुक्तये ॥

इत्याकथ्यं मुनीश्वरा श्रुतिगतं स्मृतोपदिष्टं परमं

सत्त्वानन्तसुखप्रकाशपरमब्रह्मात्मविज्ञानदम् ।

अत्रा जातिविनिर्णय सकललोकात्मोद्दिधारं सदा

सत्यान्तेयदयार्ज्जवादिसंहितास्तुष्टा बभूवुर्भूतम् ॥ ६० ॥

Colophon —

इति श्रीसूतसंहिताया शिवमाहात्म्यखण्डे द्वादशोऽध्यायः ॥ १२ ॥

इति जातिनिर्णयः ॥

3862.

4120 पुरुषोत्तममाहात्म्यम् । *Purusottama mahatmyam**From Niladrimahodaya of the Sūtasaphitā, a section
of the Skanda purana*

Substance palm leaf 9½ x 1 inches Folia 87 Lines 4 6 on a
page Extent in Slokas 1000 Character Uḍiyā Date (1109th year of
the reign of Divya Śiṣha) B S 1273 Appearance good Complete

Last Colophon —

इति श्रीसूतसंहिताया नीलादिमहोदये श्रीपुरुषोत्तममाहात्म्ये
अष्टमाध्यायः ।

Post Colophon Statement —

श्रीदिव्यसिंहदेव महाराजस्य नवमासे १२७३ साले अष्ट
अष्टमदिवसे अष्टमलक्षमुक्तवशा चिन्तामणिमिश्रण लिखितमिदं
प्रस्तुतम् ।

Beginning —

श्रीगणेशाय नमः ।

एकदा नैमिषारण्ये पुण्ये मन्वसुप्तप्रद ।
नारातीर्थसमायुक्ते नानामुत्समनोरमे ॥
मलमुष्यादिवृक्षाणां निकरैः परिमण्डले ।

तादृशेऽपि वने तस्मिन् शोभकाद्या मुनीश्वरा ।
दुष्पीभूय समस्तान्ते मोक्षो चकर्मनोरमाम् ॥

सूतस्तदागो सम्प्राप्तस्तुत शिष्यगणेषुत ।
त दृष्ट्वा परमप्रोता शोभकाद्या मर्त्यय ॥
उत्थाय च नमस्कृत्य शोऽपि तान् दृष्ट्वाद्भुवि ।

• अथय उचुः ।

शरीरं हृदि समन्तात् तदीयं - - - - - ।
 निप्रादाद्य पञ्चावन् मृतं च हृदयं प्रमो ।
 तेषां मध्ये श्वं चो वा निप्रादाद्य मुनीन्द्र ।
 तदीयं हृदि तथा हृदि यत्तस्य यान्त्रागित ।

मृतं च वा ।

नौषादीं चैवमासीतां मध्ये श्रीपुत्रवोत्तम ।

3863

2825 The Same

From the Skanda purana

Manuscript 11x14 inches 10th 81 Lines 4 on a page
 Character Nagari in a new hand Appearance fresh Complete
 Well written with a style

First Colophon -

३८६३ श्रीपुत्रवोत्तमायां नौषादिमहोदये श्रीपुत्रवोत्तमस्य
 ३८६३ श्रीपुत्रवोत्तमायां नौषादिमहोदये श्रीपुत्रवोत्तमस्य

3864

2827 नौषादिमहोदयः । *Nishadimahodayah*

From the Suta smṛita

For the MS and the work see IO Catal 3711
 and L 2012, where it is stated to have belonged to
 Dr Rajendralala Mitra

The MS measures 15x11 inches and not 15x5 inches
 as given in L

3864A.

6027. शङ्करसंहिता । Śaṅkara-saṁhitā

From the Skanda-purāṇa.

Substance country made paper 11x6 inches Folia, 112 (Sambhava kanda + 37 (Āsura kanda) + 18 (Vīra mahendra kanda) + 2 to 92, (Yuddha kanda) + 21 (Deva kanda) + 63 (Dakṣa kanda) + 173 (Updeśa kanda) Lines, 10 to 12 on a page Character, Nagara Appearance, fresh

I. Sambhava-kanda in 112 leaves

4A, इत्यादि महापुराणे स्यान्द् शङ्करसंहितायां शिवरूपस्य लोके सम्भवा-
काण्डे स्रुतमुनिमवादी नाम प्रथमोऽध्याय 7B, • द्वितीयोऽध्याय, etc, etc

The colophons are not informing The subject matters of Sambhava-kanda is the *sambhava* or origin of skanda —

3A, मुनय ऊचु ।

वय वैमिषमासाय कृताया नचनार्दिपे ।
तदिदानीं वदस्माकं शब्दस्य चरितं महत् ।
उत्पत्तिर्ज्ञेयसकस्य शाम्भवाच्च ज्वालद्भुतात् ।
कथं कथय सव्यं तस्माच्छ्रवणान्तरात् ।
किं वीर्यं किं कृतं तेन पार्वतेनेन सपुत्रे ।
के वा दनुस्ताप्तेन निहता वीर्यशालिना ।
रथ नाग तुरङ्गेभ्य कथं वल्लंभ्य बहिनम् ।
लोकवाकुं करो तस्य शक्तिवधादिहेतु[तिभ्य]भि ।
+ + करोति हस्तोऽह्न आर्य्ये के वणिते उभे ।
अवयादस्य वीर्याणां किं श्रेयं सम्भवेद्भूति ।
वद तस्य महाभाग विद्वन् नो यथापपत् ।

सूत उवाच ।

मुनयो हि महाभागा शृणुष्व संहितान् ।

श्रेयसासि सर्वांश्च निदानमिदमुत्तमं, etc, etc.

The hymn in praise of Brahma is not the same here as in *Kumara sambhava* of Kalidasa, except the verse नमस्त्रिमूर्तये, etc., which is common to both

It begins in leaf 13A —

देवा ऊचुः ।

त माता त्व पिता देव त्व गुरुस्त्व पितामह ।

त्व भ्राता त्व सखा च श्रीरस्माकमधिदैवतम् ।

* It proceeds not exactly on the same line, as the *Kumara sambhava* of Kalidasa. Here Brahma takes the Gods to Vignu at Vaikuntha. Thero they all began to meditate on Siva as the only God who possesses the power to destroy the *Asuras*. Siva made his appearance before them. He says (19B) —

हरे विद्ये न्यून भय देवा सर्वेऽपि साम्प्रतम् ।

उत्पाद्य गुरुमपाह महर्षिभ्योऽसुरान् क्षणतः ।

Then he disappears

But how possibly could Siva beget a son. I or,

10B यदा प्रमृति सर्वलोको हित्वा नाद्यायणो तनुम् ।

अभजत् पर्वतयेष्ट जन्मने जननी शिवा ।

तत आरभ्य स शिव सर्वेशो जगतां पति ।

नियम्य करणग्रामान् सन्तभ्यात्मानमात्मना ।

योगिभ्यः सनकादिभ्यः स स्वल्पं सुदुर्लभम् ।

उपदेष्टुमना मूल कैलाने वटभूखदम् ।

सच्चिन्त्य दक्षिणामूर्तिं सर्वेशो मुदगात्मनाम् ।

चिन्मुदाकृलिरध्यास्ते हिन्दु स्तेषां च सशयम् ।

तन्मयत्वाच्च जगत्स्रष्टव्याप्यचरस्य च

विग्रह सर्वभाग्यो विषया विषयप्रतिभा ।

यय तेषु च लोकेषु च य आत्मान आमत ।

श्रीपुभावा न तथा हि सन्मयत्वाच्चराचर ।

इति श्रीमहादेवस्य शिवसम्भवादि सम्भवादि मन्त्रो-
ध्याय ।

20A, विष्णु ।

युष्माकं हि मनीषासम् निर्विकाराणि साम्यतम् ।
आशापात्रा अपि आसु निराशा भगवान्यदो ।
धौलामो इतिवादिनां मनो ह्यस्मिमेतम् ।
अयं पितामहस्यापि विश्वेय मिमिक्षुष्य ।
मम मातु मनो मा मे नदतीति विश्वनिजम् ।
नर्पसकत्व लोकेषु मनसा यन्नातं गताम् ।
अप्यथार्थमभूदस्य न श्रव्यं मनोगुणम् ।
सौम्यभावे इदिते भगवन्निधिराचरे ।
कथं मनुभवेत् सृष्टिः सृष्टाकाश्यामयायका ।
ककुभामपिपात्री न कोऽधिकारो विश्व्यताम् ।
वैश्वानरेष्टियां एते ज्ञाते काश्यां च यज्वभि ।
तथा द्यौने भगवन्निधु का इतिभिदशाकनाम् ।
तेजसिता का भक्तानामत्राद्य जेदियोनिता ।
तस्मात् सर्वजगत् सृष्टिमैषुनेन न चान्यथा ।
तदत्र सर्वं सम्मूय इयमाश्रय मनुष्यम् ।
मनोवधित्वा विविधैरप्यैवचितैस्तदां
विधातु शिवयोरैक्य निधेयो यत्तु उक्तम् & etc , etc.

Here also Madana is burnt to ashes and then follows a long lamentation of Rati. Here also as in Kumārasambhava, Siva comes to Gauri in disguise and puts Her devotion to test and here also Arundhati takes the leading part in the marriage of Siva and so on.

Indra meets Kārtikeya in the 30th chapter and implores him to take the command of his army and destroy the Asuras. In the 44th chapter, Taraka and Krauñcha are killed.

102A, इति श्रीस्कन्दपुराणे शक्रगमहितायां शिवगृह्यखण्डे सम्भवकाण्डे तारकक्रीडसंचारो नाम चतुस्त्वारिंशोऽध्यायः ।

Then follow the lamentations of the wife of Tāraka, the restoration of Indra to his former glory, rejoicings of the Gods, praises of Skanda and the question of Skanda to Br̥haspati about the origin of the Asuras, the reply to which we have reported in the next kanda

Last Colophon —

इति श्रीस्कन्दपुराणे शक्रगमहितायां शिवगृह्यखण्डे सम्भवकाण्डे पञ्चाशोऽध्यायः ।

II Āsura Kanda in 37 leaves

Beginning —

श्रीमहागणपतये नमः ।

ॐ श्रीशिवप्रिय देव देवानामधिदैवतम् ।

भजेऽहं विघ्नराजं तं विघ्नहन्तागमय्यमम् ॥

..

The origin of Tāraka and other Āsuras form the subject of this kanda

पृथय ऊचुः ।

भगवन् स्मृतं सर्वज्ञं पराणार्थविशारदम् ।

शूरस्य सिद्धवक्त्रस्य तावकस्य मन्दोजसम् ।

अश्लेषामपि दैवानामुत्पत्तिञ्च तथा क्रियाम् ।

विस्तरेण वदाद्य त्वं शुश्रूषा महतो च न ॥

स्मृत उवाच ।

शृणुष्व पृथय सर्वे कुमारस्यामितोजसे ।

उक्तं गोप्यतिना पूर्वं तदो वक्ष्याम्यनुकमात् ॥

अग्निं देयगृहं कश्चित् काश्यपाख्यस्तपोधनम् ।

वृक्षस्यनुर्जितक्रोधं मत्तवाक् घमैतत्परम् ॥

स तु दैव्यान बहूनाः षष्टिकोटिमितान् मह ।

दित्या हि जनयामास सप्तविंशतिमान् ॥

There are fifteen chapters

The colophons are not informing

It ends —

इति गदितमशेष धम्मखायासुराणां

निखिलदुग्धितहन्ते देवपूज्ये (?) च सम्यक् ।

तदिदमहमिदानीमावुपूज्यां चरिष

अपगतकुलभाणा वोऽवद भूसुरेन्द्रा ॥

Last Colophon —

इति श्रीस्कन्दपुराणे शंकरसहिताया शिवरहस्यखण्डे आसुर
काण्डे पञ्चदशोऽध्याय । आसुरकाण्ड समाप्तम्

Post Colophon Statement —

संवत् १७४६ समये भाद्रपदशुक्लदिनीयाया लिखितम्

III Virā mahendra's kandra in 18 leaves

Beginning —

श्रीमहागणपतये नमः ।

अथ वाच निशम्याथ स्कन्दस्तां गृहणीदिताम्

वोष्ट्यैः कथयादृष्ट्या तिर्य्येव्यश्च तदा दिवा ।

ततः प्रोवाच वचनं ब्रह्मविष्णुपुराणमानम् ।

देवानवेष्ट्य सेनानीर्हितायै श्रवणप्रियम् ॥

पृथुधूममग्ना सर्वे ब्रह्मविष्णुपुराणकृता ।

यूः सवान्धव दत्त्वा स्थापयिष्यामि वो ध्रुवम् ॥

प्रेष्यस्तदर्थं को वा स्यात् दूतस्तस्य बलावले ।

उन्नतिं निम्नतां ज्ञानु मर्मज्ञो वा विचक्षणः ।

तदाकल्पं वच सर्वे वीरवाज्ज बलोत्थमम् ।

निश्चित्यानुमतिं लब्ध्वा स्कन्दस्यैव सुगोत्तमा ॥

उचुः सर्वेपि ते देवाः वीरवाङ्मं महाबलम् ।
 व्यसराद्य दितार्थाय वीरवाहो त्वयाधुना ।
 शूरस्य धर्मं मत्वा विचार्यास्यानुपूर्वशः ।
 दत्तान्तं तत्त्वतः शीघ्रमागन्तव्यं पुनश्च भो ।
 तारकास्मितो वाचं वीरवाङ्मं मनोद्वगम् ।
 प्रोवाच वीरवाहो त्वं शूरस्याभ्यासमेव च ।
 गयन्तप्रमुत्तान् देवान् मुक्ता व्यक्ता त्वद्वृत्तिम् ।
 बद्धमानेन तान् सर्वान् पालयित्वा निजे पुरे ।
 वसान्यथाहमागत्य सानुजं मात्मजं हुतम् ।
 त्वा दनिष्यामि शूराद्य भृन्दस्याक्षेवृणोति च ॥
 निवेदयित्वा शीघ्रेण ज्ञात्वामण्डाम्य द्वै मतम् ।
 इति स्कन्दवच श्रुत्वा प्रकृत्य विनयेन तम् ।
 देवाना वचनं चापि चित्ते कुर्वन्तयेति च ।
 प्रतस्थे वीरवाङ्मस्त पुरी शूरेण पालिताम् ॥

Śūra is no other than the younger brother of Tārakā-
 śūra. It was no easy task for Virabāhu to reach and
 enter the city of Śūra, and meet and communicate the
 message of Skanda to him. The first five leaves are
 taken up with his adventures. He had a last recourse to
 Indrajala, and thereby turning himself into a minute
 form, entered the city.

6B, स्वरूपेण तेनैव लोचनागामगोचर ।
 + + + + +
 बहूनामपि दैत्याना वद्धत्वा तदा दिशा ।
 ददर्श शूरमसुरैरासेवितनिजान्तिकम् ।

7A, The Asura says :—

को भवान् वद तत्त्वाय (1) कुत्रथा कस्य कोसि वा ।
 महेन्द्रजलविद्येयं त्वया सन्ध्यानुष्ठिता ॥

पुरतो मे म्यिति लब्धुं कथ्यन्ते च सुरोत्तमाः ।
ब्रह्मादयो मुक्तभीत्य मद्यायामगमुत्तमम् ।

Viravāhu says to the Asura —

इति शूरवच श्रुत्वा वीरवाहुर्दिशोत्तमा
स्नयमानमुखाम्भोगं प्रोवाच वचनं तदा ।
शृणु शूर प्रवक्ष्यामि + + + + + ।
ब्रह्मविष्णवादयो देवास्तथा सम्प्रीडिता सदा ।

Then he tells Śura the story of the birth and achievements of Kumāra, whose message he has come to deliver

7B, . मध्य मार्गे मद्यापायं दैव्यं क्रौञ्चाभिधं तथा ।

तारकञ्च मद्याघोरं भ्रातरं तव ययमुत ।

हत्वा + प्रेति नगरे रम्ये वसति मप्रति ।

दयया त्वयि देवेश्चैः शक्तिं मामचोदयत् ।

बुद्धिश्चैव च तेनेय मुक्ता देवान् यथा पुनः ।

अयन्तप्रमुखानां वमास्मिन् पट्टते स्वके ।

न चेदिदानीमागत्य सदृशिव्याम्यसशयम् ।

इति श्रीस्कन्दपुराणे शङ्करमहितायो शिवरहस्यखण्डे वीर-
माहेन्द्रकाण्डे द्वातीयोऽध्यायः ।

The message only enraged the Asura, who ordered his men at once to kill the messenger. The messenger, after killing those who attacked him, went away. Then Skanda goes to invade the city of Śura. The war begins, which is described in the next Kanda.

It ends —

निशम्यैव वचं प्रोक्तं सापुत्रेण तदासुरः ।

सन्तुष्टो विममज्जनं रक्षायास्तुरायायकः ।

Colophon —

इति श्रीस्कन्दपुराणे शङ्करसहिताया शिवरहस्यखण्डे वो
माहेन्द्रकाण्डे सप्तमोऽध्याय ।

Post Colophon —

श्रीश्रीवीरमाहेन्द्रकाण्ड सम्पूर्णम् ।

भवत् १७४६ समये भाद सुदि ।

IV युद्धकाण्ड in 92 leaves, the first of which is missing

The war results in the extirpation of the Asuras

It ends —

भौमादीनसुरान् याज्ञानवान् हतवान् क्षत्रमात ।

श्रुत्वा पितामहाच्छकादधीचिक्षपत् वर ।

आख्यानमेतदमल अजयद्धरिमथुतम् ।

Colophon —

इति श्रीस्कन्दपुराणे शङ्करसहिताया शिवरहस्यखण्डे युद्धकाण्डे
शूरपद्मसंहारो नाम पञ्चविंशोऽध्याय ।

V देवकाण्ड

अथ देवकाण्डम् ।

श्रीकृत उवाच ।

अथ वीक्ष्य गुह्यो देवान जयन्तप्रमुखानिह ।

वधितान(?) आनयेत्याह वीरवाङ्ग तदासुरै ।

न तथेति विनिर्गम्य गुह्याञ्चा शिरसा वन्दुम् ।

जयन्तादीनवाप्याय वन्दितस्तैर्भुजावल ।

Then follow the rejoicings of the Gods and expressions
of their gratitude to Skanda, who is given in marriage the
hands of the daughter of Indra

3B, तुष्टिमापुस्तदात्यन्त प्रसन्नेनान्तरात्मना ।

विनिर्गत्य सुगधीश समागत्य सुरै सह ।

प्रथमं यन्मृतं प्राह विनयेन नतानन ।
 गुरुपद्ममुखान् दैत्यान् स्नामिन् क्षयायुग्मनिमान् ।
 रक्षयितुं क्षयासिन्यो दक्षामग्नयं यदं शकम् ।
 प्रयच्छामस्ततः किं वा लीलामङ्गलविमलम् ।
 तथापि देवदेवेश भक्तानामिष्टपूरकम् ।
 रक्षायै देवतानां त्वं मत्पत्न्या पाणिसद्वचम् ।
 कुत सर्वान्मरेशान् रक्ष रक्ष दयानिधे ।

The marriage is celebrated with great eclat, Hara and Parvati being both present on the occasion

Then after the re installations of the Gods on their former places, Kartikeya goes with his bride to Skandagiri. Then he takes his second wife, Lavali, the daughter of a Brāhmana

9B, अथय ।

वसनं स्नन्दितिरौ रम्ये स्नन्दं किं कृतवांस्तदा ।
 वल्लभहर्षिणि तत्कालं पुराणेषु विचक्षणम् ।

सूत उवाच ।

शृणुध्वमथय सर्वं धूपं यद्वातमन्विता ।
 सौन्दर्यवल्लीलवलीनायिका यन्मृतपुत्रतः ।
 पाणिं जयाह भगवान् लीलया माध्मलीलमा

10A, अथय ऊचुः ।

कुत्र जयाह तत्पाणिं कस्य वा सा सुतः मृता ।
 लज्जामभवत् तस्या (1) केन वा हेतुना तथा ।
 वदेतदखिलं सूत वदता वरं शोऽधुना ।

सूत उवाच ।

काशीपुरं जगत्प्रसन्नं वर्धते यन्महत्तम्यनमः ।
 तत्समीपपुरं रम्यमङ्गाम्पाटीति विद्युतमः ।
 लज्जालीलस्य कश्चिद्विरिस्तत्र विराजते ।
 तत्र यायोऽवस्यश्रीमान् निरमथो महाधनः ।

व्याधानामधिपो नित्यमिह्न सस्य सुत परम् ।
 गिरौ तस्मिन् महारथे शिवाय ऋधिसत्तम ॥
 तपश्चचार पुण्यात्मा तपस्वी सत्यसन्ध + ।
 स कदाचिन्मृगी रम्या ससमौषे स्थिता ऋधि ॥
 विलोक्य कामवशगो मुमोह नितरा तदा ।
 तदालोकनमात्रेण गर्भं धत्ते स्म सा मृगी ॥
 लवलीकुण्डमथे सा सुधुवे स्त्रियमुत्तमाम् ।
 विलोक्या विजातीया (?) दृष्ट्वा भयविह्वला ॥
 रुरोद तत्र सा बाला सुखरेण तदा दिशा ।
 ता दृष्ट्वा व्याधवर्योऽय रदन्तीमागत कृषित ॥
 + + + + +
 प्रीत्या परमया युक्तो गृहीत्वा ता मनोहराम् ।
 गत्वा स स्रकुदुम्बिन्या हस्तयोर्दत्तवान मुदा ॥
 पुत्रोत्सवक्रिया कृत्वा तदानौ व्याधनायक ।
 सस्त्रियानुदिन कन्दामपोधयदहो दिशा ॥
 बहधे सा ब्रमेयैव कन्या दादश्वत्सरम् ।
 रेणुक्रौडाविलासेन बालवेष्टासमन्विता ॥
 ततस्तु ता व्याधनाय सम्पन्नप्रौढशेमुषौम ।
 केदारे कुत्रचिदग्रे स्थापयामास रक्षितुम् ॥

10B,

From Narada, Skanda hears the account of Lwahi
 But he could not secure her without killing the hunters in
 battle He, however, brought them all back to life and
 then married Lwahi The story ends in the 5th adhyaya

Then follows the story of King Mucukunda, who, by
 propitiating Skanda and Siva by means of various vratas,
 had a happy and prosperous reign, and at last attained
 the Kailasa heaven There are also sub stories in connec-
 tion with the vratas

It ends —

मुचुकुन्दो मद्योपालो निर्माय त्रिपुरद्विष ।
 प्राकारमण्डपा घण्टा गोपुरादौरनेकश ।
 चालयित्वा महापूजा महादेवस्य भक्तिमान् ।
 निष्कण्टकमसौ गान्धर्वा भूत्वा महाधन ।
 व्यासजायामिवर्णाय षट्पन्थ विधाय स ।
 कैलास पर्वतश्रेष्ठमाशान्ते ब्राह्मणोत्तमा ॥
 वीग्वारुमुखा वीगा अपि म्याप्यात्मज्ञान सकान ।
 अग्निवर्गस्य निकटे तप क्षत्वा सुदुस्वरम् ॥
 मुक्ता शुभाशुभान देहान गृहीतात्मप्ररीणिन ।
 प्राप्य स्कन्दगिरि रम्य प्रणम्य गृहमव्ययम् ॥
 तत्र ततम्य सुसन्तोषा सम्प्राप्तास्तदनुग्रहा ।

Colophon —

इति स्कन्दपुराणे शङ्करमहिताया शिवरहस्यखण्डे देवकाण्डे
 मन्त्रमोऽध्याय ॥ देवकाण्ड समाप्तम् ॥

VI दक्षकाण्ड ।

Beginning —

श्रीगणाधिपतये नमः ।
 अथ दक्षकाण्डम् ।
 ऋषय ऊचुः ।

दक्षाध्वरत्नया प्रोक्त पुरा सूत सपोधन ।
 जयन्तायेन्द्रपुत्राय समासेन ब्रह्मस्यति ।
 प्रोक्तवानिति त भूयो विल्लरादत्तमर्हसि ।
 तदेतेषा वच कर्णे श्रुत्वा प्राह ऋषीश्वर ।
 प्रहसन्तु ब्राह्मणा सर्वे भवन्तो ब्रह्मवितामा ।
 सत्यलोके पुरा ब्रह्मण सर्वे देवैस्तपोधने ।
 ऋषिभिर्दशभिः पुत्रैः प्रजामविभिरास्थित ।
 दक्षोऽयं प्रथमस्तस्य पुत्राणां ब्राह्मणोत्तमा ।

The story of Dakṣa is well known

It ends —

यत्नक्षणा यत्प्रमाणमिदमग्रह मयोदितम् ।
तत्तत्क्षणाप्रमाणैश्च बह्वन्यग्रहानि भूसुरा ॥

Colophon —

इति श्रीस्तन्दपुराणे शत्रुरसहिताया शिवरहस्यखण्डे दक्षकाण्डे
चत्वारिंशोऽध्याय दक्षकाण्ड समाप्त ।

Post Colophon —

संवत् १७४७ समये आरवण सुदि अष्टमौ शनिवासरे दक्षकाण्ड
लिखित नृसिंहन ।

VII Upadesa khanda—in 173 leaves

Beginning —

श्रीगणाधिपतये नमः ।
विघ्नेश्वर विश्ववन्द्य विमलज्ञानबोधकम् ।
उपदेशकाण्डपूर्वार्धे उमापुत्र नमाम्यहम् ॥
ऋषय ऊचुः ।
अस्ति मेरोरुदगभागे महाकैलासपर्वतः ।
ससीपतोऽग्न्यभिस्तेषु भवतेति समीरितम् ॥
किं रूपोय ऋषिभ्योऽहं किंप्रमाणं किमुच्यते ।
एतत् सर्वं विश्लेषेण बह्वमर्हति तापस ॥
सूत उवाच ।
इति तेषां वचः श्रुत्वा प्राह पौराणिकोत्तमः ।
शृणुष्व ब्राह्मणाः सर्वे शुच्यादिशुद्धतर परमम् ॥
अस्ति मेरोरुदगभागे महाकैलासपर्वतः ।

Thus begins the description of Kūlasa which takes up the whole of the first and the second chapters

4A, Chapter III begins —

ऋषय ऊचुः ।
गूरुपद्मो महाघोर पुरा जातो हि सानुजः ।
सिद्धान्तं तारकोऽस्य कनिष्ठौ बलशालिनौ ॥

न विद्मः कः गतावेताविति सूत मन्त्रमन्ते ।
 वसिष्ठकुण्डयोर्देवौ गुरुं गच्छन्तः मित्रं ।
 इत्युक्तं भवता सूत हेतुना जेन तदद ।

सूत उवाच ।

इदमुक्तं त्रययः सर्वे युयमवावधानतः ।
 कल्पे कल्पे पुरा नामो मयुः पारभूषणम् ।
 अधिष्ठाय विनिर्गत्य लीलया मयुः पुरा ।
 प्राप्य कैलासमगलं सर्वतानामधीश्वरम् ।
 अवतत्तु मयुः पुरा तत् वाचनानामधीश्वरात् ।
 निरेदधो मयुः तं कुण्डं यतुः पुरा ।
 मयापि पित्रोर्निर्कटमापायं ब्रह्मलोकात्मा ।
 अवलोकयतामस्य तदा शृणुमभात्रपि ।, ५८०

The chapters III to XIII are concerned with the accounts of the Asuras

12B, Chapter IV —

कथय उचु ।

यदुक्तं भवता सूत पुराणार्थविशारद ।
 उमदेशमगम्याय कृतवानभिभूरिति ।
 किमस्योपदिदेशायमुमापुत्रं लपाम्बलात् ।
 ब्रह्मेतत्तमसा ज्ञेयं इत्युक्तं तमसा नो मुने ।

सूत उवाच ।

इदमुक्तं त्रययः सर्वे युयुपुषोः पुरा ।
 मादित्यं भस्मन् पुण्यं ब्रह्मलोकावगाश्रितम् ।

Here begin the Upadesas, or teachings, which turn on various topics, including *trata*s with stories connected with them, and devotion to Siva with the stories of the devotees

It ends —

सूतात्मजस्य वचसोति मुनीन्द्रवर्या (?)
 मन्तोषवर्द्धिलहरीत निमग्नचित्ता (?) ।
 सभाय्य सूतमपि विष्टव्य + + + + +
 प्राप्नुतदाश्रयपद त्रिदिवानघिञ्चो (?) ।

Colophon —

इति श्रीस्कन्दपुराणे शंकरमहिताया शिवसहस्रखण्डे उपदेश-
 काण्डे पञ्चाशौतितमोऽध्याय ।

Post Colophon Statement —

संवत् १७ मे ४३ समये कार्तिके सुदि त्रितीया शुक्लवामदे
 अमन्ततिमि नृसिंहभट्टे शंकरमहितापुस्तकं लिखितम् ॥
 श्रीभवानीशङ्कराभ्या नमः ॥ विश्वेश्वराय नमः ॥

See Burnell 194, which notices six samhitas of the Skanda-purana, of which Samkara samhita is the second and which, besides the seven parts of Sankara samhita, described above, mentions Siva rahasya as the 8th part of the samhita. But in our MS every one of the Kandas is stated to be only part of Siva rahasya.

Burnell also says—"This Purana apparently does not exist in a definite state, but is composed of a number of detached parts which are very numerous in this Library.

Like most of what passes for the Brahmanda and Padma, this Purana has also been much suspected by the Pundits'. But while agreeing with Burnell that most of what passes for Skanda purana are open to suspicion, I do not think that it exists in no definite state. For in my Nep Cat Vol I, p 141, a MS of the Skanda purana will be found described, undivided into Khandas or Samhitas. The MS is in Gupta character and supposed to have been copied before 659 A D.

3865.

3152. *The Same.*

For the manuscript and the work see L. 4000.

The Post Colophon Statement :—

श्रीमद्रूपशालिवाहनशके १६७० विभवनाम वत्सरं कार्तिक-
मासे छण्णपद्ये चमावास्या तिथौ मौग्यवासरे तदिने पुस्तक
समाप्तम् ॥ शुभं भवतु ॥ श्रीरस्तु ॥

संविदेवि गरीयसी भगवतो वैगुण्यविभ्रंतिनी
मायामोहमदाम्भकारघमनी तापत्रयोन्मूलिनी ।
वाग्देवी वदनाम्बुजे वसतु मे सम्मोहिनी दीपिका
ब्रह्मज्ञानविवेकसिन्धुलहरी ज्ञानस्य सम्पद्भिनी ।

3866.

3870. कैवल्यरत्नम् । *Kaivalya-ratnam**From the Saura-samhita.*

परमाद्वैतसारोद्धारः ।

Substance, country made paper 10½ x 4½ inches Folia, 20 Lines,
16, 18 on a page Character, Nāgara of the nineteenth century Appear-
ance, discoloured

Extracts from Puranas, referring to the identity of
the finite soul with the infinite

The Last Colophon .—

इति श्रीकैवल्यरत्ने खन्दपुराणे सौरमहिताप्रकाशितभोवन्मूर्ति-
पर्यन्तपरमाद्वैतसारोद्धार समाप्त ।

It begins

विज्ञानमागन्दमयं तमेकं सद्यः स्वस्ववेदनमात्मतत्त्वम् ।
समस्तवेदान्तमसन्वयातं ब्रह्म प्रपद्ये प्रविर्भौतभेदम् ।
श्रुतिस्मृतिपुराणेषु सेतिहासेषु मोक्षदः ।
सारः समुद्धृतः पूर्वं यथेष्टद्वैतप्रकाशके ।

अधुनामहाराष्ट्रे न खोदिते नय
 कैन्दरजेति न मयि कैन्दरः ।

3867 and 3868

8439 प्रणवकल्पः । *Pranava-kalpaḥ*

*Stated to be a part of the Varanasi Samhita of the
 Skanda-purana*

Substance country made paper 9½ x 4½ inches. Folia, 40 Lines, " on a page Extent in slokas 300 Character Nāgara Date Varanasi 1724 Appearance fresh, discoloured Complete

Colophon —

इति श्रीकन्दपुराणे वैद्यवसहिताया मन्त्रप्रसादे एवमस्ति
 मन्त्रमोऽध्यायः ।

Post Colophon —

मन्त्र १०३४ वर्षे आश्विनमासे कृष्णपक्षे पञ्चम्या खी
 लिखित नवानगरमध्ये आचार्यवत्सराजसुतप्रेमजी । श्रीरक्ष
 कल्याणमस्तु ।

See L 2290

3869.

By Ganga-Bartudra ou

With a commentary complete in 41 leaves, the text has five adhyayas

The last verse of the tika —

राष्ट्रदेवप्रसादे प्रोक्तं शिवकुण्डे ।

मया प्रवृत्तं कल्याण मयासातं दिक्कालितः ।

इति श्रीमत्परमहंसपरिव्रजकाचार्यनौसज्जसरस्वतीपूज्य-
 पारमशिष्येण रामदेवसरस्वतीपूज्यपादशिष्येण गङ्गाधरेण
 सरस्वतीपूज्यमिच्छुया विरचितं प्रवृत्तं प्रकाशं सम्पूर्णम् ।
 श्रीशिवया मादाद्यपरिचितम् ।

अद्यानादा प्रमादादा सुवर्जितं बान्धवाशनम् ।

प्रायिता प्रयता धीराः क्षन्तुमर्हति साधव ।

इदं पुस्तकं श्रीमत्शिवानन्दसरस्वदुपाधारी (?) स्वार्थं परार्थं च
मठामध्ये द्यापयन्ति । सद्गुरुर्महत् ।

3870.

8594 प्रणवकल्पप्रकाशः । *Pranava-kalpa prakāśaḥ*

By Gaṅgādharendra Sarasvatī with the text

Substance, country made paper 9½ x 4 inches Folia, 66 Lines, 13
on a page Extent in slokas 1,700 Character, Nāgara Date, 1872
Good Complete

Text and commentary Complete in 66 leaves The
text belongs to the Skanda-purana and is complete in 5
chapters The commentary is by Gaṅgadharendra Sara-
svatī, a disciple of Sarvajña Sarasvatī

सम्बद् १८७२ वा[र्षिक]मासे कृष्णे पक्षे मास या पुष्यतिथौ बुधवारदे
मङ्गलौदे विजोचनसन्निधौ लेखनीकृता समाप्तता ।

The last sentence of the commentary runs thus —

वासुदेवेन्द्रयतौनां प्रीत्यर्थं शिवतुष्टये ।

मया प्रणवकल्पोऽयं यथा मतिं विकीर्तितः ।

See L 2291

3871.

10161 शिवतत्त्वसुधानिधिः । *Śiva-tattva-sudhanidhiḥ*

*Being an extract from the Śaiva-tantra-saṃhitā of the
Skanda-purana*

Substance foolscap paper 12 x 5½ inches Folia, 49 Lines 14 on a
page Extent in slokas 1 700 Character Nagara Date Samvat 1778
Appearance fresh Complete

Last Colophon :—

इति श्रीमत्सुखान्दे महापुराणे सनत्कुमारसंहितायां अन्तिम-
खण्डे शिवतत्त्वसुधानिधौ सूतश्रुतिसंवादे सकलाध्याय महिमानु-
वर्णनं नाम विंशोऽध्यायः । २० ।

Post Colophon :—

। श्रीसांव । अन्तिमखण्डस्य पूर्वभागः समाप्तः ।
सुमीनाक्षीसुन्दरेशौ भक्तकल्पमहीरुहौ ।
तयोरनुग्रहो यत्र तत्र श्रोको न विद्यते ।
शाके शाकौवाहनेऽस्मिन् संख्या वै गण्यतेऽधुना ।
सहस्रोद्धे सप्तशतमष्टसप्ततिसंयुते ।
नलान्दे मामि भादे च वर्षं त्रीं दक्षिणायने ।
यद्यां चैव भगोवांरे सायाह्ने शुक्लपक्षके ।
चतुर्वर्गप्रदो ह्येष शिवतत्त्व-सुधानिधिः ।
मानवानां पापहृग्ः समाप्तिमगमत् क्षयात् ।
लिखितोऽयं मयान् यत्र क्षणकारणसूरिणा ।
पठनं निवृत्तः कृत्वा पुनर्मोति प्रयत्नतः ।

Cf. printed edition of Sanat-kumāra saṁhitā.

3872.

11220. श्रीरामस्तवराजः । *Srīrāma-stava-rajah.*

From Sanat-kumara-saṁhitā.

Substance, country made paper 8½ x 4 inches Folia, 9 Lines, 7, 8
on a page. Extent in Slokas, 120 Character, Nāgara. Appearance,
discoloured Complete

Colophon :—

इति श्रीमत्सुखान्दे महापुराणे सनत्कुमारसंहितायां
नामदशोक्तश्रीरामस्तवराजः
समाप्तः ।

Beginning :—

ॐ अथ श्रीरामस्तवराजस्तोत्रमन्त्रस्य सनत्कुमार श्रुतिः
ॐ नमः ॥

सूत उवाच ।

सर्वज्ञास्त्रार्थतत्त्वज्ञं त्वाम् सत्यवतीसूतम् ।

धर्मपुत्रं प्रहृष्टात्मा प्रत्यवाणं मुनीश्वरम् ॥

युधिष्ठिर उवाच ।

भगवन् योगिना येष्टु सर्वज्ञास्त्रविशारदः ।

किं तत्त्वं किं परं ज्ञाप्य किं ध्यानं मुक्तिसाधनम् ।

श्रोतुमिच्छामि तत् सर्वं ब्रूहि मे मुनिगणतम ।

श्रीवेदेव्यास उवाच ।

धर्मपुत्रं सदाभागं ज्ञायं वक्ष्यामि तत्त्वतः ।

यत् परं यद् गुणातीतं यज्ज्योतिरमलं शिवम् ॥

तदेव परमं तत्त्वं कैवल्यपदकाव्ययम् ।

योरामेति परं ज्ञाप्य तारकं ब्रह्म + + +

ब्रह्महत्यादिपापप्रसमितिं वेदविदो विदुः ।

विज्ञानपत्रदं दिव्यं मोक्षं कृपणसाधनम् ॥

नमस्कृत्य प्रवक्ष्यामि रामं कृष्णं जगन्मयम् ।

अयोध्यानगरे रम्ये रत्नमण्डपमध्यगे ॥

स्मरेत् कल्पतरुमूर्ते स्थापितं हासनं सुभयम् ।

तन्मध्येऽष्टदलं पद्मं नानाश्लेषं वेष्टितम् ॥

स्मरेन्मध्ये वाशरणिं सद्गुणादित्यतेजसम् ।

मितुरङ्गगतं राममिन्द्रनीलमणिप्रभम् ॥

कोमलाङ्गं विशालाक्षं विदुर्दण्डं वराहवतम् ।

3A

एव सच्चिन्मयेन्द्रिणं यज्ज्योतिरमलं विभुम् ।

प्रहृष्टमानसो भूत्वा मुनिवर्यं स नारदः ॥

सर्वलोकहितार्थं तुष्टाव रघुवन्दनम् ।

कृताञ्जलिपुटो भूत्वा चिन्तयद्भुतं हरिम् ॥

यदेकं यत् परं नित्यं यदनन्तं चिदात्मकम् ।
यदेकं व्यापकं लोके तद्रूपं चिन्तयाम्यहम् ।
विज्ञानहेतु विमलायताक्षं प्रज्ञानरूपं स्वसुखैकहेतुम् ।
श्रीरामचन्द्रं हरिमादिदेवं परात्परं रामसहं भजामि ॥

End :—

रामरत्नसहं वन्दे पित्रकूटपतिं हरिम् ।
कौशल्याशक्तिसंभूतं जानकीकण्ठभूषणम् ॥

3873.

11185 *The Same*

Substance, country made paper 10×6 inches Folia, 6 Lines, 12
on a page Character, modern Kāśmīrī Appearance fresh Complete.

Colophon :—

इति श्रीनल्ममारमंदिताया नारदोक्त श्रीरामस्तवराजस्तोत्र
समाप्तम् ।

The stotra begins in 2B :—

श्रीनारद उवाच ।

नारायणं जगन्नाथमभिधामं जगत्पतिम् ।
कविं पुराणं वागीशं रामं दशरथात्मजम् ॥
राजराजं रघुवरं कौशल्यानन्दवर्जणम् ।
भगं वरेण्यं विश्वेशं रघुनाथं जगद्गुरुम् ॥, etc , etc

3874.

3935D *The Same*

Beginning from 4A and ending in 9B

Substance, country made paper 12½×3 inches Folia, 4-9 Lines,
7 on a page Character, Bengali of the eighteenth century Appearance
discoloured Complete

Colophon :—

इति श्रीनल्ममारमंदिताया नारदोक्त श्रीरामस्तवराजस्तोत्रं
समाप्तम् ।

Along with this, there is an extra folio marked 6, containing the same matter

3875

6031 *The Same*

With the commentary by Haryacarya

Substance country made paper 10½x5 inches Folia 33 In
tripāṭha form Character Nagara Date Samvat 1938 Appearance
d scolooured Complete

The *stava* is stated to belong to Sanat kumara
sambhita

Beginning —

ॐ अग्न्य श्रीरामचन्द्रस्तवराजस्तोत्रमन्त्रस्य मन्त्रमाह ऋषि
रघुपद्वन्द्व श्रीरामोदेवता मोतामोह इन्मूमात् शक्ति श्रीराम-
प्रोत्तर्ये विनियोग ।

Text —

श्रीमूत उवाच ।

सर्वशास्त्रार्थतत्त्वस्य खास मन्त्रवतीसुतम ।
धर्मपुत्र प्रदृष्टात्का प्रत्यवाच मुनीश्वरम ॥

The stava ends —

रामरत्नमह वन्दे शिखकूटपति हरिस ।
कौशल्याशक्तिसम्मत जानकीकण्ठभूषणम् ॥

The commentary begins —

श्रीरामो जयति ।

सौमित्राद्युदशाखिको बज्रविधमोडाप्रबालोत्तर
कौस्तुभतकुसुमो भवार्तिशमनच्छाय समन्तात् मम ।
भक्तानन्दफलप्रदो विमुरपि प्रेक्षा समालोकित
मोताकल्पलताचितो विनयते श्रीरामकन्दम ॥

मनस्कमारदेवियंयामगूतान् वयं स्तुम ।
 श्रीरामस्तवराजोयं यैरस्मात् प्रकाशित ॥
 श्रीभाष्यकारमुदिताखिलस्तसार
 माधारमखिलनयाद्युतयोः प्रथम्य ।
 तदाकृतधारास्तमयैः प्रसितैर्वचोभि
 ध्यान्पद्मे रघुपतिस्तवराजमेतम ॥

अथ सोऽयं श्रीवादरायणसमधिगतप्रमार्थवाचार्थः श्रीमान्
 सूत श्रीरामस्वरूपगुणलीलाविभूतिप्रकाशक स्तवराजं वक्ष्यन्
 आदौ तस्यर्थादिकं दर्शयति । ॐ अथ्येति ।

The commentary ends —

श्रीमक्षामानुजसिद्धान्तवेदो
 चर्याचार्यो भावगर्भं धदेतत ।
 भाष्यं रामस्तवराजे श्रुतानेत
 रामप्रेक्षा सादरं तत् पठन्तु ।
 श्रीरामस्तवराजः किमयं भाष्येण भूषितो भक्ता ।
 कल्पद्रुम इव मधुपालिचित्रं कुसुमादिना गोमादयति ॥

The colophon to the text —

इति श्रीसत्सङ्गमरसिद्धिताया श्रीनारदप्रोक्तश्रीरामस्तवराज
 पूरतिमगमत ।

The Colophon of the commentary —

इति श्रीरामस्तवराजभाष्यं सम्पूर्णम् । शुभमस्तु श्रीरामो
 जयतु ।

संवत् १६४८ मिति चैत्र सुदी ३ दशरुद्धर गायुरामपारिक
 मरिचिवाङ्मय ।

3876.

5764 दारकामाहात्यम् । *Dāraka mähātmyam**From the Prahlāda-saṃhita of the Skanda-purāṇa*

Substance country made paper 8x4 inches Folia 55 Lines 13
 c : a page Character Nāgara of the eighteenth century Appearance
 soiled and worn out Incomplete both ends The first leaf is missing
 Two leaves joined together make one Some of the leaves have been
 rejoined The first side of the second leaf is also missing The leaves
 between the 17th and the 30th consist of broken fragments

11B, इति श्रीपद्मपुराणे दारकामाहात्यम् , 14B, इति दारकामाहात्ये
 दुर्व्यासानयन नाम , 16B, इति श्रीस्कन्दपुराणे प्रह्लादसंहितायां चक्रतीर्थोत्पत्ति
 नाम चतुर्थोऽध्यायः , 30B, इति श्रीदारकामाहात्ये देवपात्रा परिवारपूजाकथन
 नाम द्वादशोऽध्यायः , 31B, इति श्रीदारकामाहात्ये तप्तदशोऽध्यायः , 34B,
 इति श्रीदारकामाहात्ये प्रह्लादोक्तसंहितायां कुशवधो नामाध्यायः , 35A, इति
 श्रीदारकामाहात्ये प्रह्लादसंहितायां विंशतिमोऽध्यायः , 36B, इति प्रह्लाद
 माहातायां दारकामाहात्ये श्रीलण्णदक्षिणीमाहात्यं नाम एकविंशतिमोऽध्यायः
 (?) 38A, इति श्रीस्कन्दपुराणे दारकामाहात्ये तीर्थयात्राया एकविंशतिमा
 अध्यायः , (?) 40A, इति श्रीस्कन्दपुराणे दारकामाहात्ये दारकादर्शनो नाम
 द्वाविंशोऽध्यायः , 42A, • दारकादर्शनो नाम त्रयाविंशोऽध्यायः , 45B, •
 दारकाभिन्दनो नाम चतुर्विंशतितमोऽध्यायः , 48B, • वच्छलेपपापप्रहरो नाम
 पञ्च[विंशति]तमोऽध्यायः ।

In 54B Last Colophon —

इति श्रीस्कन्दपुराणे प्रह्लादोक्तसंहितायां दारकामाहात्य
 सम्पूर्णम्

The 55th seems to be a stray leave

For a description of a complete work in 34 chapter
 see I O Catal No 3660 and Oxford No 124, p 72

3877.

1671. *The Same.*

Substance, country-made yellow paper 10½×4½ inches Folia, 89
Lines, 9 on a page Extent in ślokas, 1,600 Character, Nāgara. Date,
effaced Appearance, tolerable.

The present MS contains 22 chapters which are
named and numbered, ending in leaf 60A; after which
there are four more chapters three of which are described
simply as 'सौषर्णे दारकामाद्यात्म्यम्'।

The Last Colophon in leaf 88A:—

‘इति श्रीप्रकादप्रोक्तसंहितायां दारकामाद्यात्म्ये परमसद-
भावस्य स[स्त्र]रूपवर्णने पिदारधर्म्ये पद्मपद्मतीर्थमाद्यात्म्यम्
समाप्तम्।

3878.

1730 ब्रह्मोत्तरखण्डम् । *Brahmottara-khaṇḍam.*

(स्कन्दपुराणीयम्) ।

From the Skanda-purāṇa.

Substance, country made paper. 11½×5½ inches Folia, 101 Lines,
9 to 12 on a page Extent in ślokas, 2,400 Character, Nāgara Date,
Samvat 1611 Appearance, old

The Last Colophon runs:—

सं १६११ । इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे पुराणश्रवण-
महिमाकथननाम द्वाविंशोऽध्यायः । शुभम्।

For a full description of the work see L 2567.

It has another name Laghu-śiva-purāṇa See Oxf
75A. No 129

3879.

3314. *The Same.*

Substance, country made paper 12×4 inches Folia, 67 Lines, 9
on a page Extent in ślokas, 2,400 Character, Bengali Date, Saka
1720 and Sana 1206 Appearance, discoloured Complete

Colophon —

इति श्रीरामचन्द्रपुराणप्रसन्नोत्तरखण्डे द्वाविंशोऽध्याय

Post Colophon.—

श्रावणे १७२० । मग १२[०]१ ।

See L 2567 and Orf 75A

3880.

4623 *The Same*

Substance country made paper 13x11 inches Folia 112 Lines 8 on a page Extent in slokas 2340 Character Bengali of the eighteenth century Appearance old and discoloured Complete

For the work see L 2567

Post Colophon —

राममार्गिकप्रसन्नोत्तर खण्डरसिद्धम् । श्रीगुरुवे नमः ।

3881

5592B *The Same*

Substance palm leaf 14x14 inches Folia 63 Lines 6 " on a page Extent in slokas 2500 Character Urdu Appearance good Complete

Last Colophon —

इति श्रीरामचन्द्रपुराणे प्रसन्नोत्तरखण्डे पुराणश्रवणकथामुवचन नाम
द्वाविंशतितमोऽध्यायः समाप्तोऽयं सत्यः ।

Post Colophon Statement —

रामचन्द्रदेवस्य द्वाविंशदशे रामचन्द्ररथेन लिखितं पुस्तकं
सिद्धम् ।

एतस्मात् किमिदं न्यायमपरं यद् नर्भवासस्थितं

रेनस्योत्तति चक्षुमक्षुपदप्रोद्धतनानाश्रुतम् ।

पथ्यायेन शिशुत्वयौवरावेष्टैरेकैकैरेतं

पश्यन्ति प्रयोति निप्रति तथा गच्छन्त्या गच्छति ।

प्रातः काले शिवं कृत्वा निशि पापं क्षयोद्धति ।
 आश्वमेधेन मध्याह्ने सायकाले सततजन्मजम् ।
 सर्वकालादरिष्ठस्य सायकालो मुनीश्वर ।
 सायकाले शिवं कृत्वा ++ शिवो हि जायते ।
 हृष्यत्यहं हृष्यत्यहं शत्रुरस्यावलोकनम् ।
 कोटिजन्मास्मिन्तं पापं तत्पुण्यादेव नश्यति ।
 राजसूयाश्रमेपाभ्यो या गतिः समुदाहृता ।
 सा गतिर्वृष्टमाषेण एकाम्बकवने शिवम् ।
 अद्रया हेलया वापि एकाम्बकवने भमम् ।
 दर्शनं कोटियज्ञानो फलदं नाम सश्रयम् ।
 यद्येकघृतं इत्यादि श्रुत्या यत्किञ्चमुच्यते ।
 विनोक्तं तद्विमुक्ता स्याद्यदि देवः प्रमाणभाक् ।, etc, etc

See L 2567 and Oxf Nos 127 and 128

The work has been repeatedly printed in India
Bombay Saka 1788

3882

S104 *The Same*

Substance country made paper 1- \times 5 inches. Folia 50. Lines 13
on a page Character Bengali Date BS 1203 Appearance dis-
coloured Complete

Last Colophon —

इति श्रीरामचन्द्रपुराणे मध्वोत्तरखण्डे पुराणश्रवणमहिम्ना नाम
 द्वाविंशोऽध्यायः ।

Post Colophon —

सम्पूर्णं ग्रन्थोपः । श्रीरामनिधिश्चमैव स्वाक्षरं पुराणमिति
 सन १२८३ तः १६ मासः ।

For a complete analysis of the work see Oxf No 126

3883.

11010 *The Same*

II

Substance, foolscap paper 12½ x 6 inches Folia 20 Lines 10 on a
page Character, modern Nāgara Appearance, fresh

It ends abruptly after the 4th adhyaya

Beginning —

ॐ श्रीगणेशाय नम ।

व्योतिर्मानसखरूपाय निम्नैलजानरूपिणे ।

नमः शिवाय निश्वाय समस्तगुणवृत्तये ॥

ऋषय ऊचुः ।

व्याख्यान भवता सूत दिष्णोर्माहात्म्यमुत्तमम् ।

समस्ताचक्षर पुण्य समासेन श्रुतं च न ॥

इदानीं श्रोतुमिच्छामो माहात्म्यं त्रिपुरदिग्धम् ।

तद्भक्तानां च माहात्म्यं व्यशेषाचक्षर परम् ॥

तन्मन्त्राणां तद्भक्तानां तत् पूजायाश्च सत्तमम् ।

तत्कथायाश्च तद्भक्ते प्रभावमनुवर्णय ॥

4A, इति श्रीस्कन्दपुराणोत्तरखण्डे पञ्चाक्षरीमहिमा नाम प्रथमाध्यायः ।

9A, इति श्रीस्कन्दपुराणे त्र्यक्षोत्तरखण्डे मोक्षार्णमहिमानुवर्णन नाम द्वितीयो
ऽध्यायः, 16A, • शिवचतुर्दशीमाहात्म्यकथन नाम तृतीयोऽध्यायः, 19A,

इति श्रीचतुर्दशीमाहात्म्य नाम चतुर्थोऽध्यायः ।

सूत उवाच ।

शिवो गुरु शिवो देव शिवो बन्धु प्रदीरिणाम् ।

शिव व्यात्मा शिवो जीव शिवादन्यो न विद्यते ॥, etc

From the *Brahmottara-khanda* of the *Skanda-purāna*.
Printed in *Bṛhat-stotra-ratnākara*; p. 33.

Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे शिववर्मकथननाम शिव-
कवच समाप्तम् ।

3888.

2499. *The Same.*

Substance, country made paper $6\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 25 Lines, 4
on a page Extent in slokas, 100 Character, Nāgara of the eighteenth
century Appearance, discoloured Complete.

Colophon —

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे अष्टमयोगीश्वरमन्त्रादे
शिववर्मकथनं नाम द्वादशोऽध्यायः ।

3889.

2688. • प्रदोषनिर्णयः । *Pradosa-nirṇayah.*

From the *Brahmottara-khanda* of the *Skanda-purāna*.

For the MS and the work see L. 4230.

R. Mitra took it to be a part of the *Brahmottara-khanda* of the *Skanda-purāna*. So I have placed it here
It is really a Smṛti work based on the *Skanda-purāna*.

3890.

2399 प्रदोषव्रतप्रयोगः । *Pradosa-vrata-prayogaḥ.*

For the manuscript and the work see L. 4224.

The principal worship is that of Umā with Śiva.

1A, इति स्कान्दे प्रदोषोद्यापनं समाप्तम्, 2B, अथ पूजाविधिः; 3A,
अथ कथा ।

The kathā is from the Skanda-purana and begins thus :—

ऋषय ऊचु ।

प्रदोषे भगवान् शम्भु पूजितस्तु महात्मभि ।

सप्रयच्छति का सिद्धि एतस्मै शृष्टि सुवत ।

सुत उवाच ।

प्रदोषपूजामाहात्य किमु वर्धयितु क्षम ।

दु खप्रोक्तभयार्तानां क्षेमनिर्वाणकारणे ।

3891.

3291 The Same

From the Brahmottara-khanda of the Skandā-purana

Substance, country made paper 8½ x 3½ inches Folia, 11 Lines, 7 to 10 on a page Extent in slokas 170 Character, Nagara of the seventeenth century Appearance, very old Complete

It is an interlocution between Śiva and Parvatī

For the beginning and the end see L. 4224

First of all it gives the closing ceremony of the vrata, then the rules of worship and then the kathā The vrata is a worship of Śiva, to be performed by females at dusk on white Trayodasī

1B, इति स्कान्दे प्रदोषव्रतोवाचन समाप्तम्, 5B, इति प्रदोषपूजा समाप्ता, अथकथा. 11B, इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे प्रदोषव्रतकथा सम्पूर्णा ।

There are three lines more after the colophon

3892.

2417 शिवरात्रिव्रतम् । Śiva ratnī vratam

From the Brahmottara khanda of the Skanda-purana

Substance, country made paper 9 x 3½ inches Folia 8 Lines, 7 on a page Extent in slokas 120 Character, Nagara Date,

Nelābda Samvat 1724. Appearance, discoloured and worm-eaten Complete.

Colophon :—

इति ब्रह्मोत्तरखण्डे शिवरात्रिव्रतं सम्पूर्णम् ।

It begins :—

कृषय उचुः ।

सर्वपुण्याधिकफलं सर्वपापप्रणाशनम् ।

सर्वसम्पत्कारं नृणां भोगमोक्षप्रदायकम् ।

... ..

किञ्चिद्भूतं समाचक्ष्य सूत सर्वविदांवर ।

... ..

सूत उवाच ।

शृणुध्वं धुनयः सर्वे व्रतानां व्रतमुत्तमम् ।

... ..

तद्भूतेष्वपि सर्वेषु शिवरात्रिव्रतं महत् ।

Post Colophon :—

नेलाब्दे संवत् १७२४ रामकृदम्य दुन्दिराजेन लिखितम् माम्
शिवरात्रिव्रतं संपूर्णम् ।

3893.

3308. केदारखण्डम् । *Kedāra-khandam.*

Of the Skanda-purāna.

Substance, country-made paper 13×5½ inches. Folia, 400. Lines, 10 on a page. Character, Bengali Date, Śaka 1748 Appearance, fresh Complete.

Post Colophon Statement :—

वसुविधिमुखमङ्गलौघकाब्दे लिखेत्

सरसिजकुलनाथं रुचिकरोऽष्टपदे ।

रजनिकरजवारे खान्देकेदारखण्डम्

मुखकुणविदितः श्रीयुक्तरामप्रसाद ।

शुभमस्तु शकाब्दे १७३८ मार्गशीर्षस्याष्टदिवसौषा तिथि-
रियम् ।

See H P R , Vol I, 79 and Cs 4, 221, 222

3894.

10303 *The Same*

Substance, country made paper 10x5½ inches Folia by counting
131 Lines, 9 on a page Character Nāgara Date Samvat 1865
Appearance discoloured

This is copied from a defective manuscript and begins
from sloka 14 of the 17th chapter

Last Colophon —

इति श्रीखान्दपुराणे केदारखण्डे शैवशास्त्रे पञ्चविंशोऽध्याय ।
समाप्तोऽयम् ।

Post Colophon —

संवत् १८६५ माघमासे कृष्णपक्षे दशमी पुष्यवासरे तदिने
पुस्तकं समाप्तम् ।

लिखितं गोकुलनाथ ब्राह्मणेन । यादृशमित्यादि ।

For a description of the work see I O Catal No 3645

3895.

8346 श्रीक्षेत्रमाहात्म्यम् । *Srī kṣetra-mahatmyam*

From the Kedara khanda of the Skanda purana

Substance, country made paper 12x5½ inches. Folia, 54 Lines
10 on a page Extent in Slokas 2160 Character Nāgara Date, Śaka
1791 Appearance discoloured Complete

Last Colophon —

इति श्रीमहादेवराजे एकाशीतिमाहसे खान्दे केदारखण्डे
श्रीक्षेत्रमाहात्म्ये सप्तदशोऽध्याय ।

Post Colophon :—

सं १७६१ मिति आश्विन शुद्ध ६ रवौ काशीनाथेन लिखितं
स्वार्थ परार्थ च ।

Beginning :—

शुभम् ऊचुः ।

सूत सूत महाबाहो यासप्रतिनिधि शुभ ।
 श्रीक्षेत्रं पृच्छदं लोके श्रूयते हि महाभते ॥ १ ॥
 कियत् प्रमाणं तत्क्षेत्रं कुत्र तदिद्यते शुभ ।
 उत्पत्तिश्चैव माहात्म्यं तस्य विस्तारतो वद ॥ २ ॥
 ॥ १-६ ॥
 कोलोत्तमाङ्गमारभ्य यावत् कोलकसेवरम् ।
 तावत् श्रीसंज्ञकं क्षेत्रं योगनागां चतुष्टयम् ॥ १० ॥
 योगनागां त्रयं स्यात् तिर्यगाद्यतमेव च ।

 पाण्डवास्त-नदीतीराद्यादक्षिण-तप-स्थलम् ।
 यस्मिन् क्षेत्रे मुनिश्रेष्ठ धर्मनेत्र इति श्रुतं ।
 3B, गङ्गापि स्तकलाभिश्च वसन्ते सर्वदात्र वै ।
 राजा परमधर्मेशः स चकार महत्तपः ॥ १४ ॥

It is in the Himālayas, washed by the river Ganges
 Incidentally other places of pilgrimage are mentioned in
 the same locality and neighbourhood

3896.

2339 शिवापामार्जनम् । *Śivapamarjanam.*

From Kedara-khanda

Substance, foolscap paper 8×4 inches Folia, 12 Lines, 8 to 10
 on a page Extent in Slokas, 160 Character, Nagari of the eighteenth
 century Discoloured Complete

Colophon —

इति श्रीमन्मन्दपुत्राणे केदारखण्डे शिवब्रह्मगुप्तदुर्गासंश्लेषेन कौशिक
दुर्वासे परम्पराप्राप्ते शिवायामार्घ्येन सम्पूर्णम् ।

It is an interlocation between Jaimini and Durvasas

Post Colophon —

इति वर्षोपनामनारायणेन लिखितम् ।

It treats of a propitiatory rites for the cure of all sorts of diseases and the removal of all sorts of difficulties

It begins —

जैमिनिस्त्वाच ।

अकालमृत्युं नितवान् श्वेतो राजा कथं मुने ।

तां प्राप्तिं क्षपसा विदम वचावद् ब्रह्मर्षे इति ।

It ends —

षट्त्रिंशद्वर्षपरिमितान् स्थापयेत् कलसोपरि ।

अष्टदशात् प्रकुर्वीत कलमे च तदोपरि ।

There are altogether 143 verses in this work

3897.

4367 काशीखण्डम् । *Kaśī-khaṇḍam*

From the Skanda purana

Substance country made yellow paper 17½ × 6½ inches Folios, 207
Lines, 12 on a page Character Bergali of the early nineteenth century
Appearance fresh Complete

Well-known and often printed

See W P 145, 147 and Oxf 68B, Nos 120-122

Post Colophon Statement —

प्राणिल्लयवामनिवासी श्रीरामचरणशर्मेण स्वाक्षरनिर्दम् ।

3898.

1338. *The Same*

Substance, country-made paper. $19 \times 1\frac{1}{2}$ inches Folia, 370 Lines, 10 on a page Extent in Slokas, 14,800. Character, Bengali Date, Saka 1699 Appearance, fresh Complete

Post Colophon Statement :—

শকাব্দা ১৬৯৯ ।

3899.

5833 *The Same.*

With Jayarāma's commentary.

Substance country made paper $14 \times 6\frac{1}{2}$ inches Folia, 117 to 238 261 to 275, 319 to 406 Lines, 12 on a page Character, Nāgara of the early nineteenth century Appearance, old, discoloured and worn out A fragment

The first and the last colophons in the fragment are those of the 25th and the 87th

The name of the commentator

123A, इवाचार्यनयरासविरचितायां काशीखण्डदोकाया बहुविशो-
ध्याय ।

3900.

8975. *The Same*

With a commentary by Rāmānanda.

Substance country made paper 14×7 inches Folia 799 Lines, 8 14 on a page Extent in Slokas 21,000 Character Nāgara Fresh Complete

Kāśī-khanda only.

The first part is complete in 532 leaves and the second in 267

For reference of the work see I O Catal No 3637, 3638 and L No 2191

The author's father was Suklāmbara and his grandfather Gadādhara belonging the Kāśyapa gotra. He was the pupil of Caturbhuja Bhattācārya and he was initiated as a Sannyāsi by Rāmendra-vana or Surendra-vana. As a Sannyāsi Rāmānanda was known as Caitanya-vana. He wrote two commentaries on the Kāśī-khanda one with quotations from koṣas, the other without them. The present MS appear to have no quotations from Koṣas.

3901.

1714 *The same commentary*

By Rāmānanda

Substance, country made paper 7 × 4½ inches Folia 35 Lines, 12 on a page Extent in slokas, 815 Character, Nāgara Date, Samvat 1872 Appearance, tolerable The 29th chapter only

Colophon :—

इति श्रीरामानन्दकृताया काशीखण्डटीकाया एकोनविंशो-
ऽध्याय ।

Post Colophon :—

संवत् १८५२ शके १७१७ आश्व शुद्ध पक्षम्या भौमवासरे
तद्दिने लिखितं प्रथाने बेलौमाधवसन्निधौ स्वार्थे परार्थेन ।

It begins :—

नमो भगवते तस्मै ब्रह्मविष्णुशिवात्मने ।
परब्रह्मस्वरूपिण्यै गमायै च नमो नमः ।

Introduction to the commentary of the 29th chapter :—

एकोनविंशदध्याये ब्रह्मानाममहसकम् ।
वर्ण्यते भूरिमाहात्म्यं सर्वार्थौघविदारणम् ।

It ends :—

मातापि संत्यजेत् पुत्रमिति ब्राह्मप्रमाणतः ।
चादि मां विजयन्मातर्गङ्गे विश्वपदोद्भवे ॥

3902.

3113 दण्डपाणिप्रादुर्भावः । *Danda-pani-prādurbhāvaḥ**Being the 32nd chapter of the Kasi-khanda of the
Skanda-purāṇa*Substance, country made paper 9½x3½ inches Folia, 23 Lines,
8, 9 on a page Extent in Sloka, 368 Character, Nāgara of the
eighteenth century Appearance, discoloured Complete*Colophon —*इति श्रीस्कन्दपुराणे श्रीकाशीछन्दे दण्डपाणिप्रादुर्भावो नाम
द्वाविंशतिमोऽध्यायः ।*It begins:—*

अगस्त्य उवाच ।

सर्व्वंश्च ददयामन्द स्कन्द स्कन्दिततारक ।

न दत्तिमधिगच्छानि प्रददन् वाराणसीकथाम् ॥

.. . . .

...

तदा कथय मे नाथ काश्यां भैरवसकथा ।

कोऽसौ भैरवनामात्र काशीपूयां व्यवस्थित ।

किं रूपमस्य किं कर्म कानि नामानि चास्य वै ।

कथमाराधितश्चैव सिद्धिद साधकस्य वै ।

आराधित कुच काले क्षिप्र सिध्यति भैरवः ॥

स्कन्द उवाच ।

वाराणस्या महाभाग यथा धेम प्रवर्त्तते ।

तथा न कस्यचिन्मन्त्रे ततो वक्ष्याम्यग्रेषत ॥

प्रादुर्भावं भैरवस्य महापातकनाशनम् ।

यच्छ्रुत्वा काशिवासस्य फल निर्व्विघ्नमाप्नुयात् ॥ इत्यादि ।

Danda-pani is the Bhairava mentioned here.

3903.

2160 महालक्ष्मीस्तोत्रम् । *Mahalakṣmī-stottram**The 15th chapter of Kāśī Khanda*

For the MS see L. 1147

3904.

5210 महालक्ष्मीस्तोत्रम् and अभ्युदस्तोत्रम् ।

Mahalakṣmī-stottram and Abhystada stottram

Substance, country made paper 14x1 inches Folia 3. Lines, 7
on a page Character Bengali of the nineteenth century Appearance
fresh

Mahalakṣmī-stotra begins —

अगस्त्यवाच ।

मातर्नमामि कमले कमलायताक्षि

श्रीविष्णुहृत्कमलवातिनि विश्वमात ।

क्षीरोदने कमलकोमलमर्भगौरि

लक्ष्मि (?) प्रसीद सतत नमता शरण्ये ।

It ends in 2 —

इति श्रीखन्दपुराणे काशीखण्डे अगस्त्यप्रणीत महालक्ष्मीस्तोत्र

सम्पूर्णम् ।

The leaf containing Abhystada stotra is marked 1

Beginning —

देवा उवाच ।

नमो हिरण्यवर्माय ब्रह्मणे ब्रह्मवर्षिणे ।

अविज्ञातस्वरूपाय कैवल्यायामृताय च ।

Colophon —

इति श्रीखन्दपुराणे काशीखण्डे अभ्युदस्तोत्र समाप्तम् ।

3905.

1717. गङ्गासहस्रनाम । Gaṅgā-sahasra-nāma.

From the Kāśī-khaṇḍa of the Skanda-purāṇa

Substance, Nepalese paper. 11×4 inches Folia, 15 Lines, 7
 on a page Extent in ślokaś, 350 Character, Newari of the eighteenth
 century Appearance, old and discoloured Complete

Colophon :—

इति श्रीसुन्दरपुराणे काशीखण्डे गङ्गासहस्रनामैकोनत्रिंशत्तमा-
 ऽध्याय ।

Beginning :—

ॐ नमः श्रीगणेशाय नमः ।

अगस्त उवाच ।

विना खानेन गङ्गाया नृणां जन्म निरर्थकम् ।

उपायान्तरमस्यन्यदेन जानयल लभेत् ।

3906.

2104. शीतलास्तोचम् । Śitala-stotram.

From Kāśī-khaṇḍa

Substance, country made paper 8½×4 inches Folia, 1 Character,
 Nāgara Date, Saṃvat 1726 Appearance, old Complete

Colophon :—

इति श्रीकाशीखण्डे शीतलास्तोच समाप्तम् ।

Post Colophon :—

संवत् १८२६ माघ ।

Printed in Vrihat-stotra-ratnakara

3907.

10181. काशीखण्डोक्तपद्यावली ।

Kāśī-khandokta-padyāvalī.

Substance, country made paper 13x7 inches Folia, 4 Lines, 10 on a page Extent in ślokaś, 300 Character, Nāgara Date, Samvat 1925 (in a later hand) Appearance, discoloured Complete

Colophon :—

इति श्रीसच्चिन्म-काशीखण्डोक्तपद्यावली समाप्ता ।

Post Colophon :—

स १८९५ मि० जे० वर ३ लिखापि गणेशरामन्यासदासने
दनुमान् दास हाक्षय कवा लेखे ।

The colophon and the post-colophon statements are written in a later hand

Beginning :—

गणेशाय नमः ।

वयसास्तपस्त्रियागाद्यदन्यच्च फल लभेत् ।
शिवरात्र्युपशसेन तत् काशी जायते भ्रुवम ।
मासि मासि कुशाग्राम्बुपादादन्धञ्च यत् फलम् ।
काश्यामुत्तरवाहिन्यामेकेन धनुर्मेन तत् ।

End :—

यस्य विन्नेश्वरस्तुष्टस्तस्यैव चन्द्रवणे मति ।
जायते पुण्ययुक्तस्य महाविघ्नलचेतस ।
सच्चिदानन्दसन्दोहपरिपूर्णैकभावने ।
भक्तेशोपात्तदेहाय शृण्वाय प्रभवे नमः ।

There are two leaves more containing stray verses

Beginning —

श्रीराधारमणो जयति ।

धिग्भोवित शास्त्रकणोज्झितस्य

धिग्भोवित चोद्यमवर्जितस्य ।

धिग्ज्ञोवितं व्ययमनोरपस्य

धिग्ज्ञोवितं ज्ञातिपरजितस्य ।

It ends abruptly.

3908.

3804. काशीखण्डकथासंग्रहः ।

Kāśī-khanda-katha-sangrahaḥ.

Substance, palm leaf 17½ × 2½ inches Folia, 77 Lines, 5 on a page Extent in Slokas, 1,500 Character Bengali Date, Saka 1670 Appearance, discoloured

Colophon :—

इति काशीखण्डकथासंग्रह सम्पूर्णः ।

Post Colophon :—

नत्वा काशीपदद्वन्द्वं सर्वान्युभनिवारणम् ।

यत्नेन लिखिता चेयं श्रीमद्वाधकृष्णशर्मेणा ।

शिवयोगेश्वरणे मतिरस्तु मे ।

शक्ते षोडशसप्ततीये मार्गशीर्ष्याष्टाविंशतौ सुपुराण्यग्रामे
लिखितम् । श्रीकृष्णाय नमः । वेदव्यासाय नमः ।

3908A.

10130 काशीमाहात्म्यकौमुदी ।

Kāśī-māhātmya-kaumudī

By Raghunatha

Substance, country made paper 10 × 4½ inches Folia, 24 + 24 Lines, 11 on a page Extent in Slokas, 500 Character, Nāgara of the nineteenth century . Appearance, fresh Complete

Beginning :—

श्रीगणेशाय नमः ॥

संसारसागरे मग्नान् जनानुद्धर्तुमुत्सुकम् ।

साम्ब काशीन्दर वदे कुरुणासिक्तलोचनम् ॥

श्रीवाक्कोर्त्तिस्तुविद्यादिसेयमानप्रदाम्बुजम् ।
 शम्भुदीनदयादक्ष वन्दे श्रीविन्दुमाधवम् ॥ ९ ॥
 काशीवासप्रदानाय तद्वतान्वेषणे रतम् ।
 दुदिराजमश्नु वदे करुणावरुणाश्रयम् ॥ १० ॥
 सर्वव्याप्यपि विश्वेशो यच्चैवाप्तसमास्पदान ।
 जन्तून् मोक्षयते काशी सा भजे पूर्वशक्तिकाम् ॥

The object and the scope of the work —

गुरुं नत्वात्मतत्त्वज्ञानं दयान्तरं रामवद्भूषणम् ।
 तन्यते रघुनाथेन काशीमाहात्म्यकौमुदी ।
 लौकिकन्यायरत्नानामाकरे सम्यदर्शितम् ।
 लौकिकन्यायवृन्दं यद्गानीदाद्यतिसंयुतम् ।
 तच्चैव वृद्धकन्यायां शक्ते न्यायतयोदिते ।
 उदाद्यतितया प्रोक्तं श्रौतस्मार्त्तवचोगणम् ।
 तत्र चापाततो भाति काशीमरणमोक्षयोः ।
 कार्यकारणता सा तु भवेच्छ्रुतिविरोधिनी ।
 तस्मिरासाय सतर्कां दर्शितां विविधां शुभां
 माहात्म्यं च वज्रं प्रोक्तं श्रीकाश्या मत्पुत्रावहम् ॥
 घोरसंसारदुःखार्थदयाविश्रुतचेतसा ।
 श्रियाणामस्मादिष्टानां मरिखानां च मद्गुणैः ।
 श्रीमद्विद्वद्विख्याता श्रीमदानन्दशर्मणां ।
 प्रामाणादनिवार्याद्वि श्रौतश्रामसंस्मृतात् ।
 पृथक् कृतनिबन्धो यो यस्यात्तस्मात्प्रसूयतः ।
 तमस्यां स्थापयिष्यामि पूर्वार्द्धेनैव शङ्करम् ।
 नूतनं रचयिष्यामि चोत्तरार्द्धे शुभावहम् ।
 यस्य अवगमाच्छेषं पामराणां दुराकानाम् ।
 अपि नास्तिककल्पनां काश्यां श्रद्धां प्रणयते ।
 काशीवासं च कुर्वन्ति ते तया श्रद्धया युताः ॥

The author Raghunātha was a disciple of Ramadayālu, a follower of Nānaka's religion. He wrote a work on Laukika Nyāya

The two parts are separately paged, each complete in 24 leaves

श्रीमद्भानुकसद्गुणायवन्द्ये वंशे लसन्मौक्तिक-
श्रीमद्भानुदयालुशिष्याद्युक्ता गायान्तनासा कृता ।
या काशीस्तुतिकौमुदी सुविमला सन्मोदसम्पत्तिंका
पूर्णतत्र विमोक्षनिर्णयपरः पूर्वांश आनन्ददः ॥

I.

Colophon :—

इति श्रीकाशीमाहात्म्यकौमुद्यां काशीमूर्तिमोक्षनिर्णयपरः
पूर्वांश समाप्तम् ॥

II.

Colophon :—

काशीमाहात्म्यकौमुद्या काशीमूर्तिमोक्षसाधननिर्णयपरमुत्त-
रांश समाप्तम् ॥

3909.

3656. रेखाखण्डम् । *Rekha-khandam.*

From the Skanda-purāna

Substance, country made paper 20×5 inches Folia, 380 of which 3 to 8 are missing Lines, 8 on a page Extent in slokas, 10,000 Character, Bengali Date, Śaka 1604 Appearance, discoloured

The MS from which this was copied was evidently defective It often leaves lacuna, and comes abruptly to an end

The last colophon is wanting

The Post Colophon Statement.—

शुभमस्तु शकाब्दा १६०४ तारिख २८ श्रे चरहायम् ।
श्रीलक्ष्मीनारायणरायस्त्रिय पुत्तो ।

Beginning :—

ॐ नमो गणेशाय ।

मैनापत्येन भर्तुर्मिच्छन्तो विबुधा गुह्यम् ।

इन्द्र सव्रजकास्तुके मस्त्यार्थं प्रचोद + + त् ॥

नारदो नरदोत्यस्ततोऽमरवरदिज ।

युञ्जन्त्यमते दृष्टमिति चिन्तयते तदा ॥

हमते न्यते चैव वीणा वादयते तदा ।

तप्तकाञ्चन व्याभामो (?) अक्षमालाधर प्रभु ।

कमलशुभ्र + + जटामकुटघामक ।

प्रलम्बवासा मोक्षोक्षो वीणा कक्षमखीमिव ॥

2A, इति स्कन्दपुराणे देवाउल्लेखे ताम्रकवचउत्पातदर्शने नामाध्याय , 9B, • षटकुलौषोत्पत्तिनाम (?) चतुर्थोऽध्याय 12A, • पञ्चमोऽध्याय 12B, • नरनक्षमाध्याय षष्ठ , 13B, • कपालनस्यापनो नाम सप्तमोऽध्याय , 15A, • + + + दशमो नामाष्टमोऽध्याय 16A, • सुवर्णोत्पत्तिर्नवमोऽध्याय , 17B • दक्षशायो नाम दशमोऽध्याय 19A, • उमातपमि ब्रह्मवानुमानैकादशोऽध्याय , 21A, • द्याद्याह्ममोक्षम् नाम द्वादशोऽध्याय , 26A, • उमा महेन्द्रमपरिणयस्तयोदशोऽध्याय 27A, • उमाविवाहो नाम चतुर्दशोऽध्याय , 28A, • वर्षाक्षवरदान नाम पञ्चदशोऽध्याय , 29A, • षोडशोऽध्याय 30A, • कल्पाधपादशाय सप्तदशोऽध्याय 31B, • गाल्पसप्तत्रयोऽष्टादशोऽध्याय 35B, • वैरनिवर्तनो नाम उनविंशतिः अध्याय 38A, • नन्दितपप्रवेशो नाम विंशतितमोऽध्याय , 39B, • नन्दिस्तवो नामैकविंशतितमोऽध्याय , 40B, • पञ्चनद्योद्गमो द्वाविंशतितमोऽध्याय 43A, • गणाज्ञानो नाम त्रयोविंशतितमोऽध्याय , 45A, • नन्दोत्तरस्तव्यतुर्विंशतितमोऽध्याय , 47A, • नन्दि विवाहे गणपाना स्तव पञ्चविंशतितमोऽध्याय 49A, • षडविंशतितमोऽध्याय , 50B, • पूजादिविधानो नाम सप्तविंशतितमोऽध्याय , 52B, • पूजाविधिनामाष्टाविंशतितमोऽध्याय 59B, • पञ्चचूडवरप्रदान उनविंशतितमोऽध्याय , 62B, • वाराणसीमाहात्म्य त्रिंशत्तमोऽध्याय 66A, • दधीचिमाहात्म्य नामैकविंशतितमोऽध्याय , 72B, • दक्षयज्ञाणो नाम द्वाविंशतितमोऽध्याय ,

- 76B, • वृषोत्पत्तिमाहात्म्य नाम त्रयस्त्रिंशत्तमोऽध्याय , 80B, • उपमन्युवर-
प्रदानो नाम चतुस्त्रिंशत्तमोऽध्याय , 81B, • सुकेशवरप्रदानो नाम पञ्चत्रिंश-
त्तमोऽध्याय , 83B, • पिष्टग्रन्थो नाम षट्त्रिंशत्तमोऽध्याय , 85B, • यमला-
चलनरक्तकथनो नाम सप्तत्रिंशत्तमोऽध्याय , 86A, • शाल्मलौगरकाख्यानो
नामाष्टत्रिंशत्तमोऽध्याय , 87A, • कुम्भीपाकनरकाख्यापनो नाम , 87B,
• अक्षिपन्नरकाख्यानो नाम , 88A, • वैतरणीकथनो नाम , 88B, • अयो-
धननरकं नाम , 89A, • मध्यापकथन , 89B, • रौरवकथनम् , 90A,
• मदारौरवाख्यानम् , 90B, • तमोनरककथन नाम पञ्चषष्ठाष्टिंशत्तमोऽध्याय ,
93A, • नरककोर्त्तन नाम समाप्तम् , 94A, • सुकेशमाहात्म्यम् , 98B,
• कालकूटवरो नामाध्याय , 101A, • ब्रह्मागमनो नामाध्याय , 105B,
• मत्तथाधोपाख्यानम् , 109A, • पञ्चाशत्तमोऽध्याय , 110A, • कौशिको-
न्मन्वो नामाष्टपञ्चाशत्तमोऽध्याय , 110B, • गौरीगमनो नामोन्मथित्तमो-
ऽध्याय , 114A, • दैत्योद्योगो नामाध्याय , 115B, • निस्तुन्दपाण्ड एकषष्टि-
तमोऽध्याय , 119A, • असुरजयो नामाध्याय , 121A, • प्रमरोद्यमो नाम ,
122A, • कौशिकोत्पत्तिरक्षिक नाम , 125A, • असुरनिग्रहनामाध्याय ,
126B, • शुम्भनिशुम्भवध समाप्तोऽध्याय , 128B, • कौशिकोऽभियेषण-
नामाध्याय , 129A, • मरिचिवधो नामाध्याय , 131B, • गोरीदलन-
नामाध्याय , 133A, • शोषज्वलकथन नामाध्याय , 135B, • शरभरूपधारण-
नामाध्याय , 146A, • ऋद्धोत्पत्तिर्नामाध्याय , 143A, • अघकोत्पत्ति-
र्नामाध्याय , 145B, • पुरप्रमोदो नामाध्याय , 147A, • सभाप्रवेशो नामा-
ध्याय , 149B, • दैत्यसप्तह्नो नामाध्याय , 151B, • देवासुरसप्तह्नो नाम ,
152A, • दुष्टाध्याय , 153B, • यमापकविषहो नामाष्टौत्तित्तमोऽध्याय ,
154B, • आदित्यदेवविषहो नामाध्याय , 157B, • अध्याय , 158B,
• अध्याय , 160A, • अध्याय , 161A, • अध्याय , 162A, • अध्याय ,
164A, अध्याय , 164B, अध्याय , 165B, 166A, 167A, 169A,
170A, 172A, 175A, 176A, 177A, 178B, • चतुर्विंशत्तमाध्याय ,
179B, 180B, 181A, 182A, 183B, 186B, 188B, उमागादिव्यादि-
नन्वाद , 190A, 193B, गन्धर्विगमागमनामाध्याय , 196B, 198B,

• अमृतमघने नीलकण्ठोपाख्यानं नामाध्याय , 200B, • वामनप्रादुर्भा-
 वनामाध्यायः , 201A, 205A, • वामनतोर्नयात्रार्थं युष्मत्तिका भर्तृदामनिवासिनः , 203A,
 210B, • गैष्टिकेयवधा , 216A, • (1) वदंतीवकनिवेद्या 216B,
 • वसुधाप्रतिष्ठापनं नाम , 217B, • यष्टिनिगदधिक (1) गमाप्तम् , 220A,
 • गतविशेषधिकमध्यायगतम् , 222B, • अध्यायगतमेकोनविंशतितमम् ,
 225A, • अध्यायगतं त्रिंशदधिकम् 226B, • अध्यायगतमेकविंशदुत्तरं
 तमाप्तम् , 228B, • अध्यायगतं द्वाविंशतिं त्रिंशदुत्तरम् , 231A, • अध्याय
 गतद्विपञ्चाशदधिकम् , 231B, • अध्यायगतं पञ्चाशदधिकम् 233A
 236A, • देवविग्रामस्ततो नामाध्याय 240B • अध्यायगतं द्विपञ्चदशधिकम्
 244A, • (श्रीलक्ष्मीनारायणनारायण युष्मत्तिका भर्तृदामनिवासिनः) 245B,
 246B, • देवीपुष्पाध्यायः , 249A, 251A, 253B, • गैष्टिकेय 255A
 • विनायकोत्पत्ति 258B, • नन्वाध्याय (श्रीलक्ष्मीनारायणनारायण युष्मत्तिका
 भर्तृदामनिवासिनः) , 261A, 263B 265A, 267B, • देवनीनागततो
 नामाध्याय , 273A, • श्लादाभिषेक , 274A • श्लादाभिषेकशान्ति ,
 276B, • तारकवधोपाय पितृमन्दवाक्य नाम 279B, • इत्यार्षे ब्रह्मप्रोक्त
 श्रीलक्ष्मन्दपुराणे देवायष्टे त्रिपुण्ड्रोत्पत्तिकथन नाम 280B contains the
 following verso —

अमृतमघपचन्द्रस्य सौख्यदामनिवासिनः ।

लक्ष्मीनारायणमध्येय श्रीलक्ष्म निजपुत्तिका ।

281A, • तारकवधोत्पातार्जनं नामाध्याय 285B • इति श्रीलक्ष्मन्दपुराणे
 तारकाधुरवधा प्राप्त , 287A, 289A, 291A 292B 294A, 298A,
 298B, 299A 301B, • देवतापदमोद्देशो नाम , 303B • भस्मेश्वरा
 ख्यान नाम 307A, • देवदाहवने मन्त्रादेवमादाक्यवर्णनो नाम 308B,
 • आमातकेश्वरानुग्रहण नाम अध्याय , 313B, • आपनपूजने (?) भवि
 व्योत्पत्ति 316A, • त्रिपुरवर्धन नाम , 317B, • त्रिपुरघातनम् , 318A,
 • त्रिपुरवध 320A, 321A इति देवायष्टे तारकामन्दम् , 323B,
 इति श्रीलक्ष्मन्दपुराणे देवायष्टे त्रिपुरदाहे देवायष्टेय नामाध्याय , 325B,
 इति त्रिपुरवधे , 326B, • भवप्रचोदन नाम 328A, 329B, इति

श्रीस्कन्दपुराणे त्रिपुरवधे षडङ्गाखण्डम् 332B, इति श्रीरेवाखण्डे त्रिपुरवध
ममाप्त , 336B, • त्रिपुरवधो नामाध्याय , 340A, इति श्रीस्कन्दपुराणे
प्रज्ञाद , 341A, • प्रज्ञादयुजे , 343A • द्दमवन्तसम्भाषणम् . 345B,
347A, • इति श्रीस्कन्दपुराणे ब्रह्मप्रज्ञादीने गिरिपञ्चच्छेदो नाम , 349B,
इति श्रीस्कन्दपुराणे रेवाखण्डे मङ्गलपुञ्ज नामाध्याय , 350A, • विमोक्षनो
नाम , 352B, • चक्रप्रतिमो नाम , 353B, 355B, इति श्रीस्कन्दपुराणे
रेवाखण्डे प्रज्ञादनारायणीय , 356B, • प्रज्ञादतपचारण नाम , 357B, •
अम्बप्रयाणोत्पातपत्तनो नाम 360B, • इति श्रीस्कन्दपुराणे रेवाखण्डे प्रज्ञाद
नारायणीये , 363A, ditto , 364B • प्रज्ञादनारायणीय समाप्तम् ,
366A, युद्धमाहात्म्यम् , 368A, • ब्रह्मोक्ते द्विजमाहात्म्यम् , 369A, 373A,
• पाञ्चतोपरिष्टे अग्निशालास्य नाम , 375A, • ब्रह्मोक्ते विमानोत्पत्ति ,
376A, • अर्चाविधिब्राह्मणस्तवो नाम , 377B, • अन्यकृतप्रयाणो नाम ,
379A, • ऐरावतोत्पत्ति ।

The MS ends thus —

पापचारा विप्रानाञ्च सान्ति (?) पापकारिण ।

एतत् शुभ्य समाख्यात—

Here the MS breaks off

This differs from I O Catal 5669 and L 1745 which belong to the same recension and also from H P R II

The two recensions referred to above concern themselves with the Narmada and the legendary accounts of holy places on the river But in the present codex nothing is said of the Narmada How it has come to be called Reva khanda is not known

3910

९५७६ सत्यनारायणकथा । *Satya Narayana katha*

From the Reva khanda of the Skanda purana

Substance country male paper 10½ × 1½ inches Fols 24 Lines
70 a page Text in 11 lols as 90 Character Nagari Sumit 1940
Appearance tolerable Complete

बोमाख्येन्दुमानेज्ज्दे माघे शुक्ले चरेत्तिथौ ।
सत्यदेवकया पञ्चाध्यायो सम्पूर्णतामगात् ॥

Colophon —

इति श्रीस्कन्दपुराणोपरैवाखण्डस्य कथामूलिकाया श्रीमत्
कोशल्यगोत्रोद्भव भारखतकुलतिलकमकलविद्यापद्माकर-श्रीमत्-
पण्डितठाकुरदत्तशर्मान्तेवामिलक्ष्मोगारायणाक्षय कवि विरचिताया
श्रीमत्सत्यनारायणकथा पञ्चाध्याया पञ्चमोऽध्याय ॥ ५ ॥

3911

9100 *The Same*

Substance country made paper 12×5½ inches Fols 17 Lines 8
on a page Extent in slokas 300 Date Samvat 1913 Saka 1778
Appearance old Character Nagara

Thus belongs to the Reva khanda of Skanda purana

श्री मवत १८१३, शके १७७८, मितौ पुष्य वदि ११ वार मङ्गल
ममाप्तोऽयं शुभ भुषात्

3912

10036 *The Same*

Substance country made paper 10½×4½ inches Fols 16 Lines
on a page Extent in slokas 450 Character modern Nagara Appearance fresh

Beginning —

अथ सत्यनारायणपूजादिविधि

व्रतौ हविमकान्तिदिने शौचंभारत्या यकारप्रश

गणपत्यादि-गौरीवन्दनोक्तपालसुखोदिनवप्राधाधिदेवता-प्रवधि-
देवतेत्यादिषु वष्टिदेवताब्रह्मेन्द्रादीना प्रतिष्ठावाङ्मे कृत्वा सकल्प
कुर्यात् ॥

3A अथ कथा ।

ते नैमिषाख्ये ऋषयः सप्रियया श्रीशैलकाद्याश्च कदापि काले ।
समूचिर कृतमयाधर्षोय व्यासादधोत निखिल पुराणम् ॥

6B, इति श्रीपद्म(?)पुराणे देवास्येष्टे सूतश्रीनकासवादे प्रतानन्दमनोरथलब्ध
नाम प्रथमोऽध्यायः, 8A, • द्वितीयोऽध्यायः, 11B, • तृतीयोऽध्यायः, 15A,
• वङ्गध्वजमोक्षवर्णन नाम चतुर्थोऽध्यायः ।

3913.

1823 उत्कलखण्डम् । *Utkala khandam**From the Skanda-purana*

Substance, country made paper 12×4½ inches Folia 128 Lines
11 on a page Extent in Slokas 4 000 Character Nagara Date Sam
vat 1755 Appearance old and worn out Complete

It begins —

नारायण, etc

मुनय ऊचुः ।

भगवन् सर्वधर्मेभ्यः सर्वतीर्थमश्नुत्वित् ।
कथितं यत्तथा पूर्वं प्रस्तुते तीर्थकीर्तने ॥
प्रथमोत्तमाख्यं सुमहत् स्तेन परमपावनम् ।
यन्नास्ति दारवतनु श्रीशो मानुषलोचनम् ॥
दर्शनात् मुक्तिर्द साक्षात् सर्वतीर्थफलपदम् ।
तन्नो विस्तारतो ब्रूहि तत् स्तेन केन निर्मितम् ॥

End —

सर्वपापविनिर्मुक्तं स्वर्गान्धमवाप्नुयात् ।
योऽश्रद्धधाने पुरुषे दद्यात्त्राधार्मिके तथा ॥
प्रेत्य गत्वा स निरयान् शुभा योनिं व्रजेत्तु स ।
नमस्कृत्य हरिं विष्णुं जगद्योनिं सनातनम् ॥
अध्येतव्यमिदं शास्त्रं क्षणदोषायनेरितम् ।

Colophon —

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्रे उत्कलखण्डे त्रैमिनि
चरित्रवादे श्रीपुरुषोत्तममाहात्म्ये एकवष्टितमोऽध्यायः । ६१ ॥
समाप्तश्चायं ग्रन्थः ।

Post Colophon —

शुभमस्तु सुगमात्मस्तु । सवत् १७५५ + + + सुदी १३
शनीश्वरवामरलिखित कमलनैनशर्मण्य स्वयमेवा[व]लकनार्थम् ।

3914

10975 पुरुषोत्तममाहात्म्यम् । *Purusottama-mahatmyam*

From the Utkala-khanda of the Skanda purāna

Substance country made paper 12×6½ inches Folia 34 Lines
17 on a page Character modern Nāgara Appearance fresh

32A, इति श्रीस्कन्दपुराणे उत्कलखण्डे पुरुषोत्तममाहात्म्ये एकादशो
ऽध्याय ।

The MS ends abruptly in the 79th verse

3915

4146 *The Same*

Substance country made paper 14½×6 inches Folia 162 Lines
11 on a page Extent in Slokas 4500 Character Bengali Date B S
1233 Appearance faded Complete

Last Colophon —

इति श्रीस्कन्दपुराणे चतुरश्रोतिसाहस्रे उत्तर(उत्कल?)खण्डे
त्रैमिनिप्रदिगम्बादे श्रीपुरुषोत्तममाहात्म्ये षष्ठितमोऽध्याय ।

Post Colophon —

श्रीपुरुषोत्तममाहात्म्य सम्पूर्णम् ।

पादाब्ज पुरुषोत्तमस्तु नियतं द्रष्टुं महाभोजके
समारे व्रजम् सदेव्यति मभी यातु न शक्नोति च ।
तस्मात्तस्य ह्यपाभिलषितमतिं पुस्तं लिखेत्सना
माहात्म्यं मधुमाससंगतरवौ श्रीरामरत्नौ द्विज ॥
वसुवैशादिभूमाने प्राक्के पुस्तं मुदन्वितम् ।
व्यलेखीन्मधुमाने च माहात्म्यं जगदीशितुम् ।

सन १२३३ साल १४३ चैत्र विंशति सोकामे समाप्तोऽयं
ग्रन्थ ।

An edition of the work was brought out at Bombay in 1869. It contained the first 45 adhyāyas only of the present manuscript, treating of the legends connected with the sacred places of the Purnottama-ksettra. The remaining chapters 46 to 60 seem to be a later addition. I O Catal. No. 3628 has one more.

The 60th chapter ends thus —

राजोपचारैर्विविधं सेव्यते राजसत्तमैः ।
दुग्धधन्यं सुप्रसादो नृपवत् चेत्यते प्रभुः ।
सप्तोत्सवैश्च विधिं नृपसम्पत्तिकामितैः ।
सततं नृपलोलाभिर्लोकानुग्रहकारणात् ।
नीलाक्षिणिररे देव साक्षाद्गोचरः सदा ।
यतो तत्र प्रवामा किमन्यत् प्रष्टुमिच्छामि ।

3916.

4703. *The Same.*

Substance, country made yellow paper 11 x 6 inches. Folia, 131
lines, 8 on a page. Text in Slokas, 4170. Character, Bengali of the
early nineteenth century. Appearance fresh. Complete.

The last two verses of the phalastuti, as found in I O Catal. 3627 in 45 chapters are wanting in the present manuscript.

Last Colophon:—

इति श्रीनन्दपुराणे शतश्लोकिमाहमे उत्कलराजे श्रीमति
शशिधरादे शक्तिने श्रीदशभोजममाहात्म्य सम्पूर्णम् ।

3917.

10969 *The Same*

Substance country made paper $12\frac{1}{2} \times 6\frac{1}{2}$ inches Fols 1 102
 Lines 13 14 on a page Character modern Nāgara Appearance fresh

Copied from a defective MS It begins with verse
 84 of the 12th adhyaya

2B इति श्रीस्कन्दपुराणे उत्कलखण्डे पुरुषोत्तममाहात्म्ये द्वादशोऽध्यायः ।

Last Colophon —

इति श्रीस्कन्दपुराणे चतुरश्रोत्तिमाहमे उत्कलखण्डे जैमिनि
 ऋषिसंवादे श्रीपुरुषोत्तममाहात्म्ये एकषष्टितमोऽध्यायः ।

See I O Catal 3628

Post Colophon —

समाप्तश्चायं ग्रन्थः ॥ श्रीपुरुषोत्तमाय नमः । श्रीसीताराम
 चन्द्राभ्यां नमः । चतुसते नमः । शुभं भवतु श्रीरुद्र पुस्तक
 लिखित काशीप्रामाण्य ॥ सोमेश्वरसमीपे ॥

3917A

2277A *The Same*

Substance palm leaf 14×1 inches Fols 166 Lines 4 on a page
 Extent in ślokaś 3 200 Character modern Nāgara Appearance fresh
 Complete

Last Colophon —

इति श्रीस्कन्दपुराणे जैमिनिऋषिसंवादे पुरुषोत्तममाहात्म्ये
 पञ्चषत्वारिंशोऽध्यायः ।

3918

3840 *The Same*

Substance palm leaf $30 \times 2\frac{1}{2}$ inches Fols 202 Lines 4 on a page
 Character Bengali Date Śaka 1633 Appearance discoloured and
 worm eaten

Complete in 57 chapters.

Last Colophon :—

इति श्रीस्कन्दपुराणे चतुर्ग्रीतिमाहमे उत्तरखण्डे जैमिनिव्याधि-
मंवादे श्रीदुर्गयोत्तममाहात्म्ये मत्तपञ्चाशत्तमोऽध्यायः । समाप्तो-
ऽयमुक्तग्रन्थः ।

The last but one colophon is marked 56.

See our Catal. number 3937 which is complete in 59 chapters. The present manuscript runs to the 57th, which agrees with the 57th chapter in I.O. Catal. No. 3810.

Post Colophon Statement :—

शुभमस्तु प्रकाश्या १६२८ ।

3919.

3653. *The Same.*

Substance, country-made paper. $13\frac{1}{2} \times 5$ inches Folia, 132. Lines, 12 on a page Extent in slokas, 4,000. Character, Bengali. Saka 1600 Appearance, discoloured and worn off Complete

The Last Colophon :—

इति श्रीस्कन्दपुराणे चतुर्ग्रीतिसाहमे उत्तरखण्डे जैमिनि-
व्याधिमंवादे श्रीदुर्गयोत्तममाहात्म्ये सम्पूर्णम् ।

Post Colophon :—

शुभमस्तु प्रकाश्या १६०८ श्रीरामजीवनशायक्य पुस्तकम् ।
श्रीरामायणशर्मेणा लिखितम् ।

For an excellent description of the work see I.O. Catal. 3627

3920.

3810. *The Same.*

Substance, country made paper. $17\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 195 Lines, 6 on a page Extent in slokas, 4,800 Character, Bengali. Date, Saka 1588 Appearance, discoloured and worn out Complete

The Last Colophon :—

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्रे उत्तरखण्डे त्रैमिनि-
कृषिसंवादे श्रीपुरषोत्तममाहात्म्ये । ५६

Post Colophon :—

श्रीयुत श्रीरामकृष्णरायस्य आज्ञया लिखितम् । श्रीवल्लभ-
शर्मणा । शकाब्दा १५८८ ॐ नमो भगवते वासुदेवाय ।

Up to the 24th adhyāya, the adhyaya numbers are given in words, the rest in figures

It differs from I.O. Catal. No 3627

The colophons are not descriptive excepting the 31st and 32nd which run thus :—

ज्यैष्ठयानविधि । ज्यैष्ठ्यपञ्चक समाप्तम् ।

3921.

972. (स्कन्दपुराणौय) अम्बिकाखण्डः ।

Ambikā-khanda of the Skanda-purāṇa

For the manuscript see L 2053

Post Colophon Statement —

शुभमस्तु संवत् वैशाखमासि शुक्लपक्षे २ तिथौ लिखित
बेलाडानिवासि श्रीयादवचन्द्रवन्द्योपाध्यायेन ।

3922.

4554 *The Same*

Substance, country made yellow paper 17×6 inches Folia, 377.
Lines, 7 to 9 on a page Extent in slokas, 12,000 Character, Bengali in
a very modern hand Appearance, fresh Complete

Last Colophon —

इति श्रीस्कन्दपुराणे एकाशीतिसाहस्र्या संहिताया अम्बिका-
खण्डे प्रजादगादौये इन्द्रायमनम् । समाप्तम् ।

For an exhaustive notice of this khanda of the Pmāna see L 2053

3923.

973. (स्कन्दपुराणीय) कुमारिकाखण्डम् ।

Kumārikā-khanda from the Skandā-purāna.

Substance, foolscap paper 13x8½ inches Folia, 122, 111 and 112
 missing Lines, 17, 18 on a page Extent in slokas, 3,400 Character,
 Nāgara Appearance, fresh.

For a description of the work see I.O. Catal.
 No. 3644

Post Colophon :—

यादृशं पुस्तकं दृष्ट, etc.
 वैशाख शुक्ल एकादश्यां समिवासरौ सम्पत् ।
 विपक्षमगस्तौश्वराः शरत्तमेव शारं धनं
 महेन्द्रमवनीपतिं प्रणतिपत्य रायं ददुः ।
 समयगुणशालिना समलिखादितेनाखिल
 जनप्रियकुमारिकाशकलमासंमोक्षच्छिदं ॥

3924.

10059. आवन्त्यखण्डम् । *Āvantya-khandam.**From the Skanda-purāna.*

Substance, country-made paper 12½x7 inches Folia, 2-117.
 Lines, 13 on a page Extent in slokas, 4,800 Character, Nāgara
 Date, Satvat 1887. Appearance, old, worm eaten and repaired

2A, उमोवाच ।

चतुरशीर्विशिष्टानि त्वयोक्तानि च यानि तु ।
 तानि विस्तरतो ब्रूहि नन्वापचराणि तु ॥

हर उवाच ।

इह देवि प्रवक्ष्यामि तेषां नामानि यादि तु ।
 स्वातं पृथिव्या प्रथममगस्त्येश्वरमुत्तमम् ॥
 यस्य दर्शनमात्रेण हतहृत्तो नरो भवेत् ।

उमोवाच ।

आत्मोत्तरनामेति कथं जगत्तमेव वै ।

कस्मिन् म्याने कथं जगो विस्तारादहमर्हति ।

३A, इति श्रीमद्भगवदे आत्मसंग्रहे आत्मोत्तरमाहात्म्यम् ।

सप्त गुरुश्रवणं निष्कृतिर्येष पापनाशनम् ।

॥३, • गुरुश्रवणमाहात्म्यम् ।

It ends —

यस्य ते कथितो देवि प्रभावः पापनाशनः ।

चतुरशीतिलिङ्गागो किं भूय श्रीगुमिच्छति ।

Last Colophon —

इति श्रीमद्भगवदे आत्मसंग्रहे उमासहेश्वरनामि दक्षश्रवणं

माहात्म्यम् । चतुरशीतिलिङ्गागो नमः ॥

Post Colophon . —

इति श्रीमत्सौम्य चतुरशीतिलिङ्गागो नमः ।

संवत् १८८० मिति सातुन श्रावणमासे १ अमास शुभमक्ष

3925.

5694 अयोध्याखण्डम् । *Ayodhya khandam*

From the Skanda purāna

Substance country made paper 14 x 7½ inches. Folia 17 Lines
12 on a page Extent in Slokas 1700 Character Nāgara Date Samvat
1903 Appearance, good Complete

Beginning —

श्रीरामाय नमः । श्रीरघोदाय नमः ।

वन्देह रामचन्द्रस्य पादौ प्रदत्तरत्नकौ ।

सीतायाश्च पुनः पादौ सर्ववैद्विद्विद्यापकौ ।

राम रामानुज सीता भरत भरतानुजम् ।

सुयोध बाधुसुनुश्च प्रथमामि पुनः पुनः ।

श्रीमान्त्वया ।

साधु भागवतश्रेष्ठ साधुमार्गप्रबोधक ।

तथा तु यत् परिश्रुतं तन्न जानाति कश्चन ॥

तत्त श्रुता महाभाग नानातीर्थसमाश्रिता ।

कथा कथय मो देव अयोध्याया मनोहरा ॥

साम्प्रत श्रोतुमिच्छामि सरस्वत्य सनातनम् ।

अयोध्याया महापुण्यां महिमान गुणोज्ज्वलम् ॥

कौदृशी सा महायोध्यायोध्या विष्णुप्रिया पुरी ।

आद्या सा गीयते वेदे पुरीष्ठा मुक्तिदायिका ॥

सस्यान कौदृश तस्या तस्या के च महौभुज ।

कानि तीर्थानि पुण्यानि माहात्म्य तेषु कौदृशम् ॥

अयोध्या सेवनाम्ना फल स्यात्तस्य कौदृशम् ।

उत्पत्तिश्च कथं जाता का नद्य के च सङ्गमा ॥

तत्र छानेन किं पुण्यं दानेन च महामते ।

तत् सर्वं श्रोतुमिच्छामि त्वत्त शिव गुणाधिकात् ॥

एतत् सर्वं क्रमेणैव ब्रूहि सर्वं यथार्थतः ।

अयोध्यायाश्च माहात्म्यं वक्तुमर्हसि शश्वर ॥

मते वै मुनयः सर्वे नानादेशनिवासिनः ।

कथा श्रावय भो पुण्या सर्वव्ययफल तव ॥

4A, इति श्रीअयोध्याखण्डे गौरीशङ्करसम्वादे पुरीवर्णनं नाम प्रथमोऽध्यायः, 6B, इति श्रीअयोध्याखण्डे गौरीशङ्करसम्वादे अयोध्यामाहात्म्यकथनं नाम द्वितीयोऽध्यायः, 9B, इति श्रीअयोध्याखण्डे सरयूत्पत्तिकथनं नाम तृतीयोऽध्यायः, 11A, इति श्रीअयोध्याखण्डे गौरीशङ्करसम्वादे सगंधारमहिमकथनं नाम चतुर्थोऽध्यायः, 13B, इति श्रीस्कन्दपुराणे उषामहेश्वरसम्वादे यक्षमोऽध्यायः, 15B, इति श्रीस्कन्दपुराणे गौरीशङ्करसम्वादे यष्टोऽध्यायः, 17B, इति श्रीअयोध्याखण्डे गौरीशङ्करसम्वादे सप्तमोऽध्यायः, 19B, • अष्टमोऽध्यायः, 21B, • नवमोऽध्यायः, 23A, • दशमोऽध्यायः, 25A, • एकादशोऽध्यायः, 27B, • द्वादशोऽध्यायः, 29B, • त्रयोदशोऽध्यायः, 32A, • चतुर्दशोऽध्यायः, 33B, • पञ्चदशोऽध्यायः, 35A, • षोडशोऽध्यायः, 36B, • सप्तदशोऽध्यायः, 38A, • अष्टादशोऽध्यायः, 39B, • एकोनविंशोऽध्यायः,

41B, • विंशतितमोऽध्याय , 44A, • एकविंशोऽध्याय , 45A, • द्वाविंशोऽध्याय , 46B, • त्रयोविंशोऽध्याय , 48A, • चतुर्विंशोऽध्याय , 50A, • पञ्चविंशोऽध्याय , 52B, • षड्विंशोऽध्याय , 53A, • सप्तविंशोऽध्याय , 55A, • अष्टाविंशोऽध्याय , 56A, • एकोनविंशोऽध्याय , 57B, (Last Colophon) • अथोद्धात्ते चमदिसवर्णं नाम त्रिंशोऽध्याय ।

Post Colophon Statement —

पोषसात्ते सिते पद्ये पद्य + मन्दवासरं ।
मोघ्यान्ते सिद्धियोमे च नक्षत्रे शततारके ।
लिपिहृत ओबात्तेन पठनार्थं दिनम्भने ।
मवत् १८२५ पौष शु० ६ श १५३० ।

3928.

8263 कलिस्वरूपवर्णनम् । *Kali svarūpa varṇanam*

Said to be the 67th chapter of Mathura khanda of the Skanda purana

Substance country made paper 10×4 inches Folia 3 Lines 10 on a page Extent in Slokas 60 Character Nagara of the eighteenth century Appearance discoloured Complete

Colophon —

इति श्रीस्कन्दपुराणे मथुराखण्डे ब्रह्मनारदसंवादे कलिस्वरूप
वर्णनं सप्तवष्टितमोऽध्याय ।

Post Colophon —

इति कूर्तपुराण सम्पूर्ण समाप्त शुभमस्तु सवत् १८००२२
शके १६०० दम्भुख मवत्तरे मासे भाद्र व सुदि द्वितीयाया
चन्द्रवासरे ।

Beginning —

श्रीमणेशाय नमः ।
श्रीब्रह्मोवाच ।

धौरे कलिपुगे धाम्ने सर्ववर्णाश्रमा नरा ।
निरयेषु पतिष्यन्ति तमाकूकलिरूपत ।
उपास्यन्ते तमाकू वै कलौ नारद ये नरा ।
लौकिकपुण्या पतिष्यन्ति महारौरवमञ्जके ।

3927

10248 विष्णुगीता or ब्रह्मेन्द्रबालखिल्यगीता ।

*Viṣṇu gītā or Brahmendra-Bālakhilya-gītā**Assigned to the Nirvana-khanda of the Skanda-purana*

Substance country made paper 9½×4½ inches Folia 3-39 of which those marked 8 9, 10, 11 and 35-37 are missing Lines 7, 8 on a page Character, Nagara of the fifteenth century Appearance old and discoloured

18B, इति श्रीस्कन्दपुराणे निर्वाणखण्डे शुकसनकसंवादे विष्णुगीतासूत्र-
निघत्सु ब्रह्मविद्याया वैष्णवसंस्कृतस्य नाम त्रयस्त्रिंशच्छततमोऽध्यायः ।

33A, • ब्रह्मेन्द्रबालखिल्यगीतासूत्रनिघत्सु ब्रह्मविद्याया वैष्णवसंस्कृतस्य
नाम त्रयस्त्रिंशच्छततमोऽध्यायः ।

Adhyayas 133 and 134 in the form of a dialogue between Suka and Śaṅkha, contain hymns addressed to Rama in imitation of the Visvarupa-stotra of the Bhagavad-gīta (adhyaya XI)

Adhyaya 135 ends abruptly The topic of the adhyāya is —

33B, श्रीशुक उवाच ।

इत्त ते कथयिष्यामि रक्षस्य पारमेस्वरम् ।

अमस्य जागतस्यास्य विलयो देन जायते ॥

3928.

10593 *Extracts from Paraśurama-khanda (of the Skanda purana)*

Substance country made paper 10×5 inches Folia 24 Lines 10 on a page Character, Nāgara of the nineteenth century Appearance fresh

It deals with the origin of the Brahman families It describes the Brahmanas studying the Kanva and Madhyandina Sakhas as born of Rākṣasas

Beginning.—

योग्येश्वराय नमः ।

मार्कण्डेय उवाच ।

नारायण महायोगिन् धर्म्मसूरी महाव्रत ।

भारताविजलोकानी रक्षणाय महामते ।

तन्मुखामोशमलिता धर्म्माद्य बहव श्रुता ।

इदानीं श्रोतुमिच्छामि पूज्यापूज्यान् दिगोक्तमान् ।

इति ब्रह्माद्वेनाय धर्म्मपुत्र सनातनः ।

भास्वता मुनिना शृणु वदय्यां प्राक्ष त मुनिम् ।

नारायण उवाच ।

मुने धन्यतमोसि त्व यतन्ने बुद्धिरोद्देशे ।

पूज्याश्च ब्राह्मणान वक्षी मावधानमना शृणु ।

ब्राह्मणा दशधा प्रोक्ता पञ्चदविडगा द्विजाः ।

पद्मगौडाश्च जायन्ते तथान्ये भद्रराक्षसाः ।

ब्राह्मणा क्षत्रिया वैश्या शूद्राश्चातुलोमजा ।

प्रतिक्रीमा शटकषटक जातयोऽष्टादश स्मृताः ।

4B, इति श्रीस्कन्दपुराणे परशुरामखण्डे उत्तरार्द्धे नारायणमार्कण्डेयसंवादे पञ्चदविडोत्पत्तिकथन नाम एकादशोऽध्यायः, 8B, इति श्रीस्कन्दपुराणे परशुरामखण्डे उत्तरभागे स्कन्दशस्त्रसंवादे कुक्कुक्षदेशोत्पत्तिस्थित्यादिवर्णनं नाम द्वादशोऽध्यायः, 11A, • हरिहरेश्वरमाहात्म्यवर्णनो नाम पञ्चदशोऽध्यायः, 13A, • नारायणमार्कण्डेयसंवादे वेदविभागतयोमो नामाष्टादशोऽध्यायः, 17B, • नारायणनारदसंवादे गौडोत्पत्तिकथन नाम विंशतितमोऽध्यायः; 20A, • नारायणमार्कण्डेयसंवादे पद्मगौडादिक्षातिविवरण नाम एकविंशोऽध्यायः, 22B, • भास्वोरवश्रस्थितियोगो नाम द्वाविंशोऽध्यायः ।

The next chapter ends abruptly

3929.

10103. पञ्चद्राविडोत्पत्तिः । *Pañca-drāviḍotpattiḥ.**Being the 11th chapter of the Paraśurāma-khaṇḍa
of the Skanda-purāṇa.*

Substance, country-made paper. $11\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 3. Lines,
11 on a page. Extent in slokas, 90 Character, modern Nāgara
Appearance, fresh Complete

Colophon:—

इति श्रीस्तन्दपुराणे परमुरामखण्डे उत्तरार्द्धे नारायणमार्कण्डेय-
संवादे पञ्चद्राविडोत्पत्तिकथनं नाम एकादशोऽध्यायः ।

*An account of the Drāviḍa Brāhmaṇas.**Beginning:—*

मार्कण्डेय उवाच ।

नारायण महायोगिन् धर्मसूनु महाव्रत ।

भारताखिललोकानां रक्षणाय महामते ।

... ..

इदानीं श्रोतुमिच्छामि पूज्यापूज्यान् दिशोत्तमान् ।

इति ब्रह्मोद्भवेनाय धर्मपुत्रः सनातनः ।

भास्वता मुनिना एष्टो वदथ्यं प्राह तं मुनिम् ।

नारायण उवाच ।

... ..

ब्राह्मणा दशधा प्रोक्ताः पञ्चद्राविडजा दिजाः ।

पद्मगौडाश्च जायन्ते तथान्ये सङ्गरादिकाः ।

ब्राह्मण्यः क्षत्रियः वैश्यः शूद्रश्च क्षत्रुलोमजाः ।

प्रतिलोमाः षट्कर्मट्कं ज्ञातयोऽष्टादश स्मृताः ।

मार्कण्डेय उवाच ।

जातीनां चैव सर्वेषां उत्तमं मध्यमाधमम् ।

अधुना श्रोतुमिच्छामि कथयस्व जगद्गुरु ।

नारायण उवाच ।

द्वाविडाश्च तैलङ्गा कौकशा मध्यदेशगाः ।
 कर्णाटकाश्च पश्चिमे द्वाविडाः पश्चिमीर्निगाः ॥
 एतेषां ब्राह्मणानां च समीचीन्यतिगममात्रः ।
 अन्ये तु ब्राह्मणान्ताः कणमध्यदिनादयः ॥
 वेदकर्मरता सर्वे द्वाविडा ज्ञानि साधगाधगाः (१)
 देशं देशविद्यायामा सर्वं विस्तभते मही ।
 सर्वान् ब्रह्मण्यन्तो व्यभिचोनादिभित्तया ।
 पटकर्मविधिपुण्येन ज्ञानि ज्ञापि विद्यायामा ।
 सुविद्या मध्यदेशा तु नर्मदाया प्रकीर्तिता ।
 दक्षिणोत्तरयोर्भागे देशाभेदश्च उच्यते ॥
 नर्मदादक्षिणे भागे व्यापस्तम्बाश्च नावनी ।
 गङ्गापत्नी पिप्पला च यज्ञकन्धा विभागिनः ॥
 तङ्गा हज्ज तथा गोदा पश्चिमे सागरावपि ।
 व्यापान्त्रदेशपर्यन्तं प्राग्वा प्राकलसञ्चिता ॥
 उत्तरे गुर्जरे देशे वेदो वज्रस्य प्रकीर्तिता ।
 कौ[थी]तकी ब्राह्मण्य च प्राग्वा सांख्ययन्तो गताः ।
 व्यापान्त्र दक्षिणामेयो व्यागोदा सागरावपि ।
 यशुर्वेदस्य तैत्तिर्यो व्यापस्तम्बो प्रतिष्ठिताः ॥
 सङ्गादिपर्वतास्मादिष्टो नैऋत्य सागरात् ।
 द्दिरण्यकेशो प्राग्वा च तथा प्राकलसञ्चिता ॥
 सङ्गापश्चिमदिग्भागे हस्तयोजनमायतनम् ।
 शतयोजनविस्तोरी देशं कुक्य विस्तृतम् ॥
 मध्ये पर्युपरस्यानं क्षेत्रं काया पराधिकम् ।
 पर्युपरमेण विस्तृतं पर्युपरमेण निर्मितम् ॥
 तत्पुत्रं हि सङ्गापुण्य दर्शनात् पापनाशनम् ।
 तत्रस्था ऋषयः सर्वे ब्राह्मणा वेदपारगाः ॥
 द्दिरण्यकेशो प्राग्वा च तथा प्राकलसञ्चिता ।
 तथा दर्शनमात्रेण सर्वपापक्षयो भवेत् ॥

2A, एवं ऋषिकुलश्रेष्ठं दक्षिणे देशविकृतम् ।
 सर्वकर्मसु शुद्धं तु पञ्चमाविडसंक्षितम् ।
 माविडास्यैव तेलगाः कौकल्या मध्यदेशगाः ।
 कर्णाटकादिदेशेषु देशदोषः प्रजायते ।
 माविडं पर्युषामस्य देवरोत्यत्तिता तथा ।
 छायागोदावरागच्छे स्यभारुच्छमाश्रिते । (?)
 लंकेशस्याश्रिताः सर्वे तेलके ब्राह्मणा विदुः ।
 कौकले यन्तमन्तस्य कर्णाटे श्वलिं तथा ।
 न दन्तधौतं कर्णाटे मध्ये कंदरसोनधुक् ।
 देशदोषः स विज्ञेयो मध्यस्ये कुलदेशयुक् ।
 तद्गृहे विधवानारी कवरीभारवादिभौ ।
 सर्वाङ्गशरसंयुक्ता सर्वधर्मवर्द्धिष्कुता ।
 महाराष्ट्रस्य मध्यस्यः कर्णाटोत्तर + + + ।
 ते सर्वे शापदग्धग्रा शिवधर्मविरोधकाः ॥

3930.

10107. *Extracts from Sahyādrī-khaṇḍa*

Substance, country made paper 10×4½ inches Folia, 9, of which those marked 4, 5, 7, 8, 9 are restorations by a modern hand Character, Nāgara (of the eighteenth century in the original leaves)

An extract from the Sahyādrī-khaṇḍa of the Skanda-purana It relates to the origin of Brāhmanas of different classes in Southern India

I

Beginning :—

योगेश्वराय नमः ॥

सह्याद्रिखण्डे ब्राह्मणोत्पत्तिविचारः ॥

ब्राह्मणा दशधा प्रोक्ता पञ्चगौडा च माविडा ।

तस्य सर्वस्य उत्पत्तिं कथयामि सविस्तराम् ॥

दाविडाद्यैव मैत्रका कार्याटा मध्यदेशका ।
 गुर्जरा पञ्चधा चैव दाविडा पञ्च कथ्यते ।
 त्रिदोत्रदशदेशाश्च कर्माकुला कर्माजया ।
 मैत्रायणा पञ्चविधा पञ्चगौडा च इत्यभूत् ।
 ब्राह्मणा दशधा चैव श्रवित्युत्पत्तिमभवत् ।
 देशे देशे विधापारा एव विस्तारते मद्योगम् ।
 सर्वेषां ब्रह्मगामिनि वेदकर्म यथाविधिम् ।
 यदकर्मविधिमुक्तेन नात्र तस्य विचारणम् ।
 मुजिता भोजयित्वापि सर्वदेशेषु ब्राह्मणा
 योनि + + रकमी च सशरायान्नसशया ।
 चर्माम्गुर्जरचैव देश दोष प्रकल्पितम् ।
 दक्षणे दासिममम दोष चैव मचङ्कृतम् ।

2B, इति श्रीस्कन्दपुराणे सद्भाद्रिखण्डे चित्पावनोत्पत्ति नाम षटलः ।
 प्रथमोऽध्यायः ।

II

3B, इति श्रीस्कन्दपुराणे सद्भाद्रिखण्डे काराङ्गब्राह्मणोत्पत्ति द्वितीया
 अध्यायः ।

See our Catal No 3928, 1

III

6A, इति श्रीस्कन्दपुराणे सद्भाद्रिखण्डे गोमापलमाहात्म्य तृतीयाध्यायः ।

IV

स्कन्दोवाच ।

विश्वेश्वर जगन्नाथ त्रैलोक्याधिसहेश्वर ।
 भूतमन्यभविष्यच्च स्वर्गस्थित्यवकारकः ।
 सर्वकृपा जगन्नाथ शृणोमि त्वत् प्रसादतः ।
 दशगोत्रकरा विप्रा त्रिदोत्रस्यलवांसिना ।
 आनिता परशुरामेण सखाय्याश्च च हृतवै ।
 तस्य उत्पत्तिं हे शम्भु कथयामि समासता (?) ।

4B, इति श्रीस्कन्दपुराणे सद्भाद्रिखण्डे ब्राह्मणउत्पत्ति नाम अष्टाध्यायः ।

Post Colophon —

सयूयं लिखितं रघुनाथमालवीय सवत् १८५८ यावय्य शुक्ल
३ चतुर्थ्यां रविवसरे । काशीस्थगोष्ठवासी त्रिलोचनेश्वर
सन्निधौ ।

There are some lines in this leaf containing quotations from other Puranas on the same subject. The 9th leaf gives references to other chapters of Sahyadri khanda.

Printed in Bombay (1877) in Sahyadri khanda
uttarardha

3931

10104 *Two extracts on the origin of Karāśtra and
Citparana Brahmanas*

From the Sahyadri khanda of the Skanda-purana

Substance country made paper 11½ x 5 inches Folia 4 Lines 11
on a page Extent in slokas 70 Character modern Nāgara Appearance fresh

I

Beginning —

योगेश्वराय नमः ॥

महादेव विरूपाक्ष महाभोष्टप्रदायक ।

कथयस्व महादेव काराद्वन्नाक्षयोद्भवम् ॥

महादेव उवाच ।

धृष्ट्यं पुनः प्रवक्ष्यामि इतिहासं पुरातनम् ।

काराद्वन्नामदेशोक्तिं दशमोत्तरविस्तृतम् ।

वेदवत्याश्चोभरे तु कोऽपि वसुधैविभवे ।

काराद्वन्नामदेशस्य दुष्टदेशं प्रकीर्तितम् ।

सर्वलोकाय कठिना दुर्जना पापकर्म्मिण्यम् ।

तद्देशजास्तु विप्रास्तु काराद्व इति नामतः ॥

पापकर्म्मरता तस्याः अभिचारसमुद्भवाः ।

उरस्य अस्ति (?) योगेन देव क्षिप्त विभावकम् ॥

तेन तेयो समुत्पत्ति जाता वै पापकर्मिणाम् ।
 तद्वेषे माळकादेवो मद्यागुष्टा कुक्षपिण्यौ ।
 नम्राः पूजा पदस्ये च मद्यक्षयो बलि दीयते ।
 ते पक्षिगोत्रजा नष्टा मद्यक्षयो करोति च ।
 न ह्यता येन मा एता कुल तस्य क्षय भजेत् ।
 एव पुरा तथा देवा वरो दत्तो दिनां किं ।
 तेयो ससर्गमात्रेण सचेल आनमानरेत् ।

3A, इति शब्दे सद्यादिपद्ये उत्तरार्द्धे शेषधर्मे रामशौनकावादे प्रथमो-
 ऽध्यायः ॥

श्रीमद्भगवतां ततो दत्त्वा एवोदानं यथाविधि ।
 नवीनं निर्मितं चैव शूर्पाकारकमुत्तमम् ।
 वैतस्तर्पादक्षिणे तु सुमद्भगवत्पाप उत्तरे ।
 मद्यात् सागरपय्यन्त शूर्पाकारं यवस्थितम् ।
 शतयोजनदीर्घं च विस्तृतं श्रीनि योजनम् ।
 भार्गवं मिलिता एवौ समुद्रात् सृष्टहेतुना ।
 चैव शर्वाधिकं चासीत् सर्व्वतोर्ध्वं नितं तदा ।
 विमलं निर्मलं चैव उत्तरं तोर्यमुत्तमम् ।
 चरिच्छरेण तौर्यं मुक्तेश्वरस्यैव च ।
 बालुकेणो मद्यास्त्रेणै वाणमग्रा सरस्वती ।
 तस्यास्तु दक्षिणे भागे दशम्यलोखदाहता ।
 मटप्रामातया चान्ये गोमादिप्रायुराहत ।
 तत्रैव म्यापितं तौर्यं गोरक्षं च कुमारिणम् ।
 शमकुंडमलं च न प्राचीं सिद्धगुणोत्तमम् ।
 एव चैव मद्यादेवि भार्गवेण विनिर्मितम् ।
 तन्मध्ये तु एवो वासं यन्ते चतुरंगके ।
 आद्रापं चैव यद्याये मन्त्रिता सर्व्वं ब्राह्मणा ।
 नागता चतस्रः सर्व्वे क्षुद्रोभूत् भार्गवो मुनिः ।

End:—

इतिहासमिमम् देवि तवाग्रे कथितं मया ।
चित्पावनस्य चोत्पत्तिरिदं चैव तु कारणं ।
सद्भावेन तले ग्रामे पितृपोलननामकं ।
तत्रैव स्थापिता विघ्ना यावच्चन्द्रदिवाकरौ ।
इत्थं सद्भादिखंडस्य वचनानि निश्चयताम् ।

काशीवाला भाउभट्ट जाति चित्पावन उत्पत्तीका प्रकरणा ये
जात कैवर्त्तकहे व्यापधर्म करनेवाले चित्पाखान मे पवित्र होके
पुन ग्रामप्राप्त होके मूढवत् रहेहे ।

3932.

5693 तुलनामाहात्म्यम् । *Tulanā-māhātmyam.*

*Professing to belong to the Sahyādri-khanda of the
Skanda-purāna*

Substance, country made paper 14 x 7½ inches Folia, 66 Lines,
10 on a page Extent in Slokas, 1,700 Character, Nāgara of the nine
teenth century Appearance oki and discoloured Complete

Last Colophon:—

इति श्रीस्कन्दपुराणे सद्भादिखण्डे तुलनामाहात्म्ये श्रीकृष्ण-
वशिष्ठतन्त्रादे कृतमुक्तिर्नाम द्वाविंशोऽध्यायः ।

In a later hand:—

मालवीयोपनामक कर्मकाण्डिबालमुकुन्दस्येद कार्या गोषट्ट-
ग्रामवाशिना स १८९७ ।

Beginning —

नमोऽय उचु ।

महेशान (महोत्तम) महादेव मन्दविक्रम । (?)

सर्वज्ञाननिधे + + शिवाज्ञादकार प्रभो ।

तत्त्वमादेन चास्माभिर्दितिहाम महेश्वरः ।

पुराणानि च मन्त्राणि श्रुतानि देवराजम् ।

न ब्रह्मिर्माधिगच्छामो सुधाद्यादे यथामरा ।

कचिता या [त्वया] देव त्वरिता नाम देवता ।

अपरं तुरजा नाम तस्या ज्ञातं कथं विभो ।

यमुनामौ किमर्थं सा चवतीर्णाम्बिका शिवा ।

एतदिच्छाम्यर्थं श्रोतुमनुयाद्या भवाम ते ।

3933.

8456. शम्भलग्राममाहात्म्यम् ।

Sambhala-grāma-māhātmyam

From the Bhū-khaṇḍa of the Skanda-purāṇa

Substance, country made paper 12½ × 5½ inches Folia, 61 Lines, 9, 10 on a page Extent in slokas, 1,800 Character, Nāgari of the eighteenth century Appearance, old, discoloured and repaired

Colophon —

इति श्रीलक्ष्मणपुराणे भूखण्डे शम्भलग्राममाहात्म्ये समाप्तं
द्वाविंशतितमोऽध्यायः ।

A legendary account of the shrines and sacred spots in and about Sambhalpur in Gondwana in 22 adhyāyas

For two other MSS, consisting of 24 adhyāyas, see Oxf No. 125 and L 1750, and for one consisting of 27 adhys, see IO Catalogue No 3667

It ends :—

नदिग्रामस्य माहात्म्यं हरेस्त्वेव दिशोत्तम ।

कथितं च महाभाग शम्भलग्रामं विश्रामय ॥

The adhyāyas, treating of the ceremony of pradakṣinā are omitted in the present manuscript.

3934

9653 अर्द्धोदयपूजनदानविधिः ।

Arddhodaya pujana dana vidhih

Substance country made paper 11x5½ inches Folia 3 Lines 7
 on a page Extent in slokas 36 Character Nagara Appearance tolerable

It is said to belong to the Prabhāsa khaṇḍa of the Skanda purāṇa

Beginning —

प्रभामखण्डे अर्द्धोदयपूजनदानविधिर्लिख्यते ।
 पौषमाघस्थानावास्या सूर्य्यश्रवणसप्तम्या ।
 यतोपातो भवेद् यत्र सर्व्वैरर्द्धोदय स्रुत ॥ १ ॥
 निश्वर्द्धोदय स्रुस्तु मद्धानर्द्धोदयो दिवा
 दिवा वा यदि वा रात्रौ यदा अर्द्धोदयो भवेत् ॥ २ ॥
 तदैव पुण्याकाल स्यात् नात्र कार्या विचारणा
 सख्य मङ्गासम तोय सर्व्वे व्याससमा दिना । इत्यादि ।

3935.

2164 गुरुगीता । *Guru gita**From the Uttara Khanda of the Skanda-purāṇa*

Substance foolscap paper 9½x4 inches Folia 9 Lines 12 on a
 page Extent in slokas 200 Character Nagara Appearance fresh
 Complete

The MS opens with *Samkalpa, Nyasa and Dhyana*

अस्य श्रीगुरुगीतामालामन्त्रस्य सदाशिव ऋषिर्नामाविधानि च्छन्दासि
 श्रीगुरु परमात्मा देवता ह वीज म शक्ति क्रो कौलक श्रीगुरुप्रसादसिद्धयर्थं जपे
 विनियोगः । इत्यादि

श्रीनाथादि गुरुत्रय मणयति पौठत्रय भैरवम्
 मित्रेभ्यो वदुकत्रय पश्युम् दत्तिप्रभु प्राम्भवम् ।
 वीरे पाण्डुपुत्रपटकावक वीरावलौपक्षकम्
 श्रीमन्मालिनिमन्तराजमहित वन्दे गुरोर्मण्डलम् ।

Then begins the *Guru-gita*, for which see Oxf No. 123, p 72B.

Colophon :—

इति श्रीरामानन्दपुराणे उत्तमखण्डे ईश्वरपावन्तीमंवादे गुरुगीता
समाप्ता । श्रीगुरुवे ।

Compare Cs Vol V, 18 and L 445, which are stated to belong to the *Rudra-yāmala-tantra*

3936.

2786. *The Same*

Substance, foolscap paper 15x3½ inches Folia, 7 Lines, 5 on a page, Extent in Blikas, 160 Character, Bengali Appearance, fresh

On devotion to a *guru* as the means of final emancipation The MS. begins with the *Samkalpa*, *Nyāsa* and *Dhyāna*. The work begins in 2A For the beginning see Oxf 72B, No. 123, where it is said to be an extract from the *Skanda-purāṇa*

The *Guru-gītā* ends in 6B :—

सदाशब्दः सदा भ्रान्तो रमते यत्र कुत्रचित् ।
यच्चैव लिखते सोऽपि न देशं पुण्यभाजनम् ।

Then comes the *phalaśruti* —

मुक्तस्य लक्षणं चैव तत्राद्ये कथितं मया, etc , etc.

The *Phalaśruti* does not appear to be complete :—

गुरुं पूज्यो वरं मूर्खस्तस्मात् सिध्यन्ति गान्धरा ।
शुभकर्मणि शब्दाणि दीक्षा दीक्षादिसिद्धिदा ॥

No colophon

3937.

10915 *The Same.*

Substance, country made paper 9x4 inches Folia 15 Lines, 7 on a page Character, modern *Nāgara* Appearance, discoloured Complete

Colophon :—

इति श्रीस्कन्दपुराणे उत्तरखण्डे ईश्वरपावन्तीसवादे गुरुगीता-
स्तोत्रं संपूर्णम् ।

Post Colophon —

शुभमस्तु । श्रीरस्तु ।

3938.

8752. ऋभुगीता । *Rbhu-gītā*.

From the Ullara-khaṇḍa of the Skanda-purāṇa.

Substance, country made yellow paper. 13x8 inches Folio 113
Lines, 9 on a page Extent in Slokas, 2,500 Character, Nagara Date,
Samvat 1844 Fresh Complete

“ लिखित काश्या ”

The first set of interlocutors are सगत्सुमार and the Rsis,
and the 2nd set of interlocutors are Rāu and Nidāgha
in Vadarikāśrama

It expounds the vedānta doctrines in 49 most elo-
quent lectures

The MS noticed by Dr. Rajendra Lāla Mitra con-
tains 27 chapters only. See L 2333.

- (1) आत्मनिर्णयप्रकरणं, (2) अनात्मनिर्णयप्रकरणं, (3) सानुभवप्रकरणं,
(4) तत्त्वब्रह्मासिप्रकरणं, (5) सर्वनास्ति •, (6) सर्वमिच्छा •, (7) चिन्मात्र •,
(8) अखण्डैकरस •, (9) सानुभव •, (10) शश्वदङ्ग •, (11) सर्वनास्ति •,
(12) ज्ञानमन्त्र •, (13) ब्रह्मतर्पण •, (14) आत्महोम •, (15) औवन्मुक्त •,
(16) विदेहमुक्ति •, (17) आत्मनोऽन्यद् किञ्चित् •, (18) मच्चिन्मय •,
(19) आत्मनोऽन्यं •, (20) सर्वं ब्रह्मैव केवलं •, (21) अमदेवहि •, (22)
चिदेव •, (23) द्वैताद्वैतशून्य •, (24) ब्रह्मानुभव •, (25) सर्वानुभव •, (26)
आत्मानन्द •, (27) प्रपञ्चहेयत्व •, (28) ब्रह्मैव सर्व •, (29) सर्वं ब्रह्मैव •,
(30) ब्रह्मैवाह न सन्देह •, (31) मच्चिदानन्द •, (32) इत्यह •, (33) अहमेव

चिदेव हि सर्वं ब्रह्मेति सङ्ख्य •, (34) आनामृत •, (35) चिरागन्दोद्दमदयं •, (36) तन्मयो भव •, (37) तद्ब्रह्माह नाम •, (38) महावाक्यनिरूपण •, (39) सर्वं मिथ्या अहं ब्रह्म न मशयो नाम •, (40) अनुत्पन्न जगत् •, (41) निवानन्द •, (42) व्याप्तेव नान्यदेवेद •, (43) सर्वमिद्वान्तभाग •, (44) ब्रह्मनिश्चयनिरूपण नाम •, (45) सर्वसत्याग •, (46) प्रपञ्चशून्यत्व नाम • (47) यशमहिमवर्णन नाम •, (48) निदाघनिश्चय नाम • ।

Last Colophon —

इति श्रीस्कान्दे महापुराणे उत्तरखण्डे ऋभुगौता नाम एकोन
पञ्चाशत् प्रकरण समाप्तम्

Post Colophon —

शुभ भूयात् । सवत् १८८७ ॥ लिखित काशी ।

3939

.3074 रामायणमाहात्म्यम् । *Ramayana mahatmyam*

From the Uttara-khanda of the Skanda-purana

Substance Serampore paper 10½ x 4½ inches Folia 23 Lines 9
on a page Extent in Slokas 400 Character Nagara Date, Sarpvat
1936 Appearance fresh Complete

It begins —

श्रीमते रामानुजाय नमः ।

ॐ नमः कमलदलविपुलनयनाभिरामाय श्रीरामचन्द्राय ।

श्रीराम शरणं समस्तजगता राम विना का गति

रामेण प्रतिहन्यते कलिलल रामाय कार्यं नमः ।

रामा(तृया)त् वेम्यति कालमीममजगो रामस्य सर्वं वद

रामे भक्तिरखण्डिता भवतु मे रामत्वमेवाश्रये ।

चित्रकूटालय राममिन्दिरानन्दमन्दिरम् ।

वन्दे च परमात्मानं भक्तानामभयप्रदम् ।

Colophons:—

4A, इति श्रीस्कन्दपुराणे उत्तरखण्डे नारदसत्त्वकुमारसंवादे श्रीमद्रामायण-
माहात्म्ये फलानुकीर्तनं नाम प्रथमोऽध्यायः ; 9B, • सुदा[म] राक्ष[म] मोक्षो
नाम द्वितीयोऽध्यायः ; 14A, • फलानुकीर्तनं नाम तृतीयोऽध्यायः ; 17B,
• चैत्रमासे फलानुकीर्तनं नाम चतुर्थोऽध्यायः ; 23A, • श्रीमद्रामायणव-
रात्रपाठमाहात्म्ये फलानुकीर्तनं नाम पञ्चमोऽध्यायः । समाप्तोऽयं रामायणमाहात्म्यं
सम्पूर्णम् ।

The Post Colophon Statement:—

संवत् १८३६ मित्रगङ्गनमासे शुक्लपक्षे २ शोमवासरे ।
श्रीरामचन्द्राय नमः ॥ श्रीमर्द्धदेवाय नमः ॥

It ends:—

यन्नेतच्छ्रुयादापि पठेत् वा सुसमाहितः ।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ;

3940.

3107. सप्तकोटीश्वरमाहात्म्यम् ।

Sapta-kotiśvara-mahātmyam

From the Uttara-khanda of the Skanda-purāṇa

Substance, country made paper $8\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 20 The first
leaf is missing Lines, 11, 12 on a page Extent in Slokas, 950
Character, Nagara of the eighteenth century Appearance, discoloured

Colophons:—

2B, इति श्रीस्कन्दपुराणे शतसाहसिकायां संहितायां उत्तरभागे दिव्य-
लिङ्गाख्याने सप्तनाथमाहात्म्ये पितामहतपोवर्णनाय प्रथमोऽध्यायः ; 3B, इति
श्रीस्कन्दपुराणे शतसाहसिकायां संहितायां तत्र ईशानसंहितायामुपरिभागे
महालिङ्गप्रादुर्भावे श्रीसप्तकोटीश्वरमाहात्म्ये पितामहेन शिवदर्शनाख्यो द्वितीयो ;
4B, इति श्रीस्कन्दपुराणे शतसाहसिकायामुपरिभागे महालिङ्गप्रादुर्भावे श्रीसप्त-
कोटीश्वरमाहात्म्ये ब्रह्मणो वरप्रदानं नाम तृतीयोऽध्यायः ; 6A, इति श्रीस्कन्द-
पुराणे सप्तकोटीश्वरमाहात्म्ये ब्रह्माणं प्रति मनकादिवस्त्रा + खाद्यतुर्गोऽध्यायः (?) ;
8B, इति श्रीसप्तकोटीश्वरमाहात्म्ये विद्यात्रा सुपुत्राणां पञ्चतथमाहात्म्यकथनं

नाम षष्ठमोऽध्याय , 11A, इति श्रीस्कन्दपुराणे सप्तकोटीश्वरमाहात्म्ये ऋषिणा
 सखासुरार्येष्टितवरप्रदान नाम सप्तमोऽध्याय , 9B, इति श्रीस्कन्दपुराणे सप्त
 कोटीश्वरमाहात्म्ये षष्ठोऽध्याय , 12B, • शिवाय सखासुरभयाहितानामिन्द्रा
 दोना विज्ञापन नामाष्टमोऽध्याय , 13B, इति श्रीस्कन्दपुराणे मन्थानिङ्गप्रादुर्भावे
 ईशानमहितायामुपरिभागे श्रीसप्तकोटीश्वरमाहात्म्ये शिवेन सखासुरवृत्तान्त
 व्यवधानन्तर इन्द्रस्य स्वर्गप्रेषणाख्यो नवमोऽध्याय , 14B, इति श्रीस्कन्दपुराणे
 सप्तकोटीश्वरमाहात्म्ये सखासुरपाशच्छेदन नाम दशमोऽध्याय , 15B, • सखस्य
 मेनापतिवधाख्य एकादशोऽध्याय , 17A • भयसैन्याव्यशीमणाख्यो द्वादशो
 अध्याय , 18A, • शिववृषभभूच्छाया वोग्भद्रपुद्गाख्य त्रयोदशोऽध्याय 19A
 • सखासुरस्य पुत्रे शिववृषभभूच्छायादाराख्यचतुर्दशोऽध्याय 20B • श्रीमत्
 नाथमाहात्म्ये सखासुरवधाख्य नाम षष्ठदशोऽध्याय , 21B, • श्रीसप्तकोटीश्वर
 माहात्म्ये सखासुरवधानन्तर शिवस्य इन्द्रादौना स्तुति ! १६॥, 23B, • शिवेन
 सप्तशृषीणा वरप्रदान नाम सप्तदशोऽध्याय 26A, • कनकावतीवरप्रदान
 नामाष्टादशोऽध्याय , 29A, (the Last Colophon) • दिक्षौषधिरस
 रस्तायन लोहसिद्धिपातालगमनादिकथन नाम शकोनविंशतितमोऽध्याय ।

The Post Colophon Statement —

श्रीसप्तकोटीश्वरार्पणमस्तु । लेखकपाठकस्य शुभं भवतु ।
 पादृशं पुस्तकमित्यादि । सप्तकोटीश्वरमाहात्म्य व्यापारसेन लिखि
 तम् शुभमस्तु ।

Sapta kotisvara is the name of a phallic emblem of
 Siva at "Diva" an island near Goa. In the island there
 is a hill, named Kharga in which there are many palaces,
 in one of which the phallic emblem is kept —

तत्र गोवा प्रीते नासा प्रशस्ता नगरी शुभा ।

तस्याद्योत्तरदिग्भागे नासा दिव इति स्मृत ।

तत्रास्ते खड्ग नासा वै प्रथित पर्जन्योत्तम ।

वीरे तत्पद्मतीर्थस्य लिङ्गरूपो सदाशिव ।

सप्तकोटीश्वरो देव ।

3941.

4181 स्कन्दपुराणम् । *Skanda-purāṇam*
(*Māla-khanda.*)

Substance country make paper 17×8½ inches. Folia, 84 Lines 13 on a page Extent in ślokaś 3000 Character, Nāgara in a very modern hand Appearance, leaf Very corrupt

This section of *Skanda-purāṇa* gives descriptions of many sacred places, accompanied with legends connected therewith, in the country called *Māla-khanda*, south-west of Jodhpur On the first leaf it is wrongly called *Tāpī-khanda* which is concerned with the sacred places on the *Tāpī*, the river south of the *Narmadā*

See Oxf 76A

Beginning —

श्रीगणेशाय नमः । श्रीमहालक्ष्मी नमः ।
पुरा पुरारिणा वाक्यैः पुराणपुष्पूरिरे ।
यद्वृक्षायाममाख्याय गङ्गायाः जयत्ययम् ।
नमस्त्रिभुवनाम्भोजबोधोन्मो(धमो)लनहेतवे ।
विश्वरूपाय शुद्धाय नमः श्रीवत्सधारिणे ।

स्कन्द उवाच ।

देव देव पुनर्वृक्ष भूभाग किञ्चिदुत्तमम् ।
यत्र ब्रह्मादयो देवा वशिष्ठाद्यास्तपोधनाः ।
प्रभासादीनि तीर्थानि गङ्गाद्या सरितस्तथा ।
ऋषयः पितरो यक्षा गन्धर्वाप्सरस्तथा ।
क्रौडन्ति मातरः सर्वा कुमारैः सह यत्र च ।
यत्र दत्तेन हव्येन सदा मुच्यन्ति देवताः ।
कव्येन पितरस्तृप्तिं लभन्ते प्रपितामहाः ।
यत्र क्रौडति गोविन्द श्रिया सार्द्धमतन्द्रिताः ।
सावित्र्या च प्रजानाञ्च शैलपुत्र्या सम भवान् ।
एतद्विस्तारतो ब्रूहि यदि तुष्टोऽसि धूम्रंटे ।

ईश्वर ।

इत्याकर्ण्य वचस्तस्य कुमारस्य भङ्गेश्वर ।

मीलिताक्ष क्षणं ध्यात्वा कुमारमिदमब्रवीत् ।

ईश्वर उवाच ।

साधु पृच्छस्वया वत्स भाग्येपकार मुह ।

प्रवक्ष्यामि यथा तत्त्व शृणुष्व गदतो मम ।

2A, इति श्रीस्कन्दपुराणे एकाशीतिमाहात्म्ये संहितायां विश्वधिकायां श्रीमालमाहात्म्ये वशिष्ठागमनं नाम १, 3A, इति श्रीस्कन्दपुराणे श्रीमालमाहात्म्ये गौतमवरप्रदानं नाम द्वितीय, 3B, इति श्रीस्कन्दपुराणे त्र्यम्बकसरोवर्णनं तृतीय, 4B, • गौतमाश्रमवर्णनं नाम चतुर्थ, 5B, • यक्षशैलोपाख्यानं पञ्चम, 6B, • भृगुचिन्तापनोदं षष्ठ, 7B, • श्रीषाण्डिमह्यं नाम सप्तम, 8B, • श्रीव्यात्मप्रबोधोपायनाष्टम, 9B, • श्रीमालनिवेशो नाम अष्टम, 11A, • ब्राह्मणागमनं दशम, 13A, • दिनप्रतिष्ठापनम्, 14A, • श्रीमालप्रशंसा द्वादश नाम, 15A, • वसिष्ठलाद(?) वैद्यानामुत्पत्ति, 18A, • त्रैलोक्यसरोमाहात्म्यम्, 18B, • योगेश्वरीमाहात्म्ये १५, 20A, • षोडश, 22A, • ब्रह्मसरोमाहात्म्यम्, 23B, • वरुणाविमाहात्म्ये स्यादश, 25A, • किरातसरोमाहात्म्यम् १६, 26A, • वटपर्णिसरोमाहात्म्ये विप्रतितमोऽध्याय, 27A, • यक्षस्थलमाहात्म्यमेकविंशतितम, 28B, • यक्षकूपमाहात्म्यम्, 30A, • कश्यपेश्वरमाहात्म्ये त्रयोविंशतितम, 34A, • वक्रस्थलीमाहात्म्ये २४, 35B, • बाहूपतिसरोमाहात्म्ये पञ्चविंशतितम, 36B, • भृगुवल्गुमाहात्म्ये २६, 39A, • खराननामाहात्म्यम्, 40A, • चण्डमुख्यमाहात्म्ये त्रयस्त्रिंशतितम, 40B, इति श्रीस्कन्दपुराणे श्रीमालमाहात्म्यम् अतः परं चण्डोशमाहात्म्यम्, 41A, इति श्रीस्कन्दपुराणे विनायकमाहात्म्यान्तरद्वाविंशत, 42B, • श्रीमालमाहात्म्ये माहात्म्य • सप्तविंश, (?) 44A, • नमिश्रीमाहात्म्यमष्टाविंश, (?) 49A, • एकाशीति संहितायां श्रीश्रीमालमाहात्म्ये पञ्चत्रिंशोऽध्याय, 50B, • + + + + पट्विंशोऽध्याय, 51B, • सारिकोपाख्यानं नाम सप्तत्रिंशोऽध्याय, 52B, • कङ्कोलोपाख्यानं नाम अष्टत्रिंशोऽध्याय, 53A, • प्रपुले+माहात्म्यं नाम एकविंशोऽध्याय, 56B, • अश्वत्थामिमाहात्म्यं नाम द्विंश-

रिशोऽध्याय , 58A, • किरातोपाख्यान नाम त्रिचत्वारिंशोऽध्याय , 60A, • लक्ष्मीपाणिग्रहसाख्यान नाम चतुश्चत्वारिंशोऽध्याय , 61B, • ब्रह्मव्याङ्गद माहात्म्य नाम पञ्चचत्वारिंशोऽध्याय , 63A, • वाराहसाख्यान नाम षट्चत्वारिंशोऽध्याय , 65A, • बाल्मीकेश्वरमाहात्म्य नाम सप्तचत्वारिंशोऽध्याय , 66A, • कौशिकदिव्यमाहात्म्य नाम अष्टचत्वारिंशोऽध्याय , 67A, • लिलामाहात्म्य नामैकोनपञ्चाशोऽध्याय , 68A, • सर्वमङ्गलामाहात्म्य नाम पञ्चाशोऽध्याय , 69A, • द्वितीयपरिच्छेदे श्रीमालमाहात्म्ये इन्द्रवाटमाहात्म्य नाम द्विपञ्चाशोऽध्याय , 69B, • भूर्भुवस्वर्माहात्म्य नाम त्रिपञ्चाशोऽध्याय , 70A, • व्यात्मच्छन्दामाहात्म्य नाम एकपञ्चाशोऽध्याय (?), 72A, • व्याख्याचण्डो माहात्म्ये पञ्चपञ्चाशोऽध्याय , 74A, • बालगौरीमाहात्म्य नाम षट्पञ्चाशोऽध्याय , 75A, • गोवत्सलमाहात्म्य नाम सप्तपञ्चाशोऽध्याय , 75B, • सिद्धचामुण्डामाहात्म्य नाम अष्टपञ्चाशोऽध्याय , 76B, • ईशासरोमाहात्म्य नाम एकोनषष्टितमोऽध्याय , 77B, • पराशरेश्वरमाहात्म्य नाम षष्टितमोऽध्याय , 79B, • कमलामाहात्म्य नामैकषष्टितमोऽध्याय , 81A, • कुलदीप माहात्म्य नाम द्विषष्टितमोऽध्याय , 81B, • ब्रह्मामाहात्म्य नाम त्रिषष्टितमोऽध्याय 82A, • लक्ष्मीव्रत नामाऽध्याय चतुषष्टितम , (the Last Colophon) इति श्रीलक्ष्मणपुराणे श्रीएकाशीतिसाहस्रग सहिताया विश्वधिकाया द्वितीयपरिच्छेदे श्रीश्रीमालमाहात्म्ये भविष्यदुपाख्यान नाम पञ्चषष्टितमोऽध्याय ।

For a full and correct analysis of the work see Oxf 76B

This has 65 chapters while that, 54 only

3942

10058 *The Same*

Substance country made paper 12½ x 7 inches Folia 18 of which 3 and 10 are missing Lines 13 on a page Character Nāgara of the eighteenth century Appearance old discoloured and worm eaten A mere fragment

2B, इति श्रीलक्ष्मणपुराणे एकाशीतिसाहस्रग सहिताया विश्वधिकायां श्रीमालमाहात्म्ये वशिष्ठागमन नाम । १ ।, 4A, • अम्बकसरोवर्गन द्वितीय , 5B, • गौतमाश्रमवर्गन नाम चतुर्थ , 7A, • श्रीलोपाख्यान पञ्चमः, 7B,

3944

6039 हासास्यक्षेत्रमाहात्म्यम् ।

*Halasya ksetra mahatmyam**Stated to belong to the Skanda purana*

S balance country made paper 9x3 inches Folia 185 Lines 11
on a page Extent in slokas 4000 Character Nagara Date Samvat
1093 Appearance old and discoloured Complete

Beginning —

श्रीमहागणपतये नमः ।

श्रीमद्विष्णवाय नमः ।, etc , etc

श्रीमत् कैलाशशिखरे पुण्ये लोकमस्कृते ।

स्मरणात् सर्वजन्तूनां सर्वविद्भिर्प्रदायके ।

देवतैर्मुनिसङ्घैश्च सिद्धचारुकिप्रदैः ।

गन्धर्वैश्च शम्भुभक्तैश्च यौगौयनैः समाकृते ॥

आमशिक्ष्य महाप्राञ्च सूत पौराणिकोत्तमम् ।

शम्भुभक्त सदानन्द ऊर्ध्वरेता प्रभाकरे ॥

द्रव्यादा मुनयः सर्वे शिवभक्तिप्रघोदिताः ।

समागम्य समाधिस्थ दण्डवत् प्रणिपत्य च ॥

पप्रच्छ परया मुदा ।

अथ यः ऊचुः ।

वद्विकुण्डसमुद्भूत भगवद्भक्तवत्सल ।

गमस्ते शिवधर्मेण सर्ववदान्तपारम ॥

शिवचेचरणि सर्वाणि भुक्तिमुक्तिप्रदानि च ।

सन्नेपतो विस्तरेण भवता कथितानि च ॥

अवधारयितुं तानि न शक्यानि मद्यामुने ।
 तस्माद्विशिष्ट सर्वेषां स्थानानां वर्धिरक्तनम् ।
 शम्भुना निर्मितं दिव्यं तदेकं वक्तुमर्हसि ।
 इति पृथो मुनिवरैः सूतः कारुण्यविग्रहः ।
 मञ्जवंशं भावमोक्षणं देवदेव अगदूतम् ।

धात्वा क्षेत्रोत्तमं शम्भोर्वक्तुमारभते तदा ।

श्रीसूत उवाच ।

इदं शुभं मुनयः सर्वे शिवभक्तिपरायणाः ।
 विशिष्टमेकं यत् स्थानं शिवस्य परमात्मनः ।
 सर्वसौभाग्यदं सद्यः सद्यः सर्वफलप्रदम् ।
 ब्रह्माविष्णुमहेश्वरैः सेवितं सर्वसिद्धिदम् ।
 पुरा नन्दवने कुमारसम्भवेन मध्वरिषा ।
 प्रोक्तं बह्विस्तरेष्वेव बशिष्ठादिमहात्मनाम् ।
 वक्ष्ये पुरातनं क्षेत्रं श्रीमद्भालास्यं सच्चितम् ।
 अवशात् सर्वजन्तूनां पापघ्नं पुण्यदायकम् ।
 पुरा पुरातने पुष्टे पुरारारते पुरे शुभे ।
 वाराणसीति प्रसिद्धे सर्वेषां मुक्तिमुक्तिदे ।
 शिवलिङ्गप्रतिष्ठाञ्च कर्तुंकामो वरं शुभम् ।
 सत्यलोकात् परमागम्य ब्रह्मा लोकपितामह ।
 पिता महेश्वरः लिङ्गं प्रतिष्ठाप्य सदातनम् ।
 दशाक्षमेघानकरोत् सस्य लिङ्गस्य सन्निधौ ।

It is written in two different hands, the first writes up to the 44th and the second the rest

There are 79 chapters

It ends:—

क्षेत्रं लिङ्गञ्च तीर्थञ्च तत्सर्वं कथितं गया ।
इत्युक्त्वा बुद्धिमान् सृतः सर्वपौराणिकोत्तमः ॥
क्षपादृष्ट्या मुनीन् दृष्ट्वा शिवध्यानपरोऽभवत् ।

Hālāsyā is Madura in the Pāndya country :—

7A, तस्मात् हालास्यसदृशं नास्ति क्षेत्रं जगत्तये ।
शिवक्षेत्रोत्तममिति हालास्यमिति केचन ॥
केचित् कदम्बविषिनं व्यपरे कन्यकापुर ।
समष्टिविद्यानगरं मधुरापुरमित्यपि ।
भूलोकशिवलोकश्च जीवन्मुक्तिपुरं च तत् ।
चतुष्कूटपुरं चेति वर्णयन्ति मुनीश्वराः ॥

Colophon :—

इति श्रीस्कन्दपुराणे हालास्यक्षेत्रमाहात्म्ये नवसप्ततितमो-
ऽध्यायः ।

Post Colophon Statement :—

संवत् १९६३ माघव शुक्ल पौर्णमास्यामिन्दुवासरे विश्वेश-
समिधौ कोरडोपनामक केशवभट्टैर्लिखितमिदं हालास्यमाहात्म्यं
सम्पूर्णम् ।

3945.

8449. रत्नपरीक्षा । *Ratna-parikṣā.*

*Said to be collected from the Hālāsyā-mūhātmya of the
Skanda-purāṇa.*

Substance, country made paper 10½ × 4½ inches Folia, 11 Lines,
8 on a page Extent in ślohas, 100 Character, modern Nāgara Date,
Sarpvat 1937. Appearance, fresh Complete

On the test of gems.

Beginning :—

श्रीगणेशाय नमः ॥
पुरा देवाश्च दैत्याश्च क्षीरोदमथनोत्सृक्ताः ।
सर्वे सर्वाणि शस्त्राणि दधोचेष्ट समीपतः ॥

सम्राप्य रक्ष्य रक्षेति प्रोचुर्देवा मदामवा ।
 लोमोदधि च समम् वज्रकाश गुमासुग ।
 तदा सर्वानि शस्त्रानि भक्षितानि दधोनिना ।
 तस्य पृथगते चास्त्रि वचायुधवृद्धोत्तते ।
 निनीय तानि शस्त्रानि विद्यन्ते सुरसप्तमाः ।
 तेनैव ह्यकपेनागु वधो वधो मद्योदत ।

At the time of the churning of ocean, Siva, moved by the prayer of Gods and Munis with Dadhici at their head appears in the garb of a Vaisya with a leather bag containing gems of various sorts, which he shows to the Gods and acquaints them with their tests and signs

Pol 2B, 2B, क्षपया परया धूर्षो भगवान् भातमृज्ज ।
 वैश्ववर्ष्यवपुर्हृत्वा सालङ्कारं मनोहरम् ।
 धृत्वा तु पित्रमग्नेन रत्नपूर्णां च भस्त्रिका ।
 मन्त्रिणां च पुरोभागे त्वाविरासीत् स शङ्खः ।
 वृद्धा तान् मन्त्रिदाम् प्राप किं धूमं क्रेशमंयुता ।
 इत्यष्टवृत् स ते प्राङ् मेष्ट स पनरवदीत् ।
 अपेक्षितानि रत्नानि युष्माभि रौदृशानि तु ।
 तानि सर्वानि रत्नानि दास्यामि समदाति च ।
 तच्छ्रुत्वा प्रीतहृदया प्रोचुर् वैश्वदेव प्रभो ।
 मोक्षेरर्हानि रत्नानि दीयन्ता भवता क्षणात् ।
 इत्यग्रे तैः स रत्नानि जनार्दनं सदास्ति च ।
 दर्शयित्वा लक्ष्म्यानि तेषां वक्तुं प्रचक्रमे ।
 वैश्ववर्ष्यो विलोनामामवक्षीमान् दानवेन्द्रो मदावत ।
 लोकत्रयाधिपत्यं च संप्राप्य समदातभृत् ।
 तत्प्राप्तिरस्य दक्षतस्य नृत्तास्तवा च रत्नं खनु वद्वरतम् ।
 रोमाणि वैदूर्यमिति प्रनिह्य प्रवालमासीत् विधितं मद्धारम् ।

It ends —

चन्द्रकान्तं तदाग्रात दुर्लभं म्यात कर्णौ युगे ।
 गूर्ध्वकान्तं चन्द्रकान्तं रत्नमध्ये विदुर्बुधा ।

Then we have the date —

श १८३० मि० वीशाख १५ ।

Then we have the following in a different hand —

आन्दोह दालास्यमादाव्यमेका गद्य लिखाया गणेशगम
थामने ।

3946.

5708 अर्वुदमाहात्म्यम् । *Arunda mahaatmyam*

Being an extract from the Skanda purāna

Substance country mālā paper 9×4½ inches Folia 45 Lines 10
on a page Character Nigara of the early nineteenth century Appear-
ance discoloured Incomplete at the end

Beginning —

श्रीगणेशाय नम । ॐ नम शिवाय ।

नमोऽनन्ताय गुरुणाय दालगन्धाय वेधने ।

गुडाय विश्वरूपाय देवदेवाय शम्भवे ।

शौनक उवाच ।

कथितो वशविस्तारो भवता सोमसूर्ययो ।

मन्वन्तराणि रण्याणि सृष्टियैव पृथग्विधा ।

अधुना श्रोतुमिच्छामि तीर्थमाहात्म्यमुत्तमम् ।

कानि तीर्थानि पुण्यानि भूतलेऽस्मिन् मद्भामते ।

सूत उवाच ।

नानातीर्थानि लोकेऽस्मिन् येषां सख्या न लभ्यते ।

तिस्र कोट्योर्द्वयोऽष्टौ तेषां सख्या गतानि वै (?) ॥

क्षेत्राणि सरितश्चैव सर्व्वतास्त नदाम्बुधा ।

वृक्षीणा तपसोवीर्यान्मादास्य परम गता ।

तेषां मध्यर्जुनो नाम सर्व्वपापहरोऽनघ ।

[न] स्पृष्ट कलिदोषेण वशिष्ठस्य प्रभावत ।

The last colophon in the incomplete manuscript

11A, इति श्रीनन्दपुराणे बर्चुदमाहात्म्ये देवोदगादौ नाम अष्टोत्तशो
अध्यायः ।

3917.

5730 विरजामाहात्म्यम् । *Virajamahatmyam*

Profession to form a part of the Skanda purāṇa

Substance, country made paper 11×11 inches. Folia 2 to 41
lines, 13 on a page. Character, Nāgara. Date, Samvat 1417 or A D 1361
Appearance very old. Incomplete in the beginning.

Two leaves, glued together, formed one. Now most
of the leaves have been disjoined. The first two leaves
and 3A are missing. It gives legends and traditions,
connected with Virajā-kṣētra on the banks of the
Vaitarani in Orissa, near Jaj-pur.

End.—

तस्मिन् रक्षयतिषेष्ठो राजगजेश्वरो मतिः । (१)

वर्त्तमाने सतः काले कालधर्मो गतो मुने ।

तौयमात्रं गच्छति कृष्णमात्रं सुरभिर्भि ।

राज्यं सुराधिपत्यं च प्राप्तवान् प्रथमं परमः ।

एतन्मन्त्रो देवोदगौ भगवान् देवप्रदः ।

यं वृद्धा पि नरा नायं सर्वान् कामानवाप्नुयुः ।

Colophon:—

3B, इति श्रीनन्दपुराणे विरजामाहात्म्ये बालवन्द्य नाम अष्टोत्तशोऽध्यायः । 1A,
• पञ्चमोऽध्यायः ; 4B, • विष्णुपार्जन नाम षष्ठोऽध्यायः ; 5B, • द्वाकाकामन नाम
सप्तमोऽध्यायः ; 6A, • हरिगणेशविजयनामो नाम अष्टमोऽध्यायः ; 6B, • नाग-
लप्रदर्शन नाम नवमोऽध्यायः । 7B, • सप्तश्रद्धिनाथ नाम दशमोऽध्यायः, 8A, •
कराड गोविन्दसमागमो नाम अकराडोऽध्यायः ; 9B, • धरदोवाण नाम अयो-
दशोऽध्यायः ; 10B, • लवणासुरवधो नाम अर्धदशोऽध्यायः ; 11A, • विष्णु
सादृष्टो नाम पञ्चदशोऽध्यायः । 12B, • दैवप्रदनामनामो नाम सप्तदशोऽध्यायः ;
13A, • सोमतीर्थमाहात्म्य नामाष्टादशोऽध्यायः, 13B, • सोमतीर्थवर्णनं

एकोनविंशतिमोऽध्यायः 11A. • उद्वलकुल-गोमतीर्षं अथकृषिज्ञावर्धनं नाम
 विंशतिमोऽध्यायः 11B. • भागुवार-सौर्षवाचा-वर्धनं नाम एकविंशतिमो
 ऽध्यायः 15B. • रामकुलवर्धनं नाम द्वाविंशतिमोऽध्यायः 16B. • नामि
 तीर्षवर्धनं नाम द्वाविंशतिमोऽध्यायः 17A. • वाजितीर्षवर्धनं नाम त्रयो
 विंशतिमोऽध्यायः 17B. • नामितीर्षवर्धनं नाम चतुर्विंशतिमोऽध्यायः 18A.
 • नामितीर्षवर्धनं नाम पञ्चविंशतिमोऽध्यायः 19A. • गमविंशतिमोऽध्यायः
 19B. • अग्नितीर्षवर्धनं नाम अष्टाविंशतिमोऽध्यायः 20A. • अग्नितीर्षवर्धनं
 नाम एकोन(एक)विंशतिमोऽध्यायः 21A. • यमतीर्षवर्धनं नाम विंशतिमो
 ऽध्यायः 22A. • कमलातीर्षवर्धनं नाम एकत्रिंशतिमोऽध्यायः 23A. •
 बहलतीर्षवर्धनं नाम द्वात्रिंशतिमोऽध्यायः 23B. • बहलतीर्षवर्धनं नाम
 चपत्तिविंशतिमोऽध्यायः 24A. • वापुतीर्षवर्धनं नाम चतुर्विंशतिमोऽध्यायः
 24B. • वापुतीर्षवर्धनं नाम पञ्चविंशतिमोऽध्यायः 25B. • गोमतीर्षवर्धनं
 नाम षट्त्रिंशतिमोऽध्यायः 26B. • कपिलागङ्गवर्धनं नाम गमविंशतिमो-
 ऽध्यायः 27A. • कपिलागङ्गवर्धनं नाम अष्टविंशतिमोऽध्यायः 27B. •
 कपिलागङ्गवर्धनं नाम एकोनचत्वारिंशतिमोऽध्यायः 28A. • गोमदाय-
 माहात्म्यं नाम चत्वारिंशतिमोऽध्यायः 28B. • नवमादिश्रमाहात्म्यं नाम
 एकोनचत्वारिंशतिमोऽध्यायः 29B. • उत्तरेन्द्रवर्धनं नाम द्विचत्वारिंशतिमो-
 ऽध्यायः 30B. • याज्ञवल्क्यमाहात्म्यं नाम त्रयचत्वारिंशतिमोऽध्यायः 31A.
 • याज्ञवल्क्यमाहात्म्यं नाम चतुश्चत्वारिंशतिमोऽध्यायः 32A. • द्वाटकेन्द्र-
 माहात्म्यं नाम पञ्चचत्वारिंशतिमोऽध्यायः 33A. • नारदेन्द्रमाहात्म्यं नाम षट्-
 चत्वारिंशतिमोऽध्यायः 33B. • कुमारेश्वरमाहात्म्यं नाम सप्तचत्वारिंशतिमो-
 ऽध्यायः 34B. • कुमारेश्वरमाहात्म्यं नाम अष्टचत्वारिंशतिमोऽध्यायः •
 कुमारेश्वरमाहात्म्यं नाम एकोनपञ्चाशत्तमोऽध्यायः 35B. • कुमारेश्वरमाहात्म्यं
 नाम, 36A. • पापहन्तीवर्धनं नाम एकपञ्चाशत्तमोऽध्यायः 37A. •
 ब्रह्मकुण्डवर्धनं नाम द्विपञ्चाशत्तमोऽध्यायः 38A. • कपिलामाहात्म्यं नाम
 त्रिपञ्चाशत्तमोऽध्यायः 38B. • कपिलाधारमाहात्म्यं नाम चतुःपञ्चाशत्तमो-
 ऽध्यायः 39B. • कपिलाधारमाहात्म्यः 40B. • पितामहेश्वरमाहात्म्यं
 नाम 41A. • वैद्यनाथवर्णनं नाम, 42A. • कदम्बेश्वरमाहात्म्यं नाम;

43B, • दैत्यसूदनमाहात्म्य; (Last Colophon) इति स्कन्दपुराणे विष्णु-
माहात्म्य समाप्तम् ।

Post Colophon Statement:—

संवत् १८१०

There are three lines more in a much later hand

3948.

4279. सिंहचलक्षेत्रमाहात्म्यम् ।

Simhacala-kṣetra-mahātmyam

From the Skanda-purana.

Substance, palm leaf 13×1½ inches Folia, 83 Lines 4 6 on a
page Extent in āloka, 1,500 Character, Udrīya written about a
hundred years back

To the end of the 34th adhyaya

Beginning:—

श्रीवृत्सिंहाय नमः ।

वाहीति यादवन्तं चिदग्रिपुसुतं वातुकामो रक्षस्ये
वियुक्तं पीतवस्त्रं निजकटिपुगले मण्डितेन गृह्णन् ।
वेगश्रान्तं नितान्तं सुमपतिममृतं पारयन् दक्षपादौ
सिंहादौ शीघ्रपातद्वितिरिषिहितपदं धातुं मा नारसिंह ।

अथ उचुः ।

श्रुतं हि क्षेत्रमाहात्म्यं जगन्नाथस्य जैमिने ।
सर्वपापक्षयकरं त्वत्तोऽस्माभिः सुविलसात् ।
त्वन्निवेदितमाहात्म्यं तोर्यमाहात्म्यमेव च ।
तस्योत्सवाश्च विविधान्निर्द्दर्शनमयान्तथा ।
कृतार्था श्रीवृत्तिर्न कृता ब्रह्मन् मुञ्चन्तया ।
श्रीतयश्च त्वया ब्रह्मन् नृसिंहस्य तु यन्मने ।
नृसिंहमन्तराजैव जगन्नाथं समर्चितं ।
ब्रह्मणेति त्वया श्रोतुमिन्द्रपुत्रहते पुरा ।

तदय ओतुमिच्छामो नृसिंहस्य विशेषत ।
 क्षेत्रमाहात्म्यवित्तारं ओतुमिच्छामि तत्त्वत ।
 परमात्मा परब्रह्मेत्यस्माभिर्निश्चित मुने ।
 यन्मन्त्रेण जगन्नाथ पूर्वमासीत् प्रतिस्रित ॥
 रूपभेदाग्रसिंहस्य हात्रिशदिति न स्मृतम् ।

(After a long lacuna)

उपास्यते सदा मर्त्यैर्भोगमोक्षार्थिभिर्मुने ॥
 एतत्सर्वं महाभाग वक्तुमर्हसि न स्फुटम् ।
 गुह्यं वा अदधानावा गुरुत्वं परमो मत ॥

त्रिमिरुवाच ।

स्थानानि नरसिंहस्य सन्यनेकानि भूतले ।
 सुगुप्तानि च रम्याणि पर्वतेषु वनेषु च ।
 भूतानि च भविष्याणि भक्तिमुक्तिप्रदानि वै ।
 तदा रूपाण्यन्तानि सन्यद्भुततमानि च ।
 तेषु मुखानि चत्वारि प्रयितानि विशेषत ।
 अक्षोबल हरपाप हतशौचन्तथैव च ॥
 सिंहाचल तथैतेषां चतुर्थं मुनिसंज्ञितम् ।
 अक्षोबलाक्षये क्षेत्रे नृसिंहस्यसम्भव ॥
 विदार्य दैत्य करजे हिरण्यकशिपु स्थित ।
 यत्र दारयतो दैत्य नृसिंहस्य दिवौकस ॥
 अक्षोबलमिति प्राज्ज कथ्यते तदक्षोबलम् ।
 हरपापे तदा क्षेत्रे विडालकन्दकेशरी ।
 व्यासो भैरवरूपेण कालमूयकसद्वर ।
 यत्र सर्वाणि पापानि क्रियन्ते दृष्टिमात्रतः ॥
 यत्र सर्वाणि पापानि क्रियन्ते विविधानि च ।
 तत्कथ्यते हरपापो क्षेत्रं मुक्तिप्रदं दिवा ।
 हतशौचे तथा देवो मातृचक्रविहसक ।

योगानन्दमयद्यानो योगिनोऽनकमेवित ।
 दैव्यास्तु क्लृप्तपुण्यो यत्र शीर्षं चरेमुदा ।
 मूर्ध्निमद्भि ज्ञानतोषे ज्ञानशोषं तदुच्यते ।
 निश्चायनो निश्चिंयं नमिच्छाप्रक्षित मित्त ।
 भक्तिमुक्तिपदं तद्विद्योष निश्चायन मूलम ।
 यदा हिरण्यकर्मण्य प्रज्ञाद पञ्चवार्धिकं ।
 पातयामास जनधौ देशं गन्तव्यहोदय ।

11B, इति श्लोकद्वयमात्रे त्रैलोक्यविभक्त्याद निदानपक्षेनमात्रात्
प्रथमोऽध्यायः, 6B, • द्वितीयोऽध्यायः, 11A, • त्रयाविजयपञ्चादशसङ्ख्ये नाम
चतुर्थोऽध्यायः; 14A, • द्दिग्व्याप्यवर्णो नाम पञ्चमोऽध्यायः. 17A, • द्दिग्व्याप्य
कश्चिद्विषयप्रदान नाम षष्ठोऽध्यायः, 10B, • द्दिग्व्याप्यकश्चिद्विषयो नाम सप्तमो
ऽध्यायः, 35A, • प्रजादक्षरिते पञ्चदशोऽध्यायः 55B, • देववृत्तिर्नाम अष्टमो
विंशोऽध्यायः 57B, • प्रजादाभिषेको नाम चतुर्विंशोऽध्यायः 65A
प्रजादक्षरितमृगिदक्षितलो(?)स्तोत्रमदिमा नाम सप्तविंशोऽध्यायः 83B, • निदान
चलनवर्ण नाम अष्टविंशोऽध्यायः, अन्तिमः अष्टमः ।

It ends thus —

ये तु इग्वन्ति सतत कौर्त्तयन्ति कथाभिनाम ।
पुत्रार्थिनोऽपि पुत्राय प्राप्नुवन्ति यशस्वराम ॥
धनार्थिनो धनानि च विद्यां विद्यार्थिनस्तथा ।
वापरारोग्यैश्चर्यं प्राप्तवन्ति न संशयः ॥

Sunhaerla is in the Ganjam district of the Madra Presidency

3949.

6711 विनायकसाहाय्यम् । *Vinayaka-māhātmyam*

Said to belong to the Skanda-purana

Substance country made paper 10½ x 5 inches. Folio 60 lines
1) on a page Extent in Hoka. 1500 Appearance more-eaten
Character Nāgara of the early nineteenth century

To the end of the 24th adhyaya

It begins thus :—

ॐ नमः शिवाय ।

स्कन्द उवाच ।

शिवशम्भो महेशान सर्वेश सुखदायक ।
 व्याख्यानानि सुपुण्यानि श्रुतानि त्वन्मुखाम्बुजात् ॥
 विचित्राणि पवित्राणि सर्वाचक्ष्मणानि च ।
 शक्तशस्त्ररसौराणि बहूनि वैष्णवानि च ॥
 येषा अवलमात्रेण पलायन्ते महापद ।
 पुरुषार्थाः प्रसिद्धान्ति महादेव जगत्पते ।
 तथापि त्वमि न यामि पाय पाय सुधामिव ।
 अतस्त्वं हृपया ब्रूहि गणेश-चरितं मम ।
 अवतारान् सेतिहासान् सर्वकामप्रपूरकान् ।
 शरण्यस्यास्य लोकानां वक्तुमर्हसि शररः ।

Last Colophon .—

इति श्रीस्कन्दपुराणे विनायकमाहात्म्ये शिवस्कन्दसम्वादे + +
 + + + + + चतुर्विंशतितमोऽध्यायः ।

3950.

10007 अर्धोदयमाहात्म्यम् । *Ardhodaya-māhātmyam.*

From the Skanda-purāna.

Substance, country made paper 9½×4 inches 1olia, 3 leaves, 14
 on a page Character, Nāgara Date, Samvat 1744 Appearance, worn
 out and discoloured Complete

Colophon .—

इति श्रीस्कन्दपुराणे अर्धोदयमाहात्म्य समाप्तम् ।

Post Colophon :—

ध्यानभगवन्जीवनेन लिखितमिदं पुस्तकं सवत् १७४४ शके
 १५०४ पौषशुक्ल १० चन्द्रे सपूर्णमननम् ।

Beginning —

स्कन्द उवाच ।

देवदेव महादेव ब्रूहि मे मन्त्रशास्त्रम् ।
पापमन्त्रासनोपायं व्रतं कस्मिन् मलापदम् ॥

इदं वत्स प्रवक्ष्यामि कलिकमुषनाशनम् ।
मर्त्यपापक्षयोपायं कथयामासि मे मया ।
अमार्कचरणापातयुक्ता चेत् प्रौढमाधयो ।
अर्द्धोदय सविज्ञेय सूर्यपञ्चमशताधिक ॥

3951

3077 भागवतमाहात्म्यम् । *Bhagavata mūhātmyam*

From the Skanda purana

Substance country made paper 11×6 inches Folia 15 Lines 7
on a page Character Nagara of the nineteenth century Appearance
fresh Incomplete at the end

It begins —

नारायण नमस्कृत्य नरक्षेत्र, etc , etc

कथय ऊह ।

वत्स प्रौढाधरे देवे सूर्योप ष[स्ति]नाधरे ।
अभिधिद्य गते राज्ञि तौ कथ कि [ष] चक्रतु ।

इत उवाच ।

महापथ गते राज्ञि परीक्षित एषिवीपति ।
जगाम मथरां विष्णु वत्सनाभदिवृक्षया । १ ।
पिष्टश्चमागत आत्वा वत्स प्रेमपरिप्लुत ।
अभिगम्याभिवाद्या च निधाय निजमन्दिरम् ॥

Parīṣit remembering the great services rendered to his ancestors by Vajra's family, offers his services to him in his state affairs that he may enjoy the kingdom also

lutely free from care and anxiety. Vajra highly pleased at his offer, says :—

राजद्रुषितमेतत्ते यदस्मात् प्रभाषसे ।
 तत्पित्रीपकृतञ्चाहं धनुर्विद्याप्रदानतः ।
 तस्मान्नाल्यापि मे चिन्ता क्षात्रदार्ढ्यमुपेयुषः ।
 किञ्चिन्ना परमा चिन्ता तत्र किञ्चिद्विचार्यताम् ।
 माधुरे त्वभिषिक्तोऽस्मि स्थितोऽहं निर्जने वने ।
 क्व गता वै प्रजाऽत्रत्य । यत्र राज्यं प्ररोचते ।
 इत्युक्तो विष्णुरातस्तु नन्दादीनां पुरोहितम् ।
 शाण्डिल्यमाजुहवायु वक्षसन्देहनुत्तये ।
 अघोटजं विद्यायासु शाण्डिल्यः समुपगतः ।
 पूजितो वक्षनाभेन निषसादासगोप्तमे ।
 उपोदधातं विष्णुरातयकारासु + तत्त्वसौ ।
 उवाच परमप्रीतस्त्रावभौ परिसांखयन् ।

शाण्डिल्य उवाच ।

भद्रकृतं दत्तचित्तौ मे रक्षस्यं प्र[ज]भूमिजम् ।
 ब्रजनं व्याप्तिरित्युक्ता व्यापनाद्भज उच्यते ।
 गुणातीतं परं ब्रह्म + + + +

3B. आवयो गोपरे यं तु सङ्क्षौणायवधारतः ।
 यत्र भूरादयो लोका भुवि साधुरमण्डलम् ।

Everything of Braja is there, but not to be seen by mortal eyes. But Sāṅdilya tells Vajra not to leave it. There he will obtain siddhi. Accordingly the king remained there, peopled his kingdom with good Brāhmanas and ruled in a benovolent spirit. One day fortunately he comes to know where Uddhava remains concealed in the form of a Kuruvaka. He finds him out. Uddhava, much pleased, with the king's devotion to Śrī Kṛṣṇa tells him, if he wants Śrī Kṛṣṇa's presence with all his

associates, to recite the Bhāgavata-purāṇa. And here in leaf 9A, commences the Bhāgavata-māhātmya

श्रीमद्भगवत् शास्त्रं यत्र भागवतैश्वरा ।

कीर्त्यते श्रूयते चापि श्रीकृष्णस्तत्र निधितम् ।

The 3rd chapter ends in leaf 14B.—

इति श्रीस्कन्दपुराणे खिलेयु श्रीभागवतमाहात्म्यं तृतीयो-
ऽध्यायः ।

The fourth chapter is not complete, breaking off abruptly at the 17th verse

3952

2015 फाल्गुनमाहात्म्यम् । *Phalgunā-mahatmyam*

From the Skanda purana

Substance, country made paper 9½ x 4½ inches Folia 11 Lines
10 on a page Extent in Slokas 250 Character Nāgara Appearance,
fresh Complete

Mañgalācarana —

सर्व्वदन्दविज्ञो यः सर्व्वदन्दस्य कारकः ।

सर्व्विदानन्दरूपः तवन्दः सुन्दरमौलिनम् ।

The question of the Rsis —

सूताधुना फाल्गुनस्य माहात्म्यं वद विस्तरात् ।

अस्मिन् माने त्वनुष्ठानं कर्त्तव्यं किं वद प्रभो ।

जीका इति वदन्तीह भगवान्मोक्षमागतः ।

कस्माज्जातं त्विदं नाम कारकात्किं वदस्व मे ।

This MS contains 8 chapters only, for a complete work see the next number

11B, पद्यादिप्रार्थयेद्विद्वान् पुत्रपुत्र्यं मयन्दनम् ।
मनोभवस्य मा पूजा ऋषिभिः समुदीरिता ।

It ends:—

इत्येतत् कथितं मन्त्रे होलिकामयानमुत्तमम् ।
मन्त्रकामप्रदं वृणी किं पुनः श्रोतुमिच्छथ ।

Colophons:—

1, इति श्रीस्कन्दपुराणे पाण्डुनमाहात्म्ये प्रथमोऽध्यायः . 3A, • द्वितीयोऽध्यायः , 5A, • तृतीयोऽध्यायः ; 7A, • चतुर्थः ; 7B, • पञ्चमः ; 8B, • षष्ठोऽध्यायः , 11A, • सप्तमोऽध्यायः , 15A, • अष्टमोऽध्यायः , 18A, • नवमोऽध्यायः , 21B, इति श्रीपद्मपुराणे पातालउत्तरे पाण्डुनहोलिकामाहात्म्ये दशमोऽध्यायः , 25A, इति श्रीस्कन्द...होलिकामाहात्म्ये एकादशोऽध्यायः , 28A, • द्वादशोऽध्यायः , 30A, इति श्रीस्कन्द • होलिकामाहात्म्ये त्रयोदशोऽध्यायः ।

Last Colophon:—

इति श्रीस्कन्दपुराणे पाण्डुनमाहात्म्ये चतुर्दशोऽध्यायः ।

Post Colophon:—

श्रीमत्तिरुपार्षदमस्तु । सवत १८३२ समे वैशाखशुक्लपक्षे
१४ सोम ।

3954.

9308 चतुर्थीव्रतकथा । *Caturthi-vrata-kathā.*

Substance, country made paper 10×5 inches Folia, 4 Lines 8
on a page Extent in slokas, 60 Character, Nāgara Date, Samvat
1875 Appearance, old Complete

This belongs to the Skanda-purāṇa.

3955.

5121. कार्तिकेयव्रतकथा । *Kartika-vrata-kathā.*

From the Skanda-purāṇa.

Substance, country made paper 13½×2½ inches Folia, 3 Lines, 5
on a page Character, Bengali of the nineteenth century Appearance,
discoloured Complete

Beginning —

अथ कार्तिकेयपूजापद्धति ।

तत्रादौ सस्तिवाचनपूर्वकं सङ्गन्धं कुर्यात् ।, etc , etc

The katha begins in 2A —

वसुदेव समायात नारदा मुनिसत्तम ।

मपूज्य विधिना भग्नं यत्प्रच्छ विनयान्वित ॥

वसुदेव उवाच ।

देवक्याश्च सुता जाता ये ये कमेन ते हता ।

अधुनास्या कुमारश्च केनोपायेन सत्तम ।

चिरजीवी भवेद्दौर तद्रूढि मुनिसत्तम ।, etc , etc

Colophon —

इति श्रीस्कन्दपुराणे कार्तिकेयव्रतकथा समाप्ता ।

3956

3235 उपाङ्गललिताव्रतकथा ।

Upanga Lalita vrata katha

From the Skanda purana

Substance country made paper 9½ x 4½ inches Folio 7 Lines 10
on a page Extent in slokas 140 Character Nāgara of the eighteenth
century Appearance discoloured Complete

It begins —

उपाङ्गललिताकथा ।

पुरा कैलासशिखरे सुखासीन यडाननम् ।

कथयन्त कथां दिव्यामिदमूचुर्मर्दर्यय ॥

The katha begins —

भृगुक्षेत्रे किल पुरा विष्णोऽभूद् गौतमाभिध ।

श्रुतिस्मृतिपुराणञ्चो धनो च बभूवाम्भुव ॥

1B, उपाङ्ग नाम नगर उपाङ्गो नाम भूपति ।

तत्रत्याऽहं समायात पुनस्तत्र व्रजाम्यहम् ॥

उपाङ्गललिता देव्या विद्यते तत्र मन्दिम ।
 इत्याकर्ण्य वचस्तस्य विप्र ममुदितोऽभवत् ।
 स गोपमदित गाय विप्र प्रविवेश ह ।
 दूराद्दर्शं भुवन पुरमध्ये तपोधना ।
 उपाङ्गललितादेव्या स्फाटिक मगनेलिहाम ।
 सौवर्णेन विविधेण कलमेनोपशोभितम् ।

It ends —

इत्येतद्भूतमाख्यात मेतिहाम मद्दर्पण
 प्रणवमपि नरो भक्त्या सुखमाप्नोति निश्चितम् ।

Colophon —

इति स्कान्दि उपाङ्गललितावतम् ।

3957

2014 अनन्तव्रतकथा । *Ananta vrata katha*

From the Skan la purana

Substance country made paper 9½ x 1 inches Fols 6 Lines 11
 on a page Extent in slokas 110 Character V gara Appearance
 fresh Complete

Begins —

रूत उवाच ।

पुरा तु आङ्गवीतोरे धर्मो धर्मपरायण ।
 ह्येन सह धम्मात्मा भीमाङ्गुलसमन्वितः ।
 नरासन्धवधापयि राजसूय चकार ह ।

अह दु खो मृग आवा भावमि परिवारितः ।
 कप मुक्तिवदाम्नाक अनन्ताहससागरात् ।

ओहण्य उवाच ।

अनन्तव्रतमाहास्य मन्वपापहृत् शुभम् ।
 सब्रकामपदं नृणां स्त्रीणां च यं युधिष्ठिरः ।

Colophon —

इति स्कन्दपुराणे अवनतव्रतव्या समाप्ता ।

3958.

1881 अदुःखनयमौव्रतम् । *Adukhya navami-vratam*

Substance, country made paper 9x4½ inches Folia 8 Lines 9
on a page Extent in Slokas 100 Character, Nagara Date, Samvat
1808 and Saka 1763 Appearance, fresh Complete

The vrata is the worship of Gauri with the object of
destroying sorrow It is assigned to the Skanda-purana

It begins —

स्कन्दपुराणोक्त भाद्रशुक्लदश्यामदुःखनयमौव्रतम् । देशकालो
सूत्रा मन इहजन्मनि जन्मान्तरे च भर्ता सद्यः सकलपातकादि
दुःखनाशार्थं व्रतकल्पोक्तफलप्राप्तये यन्मामौलितोषचारैः पुराणोक्त
मन्त्रैः षोडशोपचारपूर्वकं गौरीपूजनं करिष्ये ।

The Katha begins in 3A —

वदधय ऊचुः ।

कदाचिद्वैमिशारण्यं यास धर्मेविदावरम् ।
कपयन्त कथां दिश्यामिदमूचुर्महर्षय ॥
अयं धर्मेविदा श्रेष्ठ व्रतानि विविधानि च ।
विप्राककर्मणा चैवा ग्राहिना विविधा गतिः ॥

5B,

अथैवादाहरन्तीममितिहासं पुरातनम्
अरण्ये विषमे प्राप्य शम्भुदग्धाक्षरां किल ॥
यासौञ्जातिस्मरा किञ्चित्तिथ्यङ्गोनि समाश्रिता ।
कुक्कुटी + + वातोत्पन्नातिदुःखेन पीडिता ।
तत्सखी ककुटी नाम ते शोभे श्लोककथिते ।
अप्येतस्मिन् वनोद्देशे परस्पररहिते रते ।

उभे अभूता सहिते आचमन्यो दिशो दश ।
 अथ कालेन सहिता वर्मान्ते चागता तिथि ॥
 अद् खनवमी नाम दु खयाधिविनाशिनी ॥

3959.

2012. *The Same*

Substance, country made paper 8½ x 4½ inches Folia, 3 Lines, 16 on a page. Extent in Slokas 100 Character Nāgara of the eighteenth century Appearance, discoloured Complete

For the vrata see Catal No 3958 The samkalpa differs only in the name of the deity Here the deity to be propitiated is Mahalaksmi

Colophon —

इति श्रीलन्दपुराणे आनन्दप्रसवादे अद् खनवमीव्रतकथा समाप्त ।

Post Colophon —

हे पुस्तक यौधरभटनात् मालवज कर पावे असे । होवराई कृष्णातोरसमीपे लिखितम् ॥

3960

2153 *The Same*

Substance, country made paper 8½ x 4 inches Folia 10 Lines 8 on a page Extent in Slokas 100 Character Nagara of the eighteenth century Appearance discoloured Complete

It begins —

अद् खनवमीव्रतम् ।

एव गुणेति मम सकलमनोरथपुत्रपौत्रधनधान्यादिदीर्घायु -
 सकलसौभाग्यादिकामनया योभवानीशकरप्रौढ्यं सकलदुःख-
 नाशपूर्वकं अक्षय्यसुखप्राप्तिद्वारा लक्ष्मीनारायणप्रौढ्यं अद् ख-
 नवमीव्रतं करिष्ये । इति व्रतप्रारम्भः । तत उद्यापनसकल्य ।

In leaf—4A. अथव्रतकथा ।

For व्रतकथा see Catal No. 3958

Colophon:—

इति श्रीस्कन्दपुराणे सूतशौनकादिगंधादे अद्भुतः—

3961.

2388 *The same.*

(*The Vrata-pūjana and kathā*) from the
Skanda-purāna.

Substance, country made paper 10×4½ inches Folia, 4 Lines, 13
on a page Extent in ślokas, 110 Character, Nāgara of the eighteenth
century Appearance, discoloured Complete

1B, इति पूजनम् । अथ कथा ।

4B, इति स्कन्दपुराणे व्यासप्रसंगादे अद्भुतः खनवमौव्रतकथानकं समाप्तम् ।

For the MSS and the work see L. 4173

3962.

2461 *The Same*

Substance, country made paper 9×4 inches Folia, 7 Lines, 9 on
a page Extent in ślokas, 90 Character, Nāgara of the nineteenth
century Appearance, fresh Complete

The kathā begins in 2A It is taken from the
Skanda-purāna

3963.

2088 मौनिमाहात्म्यव्रतम् । *Mauni-mahātmya-vratam*

From the Skanda-purānam

Substance, country made paper 9×3½ inches Folia, 5 Lines, 8
on a page Extent in ślokas, 62 Character, Nāgara of the eighteenth
century Appearance, discoloured Complete

For the MSS. and the work see L. 4150.

The work begins —

मौनिमाहात्म्यव्रतं ।

नन्दोक्तेश्वर उवाच ।

कथयस्व प्रसादेन व्रत परमदुर्लभम् ।

येनामौ वरदो देव सन्तो कथय यण्मुख ।

स्कन्द उवाच ।

शृणु नन्दिन् प्रवक्ष्यामि व्रत परमदुर्लभम् ।

न कस्यचिन्मयाख्यात त्वामेव कथयान्वितम् ॥

महादेवव्रत रम्यं पवित्रं पापनाशनम् ।

येन सन्तुष्टमात्रेण भर्ग्यपापैः प्रमुच्यते ॥

Colophon —

इति श्रीस्कन्दपुराणे नन्दोक्तेश्वरसंवादे मौनिमाहात्म्यव्रत समाप्तम् ।

3964

2277 अधिमासव्रतोद्यापनविधिः ।

Adhimasa vratodyapana vidhih

*From the Skanda purana (20th chapter) and अधिमासव्रत
from the Brahmanda purana*

Substance country made paper 10½ x 5½ inches Folia 2 Lines
13 on a page Extent in Slokas 7 Character Nagara Appearance
discolored red and corroded

I

The first leaf is marked 16 and the mark of the 2nd is
corroded

Begins —

विष्णु उवाच ।

उद्यापनविधिं देवि कथ्यमानं मया शृणु ।

ह्यष्टोपच्छतं दृष्ट्वा निव्य तावत् समाचरेत् ।

सर्वोपस्कारसमुक्ता व्रतो पूजागृहं विशेत् ।

नित्यपूजां प्रकुर्वीत कुर्यात् भक्त्युक्तं ततः ॥

शुक्लप्रतिपदाभ्य यन्मया चरितं व्रतम् ।
अधिमासस्य देवेश विधिना प्रीतये तव ॥
उद्यापन करिष्येह तस्याद्य मधुसदन । इत्यादि ।

Colophon in 16B:—

इति श्रीस्कन्दपुराणे पुरुषोत्तममाहात्म्ये द्वाविंशोऽध्यायः ।

II.

Begins:—

माकण्डेय उवाच ।

ब्रह्माहत्या सुरापातं श्लेष्मं गुल्मकुवागमः ।
दारिद्र्यं पापरोगश्च मलमासे विनश्यति ।
अनेनैवाधिमासोऽयं कुरु कौरवगन्दन ।

युधिष्ठिर उवाच ।

कथमाचार्य्य भगवन् मलमासव्रतादिकम् ।
तत्सर्वं ब्रूहि मे विप्र सर्वलोकहिताय च ।

Colophon:—

इति ब्रह्माण्डपुराणे पुरुषोत्तमः ।

3965.

9839. सावित्रीव्रतम् । *Savitirī-vratam*

Substance, country made paper 6x5 inches. Folia, 5 Lines, 10
on a page Extent in ślokas, 65 Character, Nāgara Appearance, old
Complete

Said to belong to the Skanda purāṇa.

Colophon:—

इति श्रीस्कन्दपुराणे सावित्रीव्रतं सम्पूर्णम् ।

3966.

2387.

Substance, country made paper 9x9 inches Folia, 8, by counting
lines, 10 on a page Character, Nāgara of the latter part of the
eighteenth century Appearance, fresh

It contains, two world —

(I) The first four leaves of the Vata Savitri-vrata which begins —

अथ वटसावित्रीव्रतम् । इदं त्रयांशौमारभ्य कर्तव्यम्
ज्येष्ठे मासि मिते षष्ठे द्वादश्या गङ्गानौमुखे ।
व्रतं त्रिगात्रमुद्दिश्य त्वहारात्रं मृगं भवेत् ॥

वटं सिद्धामि ते मूलं सन्निभैरमृतोषमै ।
भर्तुं सज्जोदनायां च वैधव्यं प्रयच्छ मे ।

(II) अथ चतुर्वर्गव्रतम् (The last four leaves from 2 to 5 only) from the Skanda purana

Colophon —

इति स्कन्दपुराणे व्यासविरचिते वटं चतुर्वर्गव्रतम् ।

Post Colophon —

स १८६६ भा० शु० स० मन्दि विजापुरी श्रीनिवासिन लि० ।

For the MS see I 1172

3967

2413 वटसावित्रीकथा । Vata Savitri katha

From the Skanda purana

8 last leaves on entry made yellow paper 10x4½ inches Folia 6
Lines 10 on a page Front in Slokas 150 Character Nagari of the
eighteenth century Appearance fresh Complete

Colophon —

इति श्रीस्कन्दपुराणे ईश्वर सनत्कुमारसंवादे वटसावित्री
कथा समाप्ता ।

The story of Savitri who regained the life of her husband Satyavan by performing the vrata for a year. The Goddesses to be propitiated are Savitri and Prasi.

vitri, wives of Brahmā It is called Vāṭa-Savitri, because worshipping a *nyagrodha* or Vāṭa tree is one of the principal features of the Vrata

Leaf 6A —

दिन प्रतिदिन श्रेष्ठ कुर्यान्नायोधसेवनम् ।

3968

10390 ताम्बूलोद्यापनम् । *Tambulodyapanam*

An extract from the Skanda-purana

Substance country made paper 9x4 inches Folium 1 Lines 11+8 Character Nāgara Date Samvat 1741 Appearance old and discoloured

Colophon —

इति श्रीस्कन्दपुराण ताम्बूलोद्यापनविधि ।

Post Colophon —

संवत् १७४१ माघे मासि शुक्लपक्षे ७ मन्दवामरे लिखितम्
थाहरजीवनेन । शुभ ।

Beginning —

ताम्बूलदानमाहात्म्य कथयस्व मम प्रभो ।

उद्यापनविधि तस्य सर्वकामार्थसिद्धये ।

3969

8962 रुद्राक्षमाहात्म्यम् । *Rudraksa mahatmyam*

From the Skanda purana

Substance country made paper 7½x4 inches Folio 6 Lines 7 on a page Extent in Slokas 70 Character Nāgara Fresh Complete

Complete in 6 leaves This is an interlocution between Śiva and Kṛtīkeva It treats of the berry of *Elaeo Carpus Ganitrus*, sacred to Śiva

3970.

9453 श्रौतनास्तोत्रम् । *Sitala-stottram*

Substance, country made paper 10×4 inches Folios 2 Lines 8
on a page Extent in slokas 21 Character Nagari Appearance
tolerable Complete

It is a well known hymn in praise of Sitala the Goddess of small pox, said to belong to the Skanda purana

Colophon —

इति श्रीलन्दपुराणे श्रौतनास्तोत्रं समाप्तम् ।

3971

3912 शिवाष्टकस्तोत्रम् । *Shivastaka stottram*

(रविप्रणीतम् ।)

From the Skanda purana

Substance country made paper 13×3½ inches Folium 1 Lines
11 in all Character Bengali of the nineteenth century Appearance
fresh Complete

Colophon —

इति श्रीलन्दपुराणे रविप्रणीते शिवाष्टकं सम्पद्यते ।

Beginning —

ॐ नमः शिवाय ।

त्रिलोकेश भक्तजनानुसेवक त्रिमूर्तपारम्यं शशिखण्डशङ्करम् ।

सुरासुरैः कल्पितपादपङ्क्तयः न पुण्यक्षीनाः प्रणमन्ति शङ्करम् ।

3972

2812 अवतारस्तवराजः । *Avatara-stava rajah*

From the Skanda purana

A praise of Vishnu in his ten incarnations

For the MSS see L 4049

3973.

2185 शनैश्चरस्तोत्रम् । *Sanaischara stotram**From the Skanda purana*

Substance foolscap paper $7\frac{1}{2} \times 4\frac{1}{2}$ inches Folia 7 Lines 9 on a page Extent in Folia 78 Character Nāgara of the nineteenth century Appearance discoloured Complete

See Cs Vol IV, No 204 There are variations between this and the Cs MS

It ends —

दद्यान्मे प्रीतये राजन् क्षणा येन मयस्त्रिणोम् ।
 तिलाक्षैलक्ष माषाश्च सोष्ट क्षण्ये च वाससो ॥ ६० ॥
 यत्रविधा न मे पूजा मदारो कुरुते नर ।
 तस्य पीडा नचेवाह करिष्यामि कदाचन ।

Colophon —

इति स्कन्दपुराणे दशरथप्रोक्त शनैश्चरस्तोत्र संपूर्णम् ।
 सान्द्योपनामक काशीनाथात्मज-हरभटेन लिखित स्तार्थ पराथ
 च । शुभ भवतु ।

3974.

10967 महालक्ष्मीकवचम् । *Maha Lakṣmī karacam**From the Skanda purana*

Substance country made paper 10×5 inches Folia 2 Lines 11 on a page Character modern Nāgara Fresh Complete

One of the leaves contains —

इति श्रीस्कन्दपुराणे दशरथस्ये इन्द्रोपदेशे ब्रह्मप्रोक्त श्रीमहा
 लक्ष्मीकवच संपूर्णम् ।

Beginning —

अथ महालक्ष्मीकवचप्रारम्भ ।

ॐ अस्य श्रीमहालक्ष्मीर्दिव्यकवचमन्त्रस्य सगन्तुमारुह्य, etc

अधोवाच ।

शिशो मे विष्णुपदो न भलाटे न मदीह्वर ।

चक्षुषो तु विशाखाक्षो अक्षणे गामगात्रजा ।

The other leaves contain eleven slokas from Varagya-Sataka

3975.

5702 तुलसीमाहात्म्यम् । *Tulasi-mahatmyam*

Substance, country, made paper 8½ x 11 inches Fols 12 Lines 4
in a page Content in slokas 80 Character Nagari Dist Varanasi
1863 Appearance, fresh Complete

Beginning —

योगेश्वराय नमः श्रीतुलसे नमः । निर्विघ्नमस्तु ।

अथ] स्तुत उवाच

पुत्रा कदाचिद्दुर्वासा प्रणिपद्य वृद्धस्य तिम

शत्रिपक्षमहाभाग सर्वज्ञं वशिष्ठा वरुण ।

भगवन् प्राणिनः सर्वं ज्ञेयं लोके मदगर्विता ।

दुर्वृत्ता दुःखसम्पन्ना मन्त्राणां विवर्जिता ।

समाप्तमागरे मया भूयोर्गोत्रं जातय ।

जातिभ्रष्टाश्च आयत्ते क्षीनाचारश्च हिंसका ।

मोक्षमार्गं विप्रोभृतो यस्माद्ध्या न विनाशित

सम्पदश्च विनाशयन्ति क्षणमात्रेण भो गुणो ।

पुत्रवार्था भविष्यन्ति केनोपायेन सुव्रत

ब्रूहि तत्त्वविदा श्रेष्ठ सर्वसम्पत्तमृद्धिम ।

वृद्धस्य तिरवाच ।

मिद्धि ।

साधु एष्ट त्वया देव जेलोकीयैर्वर्द्धनम

माहात्म्यं तुलसीदेव्या गुणा सर्वं त्वयोदिता ।

सिद्धिं स्यान्मात्रं सन्देहं मा लप्सी सर्वमिद्धिदा ।

येनैव वर्द्धिता देवो न लप्सीभाग भवेद्दाम ।

4A, इति श्रीतुलसीमाहात्म्ये प्रथमोऽध्यायः; 8A, • द्वितीयोऽध्यायः;
 11B, इति श्रीपद्मपुराणे तुलसीमाहात्म्ये तृतीयोऽध्यायः; 17A, इति
 श्रीतुलसीमाहात्म्ये प्रभासखण्डे चतुर्थोऽध्यायः; 20A, इति श्रीस्कन्दपुराणे
 प्रभासखण्डे पञ्चमोऽध्यायः; 23B, इति श्रीस्कन्दपुराणे सप्तत्युमारसंदितायां
 तुलसीमाहात्म्ये षष्ठोऽध्यायः; 29A, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये
 देवदत्तोपाख्याने सप्तमोऽध्यायः; 30B, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये
 अष्टमोऽध्यायः; 34A, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये (?) ; 36B, इति
 श्रीस्कन्दपुराणे तुलसीमाहात्म्ये दशमोऽध्यायः; 38B, इति श्रीवामनपुराणे
 तुलसीमाहात्म्ये शिवनारदसम्वादे पूजनविधिरूपं नामैकादशोऽध्यायः; 40A,
 इति श्रीपद्मपुराणे तुलसीमाहात्म्ये शतानन्दकथिमम्वादे तुलस्युत्पत्तिरूपं नाम
 द्वादशोऽध्यायः; 43A, इति श्रीपाद्मे तुलसीमाहात्म्ये सूतश्रीनकसम्वादे त्रयोदशो-
 ऽध्यायः; 49A, इति श्रीविष्णुपुराणे धर्मोत्तरे तुलसीमाहात्म्ये मरीचिमण्डसम्वादे
 लुब्धकोपाख्याने तुलसीस्पर्शमहिमवर्णनं नाम चतुर्दशोऽध्यायः; (Last Colo-
 phon) इति श्रीविष्णुपुराणे धर्मोत्तरे तुलसीमाहात्म्ये सूतश्रीनकसम्वादे तुलस्या
 नामश्रवणमहिमनिरूपणे पञ्चदशोऽध्यायः । इति तुलसीमाहात्म्ये सम्पूर्णम् ।

Post Colophon Statement.—

संवत् १८६३ शके माघा सुदी शनी इदं पुस्तकं दत्तं जय-
 शङ्करमोनेन्द्र दिवेदी ।

3976.

10660 शालग्रामलक्षणम् । *Śāla-grāma-lakṣaṇam.*

Substance, country-made paper 16x3 inches Folio, 5, the first of
 which is missing Lines, 4 on a page Character, Bengali of the nine
 teenth century Appearance, old and discoloured

Colophon :—

इति स्कन्दपुराणे ब्रह्मविष्णुसंवादे शालग्राममाहात्म्यं लक्षण
 सम्पूर्णम् ॥

It treats of distinguishing features of different sorts of
 Śalagrāma stone or Ammonite stones, sacred to Viṣṇu.

3977.

9181 शिवरहस्यम् । *Śiva rahasyam*

Substance, country made paper 15½×8 inches Folia, 20 Lines,
11 on a page Extent in Slokas, 880 Character, Nāgara Appearance,
not old Incomplete

It is taken from the Himavat khanda of the Skanda-
purāna, and an interlocution between Yajñyahalkya and
Janaka

It begins —

श्रीगणेशाय नमः ।

याज्ञवल्क्य उवाच ।

इति तद्वचनं श्रुत्वा सा राज्ञी भयविह्वला

वैराग्य परमं प्राप्य तमुवाच नृपोत्तमम् ॥ १ ॥

न शान्तिमेति मद्भवा घोरससारवासना

कर्षं वा तस्य शान्तिं म्यात् उपायं कल्पया मित ॥ २ ॥

अपारघोरससारवासनाद्युत्तिसाधन

शिवार्चनमितिज्ञात् तत् कर्तव्यं कथं वद ।

त्वया तयो कुत्स्नितत्वं + + + रक्तनिहमित

तत् कुत्स्नितं न मन्देष्टो दृश्यते च तया खलु ॥

From the statement in the colophon, the whole of
Śiva rahasya, as taken from the Skanda purana, appears
to be divided in nine (?) parts, and this is an incomplete
manuscript of the third part, which comes abruptly to
an end after the 7th chapter, a few lines only of the
eighth remaining

The Colophon of the 7th —

इति श्रीकान्दे महापुराणे हिमवतखण्डे शिवरहस्ये तृतीयांशे

उत्तरखण्डे याज्ञवल्क्यजनकमवादी नाम सप्तमोऽध्यायः ।

3978.

3492 *The Same.*

Substance, country made paper 10×11 inches Folia, 3 Lines, 14 on a page Extent in Slokas, 112 Character, Nāgara of the early nineteenth century Appearance, discoloured

The MSS contains the 23rd chapter of the 9th part of the Siva-rahasya

Colophon :—

इति श्रीशिवरहस्ये नवमांशे शिवनन्दिसंवादे त्रयोविंशो-
ऽध्यायः ।

Called on the reverse of the last leaf : शम्भु-समर्थ्या-विधिः ।

It begins thus :—

श्रीगणाधिपतये नमः ।

ऋषय ऊचुः ।

सूत बुद्धिमता श्रेष्ठ वद कारुणिकोत्तम ।

शिवज्ञानं विना मोक्षो न भवेदिति निश्चितम् ।

तद्भूतानं भो कथं भावि कामाद्युपहृतात्मनाम् ।

साधनं तस्य किं कस्मिन्सत्त्वेपेक्षं यदस्ति तत् ॥ २ ॥

सूत उवाच ।

साधु एष्ट भवद्विज्ञप्तिगोप्यमगमयम् ।

नन्दिना भगवान् शम्भु एष्टः पूर्वं दृष्टानिधिः ॥ ३ ॥

शिवदत् साधनं तस्मै श्रानार्थं सत्त्वंदेहिनाम् ।

ज्ञातं मया तद्गुरुणा ब्रह्मध्वं भो वदाम्यहम् ॥ ४ ॥

कैलासशिखरे रम्ये खलप्रवृत्तकुट्टिमे ।

गारुडतमयस्तम्भं प्रवालसूत्रसंयुते ॥ ५ ॥

ह्रीरश्वादनके तन्त्रे शिखाप्राप्तगभक्तिके ।

नानारत्नमयै रंज्ये प्रतिभाभिर्विमिश्रिते ॥ ६ ॥

... ..
... ..

अष्टपूर्वमन्त्रादुद्घाटीकरमहत्तम् ।
 अन्तर्गम्यवक्तव्यमनाद्यै सुमार्धनै । २० ।
 साध्य न वेति सन्दिग्धमानं भैव सुमाधनम् ।
 तथापि किञ्चिदन्त्येकं मम प्रोतिकर मरम् । २१ ।

नन्दिकेश्वर उवाच ।

स्वामिन् भव्यजगन्नाथ भक्तानुग्रहकारक ।
 तद्विधामं ममाचष्ट सत्त्वियेण कृपानिधे ।

श्रीसदाशिव उवाच ।

सम्यक् पृष्ट त्वया वत्स सत्त्वियेण वदाम्यहम् ।
 प्रभाते शैवधर्मेण निष्कर्म समापयेत् । इत्यादि ।

3979.

3768 स्वयम्बोधः । *Swayam-bodhah*

From the Śara-rahasya

Substance, country made paper $9\frac{1}{2} \times 4$ inches Folia, 17 Lines 7
 on a page Extent in Slokas, 221 Character, Nāgara Date, Samvat
 1873 Appearance, discoloured Complete

Colophon.—

इति श्रीशिवरक्ष्ये ईश्वरनामदेवसम्वादे ईश्वरप्रोक्तः [१] स्वय-
 म्बोधाख्यो मन्त्रक सम्पूर्णः ।

Post Colophon.—

शुभ भूयात् । संवत् १८७३ मार्गशीर्षमासे कृष्णपक्षे सप्तम्या
 कुजवाशरे शिवक युगलकिशोर कायल अम्बट । योराभाय
 नमः ।

This is a work on *Amanaska-yoga* which is defined
 thus :—

- 3A, न किञ्चिन्मनसा ध्यायेत् सर्वविन्द्य विवर्जयेत् ।
 स वाक्ताभ्यन्तरे योगी जायते तत्त्वसम्पुष्टः ।
 तत्त्वेऽस्य सम्पुष्टे जाते त्वमनस्तु प्रजायते ।
 व्यमनस्तेऽपि मद्भाते चिन्त्यादिविलयो भवेत् ॥

It begins —

वामदेव उवाच ।

प्रणम्य परमाश्रित्य वामदेव कृताञ्जलिः ।

जीवन्मुक्तिं यथोपायं कथयसेति पृच्छति ॥

ईश्वर उवाच ।

परं ज्ञानमद्य वक्ष्यामि तेन तत्त्वं प्रकाशते ।

येन विच्छिद्यते सर्वं मलपाशादिवन्धनम् ॥

7B, इति व्यमनस्ते गुरुकल्पयत्ये राजयोगो नाम प्रथमोऽध्यायः ।

The number of verses is given as 84

The second chapter with which the work ends has

113 verses

3980

1701 शिवमहिम्नःस्तोत्रम् । *Śiva mahimnah stottram*

*From the Śiva rahasya with a commentary by Nīla-kantha
 Caturdhara's brother Śiva Caudhara*

Substance country madepaper 10×4½ inches Folio 6. Character
 Vāgara. Date Samvat 1772. Appearance old In the tripāṭī a form
 Complete.

For the text see L. 2605 It contains 40 verses

Colophon —

इति श्रीशिवरहस्ये विष्णुदेव शिवमहिम्नस्तोत्रं समाप्तम् ।

The commentary begins —

शिवलुप्तियोगेन वदन्तिप्रतिपाद्य शिवपरममत्तत्वं अध्यायोपाय
 वादव्यापि न दनुर्दुर्गैर्विज्ञेयते न लोपविल्लाभ्यो यमस्यपिप्यन्
 श्रीविष्णुवशात् महद्भावनताद्येति ।

It ends:—

स्युष्टार्थां श्लोकात्तरमोजनम् । ३० ।

Colophon of the commentary —

इति श्रीमत्पदवानप्रमाणञ्चमर्त्यादाधुरधरवतुर्धरवंशावतसस्य
गोविन्दसूरिसूनोर्नीलकण्ठानुनस्य शिवस्य छतिर्विष्णुकृतशिव-
महिम्न स्तोत्रव्याख्या ।

Post Colophon —

संवत् १७७२ आषाढशुक्लसप्तम्या भट्टवैदनायसुतेन विष्णुदेवेन
लिखितमिदम् ।

3981.

1860 शिवाष्टोत्तरशतनामावली ।

Sivāstōtara-sata-nāmāvalī

From Śiva-rahasya

Substance, country made paper 5½ × 4½ inches Folia, 6 Lines, 8
on a page Extent in ślokas 48 Character Nāgara Appearance, fresh
Complete

Beginning:—

अथ शिवरहस्योक्त शिवाष्टोत्तरशतनामावलीप्रारम्भः ।

ॐ नमः शिवाय । १ ।

ॐ महाकैलासशिखरविजयाय नमोनमः । २ ॥

ॐ वामनामकलत्रार्द्धशरीराय नमः । ३ ।

ॐ विलासदिव्यकर्पूरगौराङ्गाय नमः । ४ ।

Colophon —

इति श्रीशिवरहस्योक्त शिवाष्टोत्तरशतनामावली समाप्ता ।

3981A.

10870. महादेवाष्टोत्तरशतनाम ।

*Mahādevaṣṭottara-śata-nāma.**Being an interlocution between Nārāyaṇa and Pārvatī.*

Substance, country made paper. 10 x 1 inches Folia, 2 Lines, 6, 7 on a page Character, Nāgara of the nineteenth century. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीनारायणहृतं महादेवाष्टोत्तरशतनाम स्तोत्रं सम्पूर्णम् ।

Beginning :—

योगेशाय नमः ।

देव्युवाच ।

शरीराक्षं कथं शम्भोरक्षं प्राप्स्यामि + + + ।

तदिदानीं समाचरन् अष्टोत्तरं(त्रं) शीघ्रफलप्रदं ।

श्रीनारायण उवाच ।

अस्ति गुह्यतमं गौरि नाम्नामष्टोत्तरं शतम् ।

शम्भोरक्षं प्रवक्ष्यामि यस्मात् शीघ्रफलप्रदम् ।

शिवो महेश्वरः शम्भुः पिताको शशिघोषरः ।

वामदेवो विरूपाक्ष कपर्दी नीललोहितः ।

3982.

2421. शिवस्तुतिः । *Siva-stutih.**From Siva-rahasya.*

Substance, country made paper 0½ x 3½ inches. Folia, 2 Lines, 11 on a page. Extent in ślokaś, 85 Character, Nāgara of the eighteenth century. Appearance, fresh Complete

Colophon :—

इति श्रीशिवरहस्ये शिवस्तुतिः समाप्ता ।

It contains 8 verses only called Dandakas the first of which runs :—

Colophon :—

इति श्रीशिवरक्षये गणमाधे शब्दमहाशिवसंवादे मुग्ध-
गणपतिशतनाम सम्पूर्णम् ।

3984.

3025. शूलटक्षेत्रमाहात्म्यम् ।

Shula-takṣetara-māhātmyam.

For the manuscript and the work, see L. 4020.

It is stated to be an extract from Śiva-rahasya, a section of the Skanda-purāṇa.

The Post Colophon Statement:—

इदं पुस्तकं महाशिवदेवशततुं डहरात्रेण लिखितं परोपकारार्थम् ।
यादृशं पुस्तकं दृष्टमित्यादि ।
संवत् १८ (•) ४४ पा + न शुद्ध १२ शुक्रवार .
श्रीसाममहाशिवार्पणमस्तु ।

3985.

5710. *The Same*

Substance, country made paper 10×4 inches Folia, 61 Lines, 7
on a page Extent in Slokas, 800. Character, Nāgara. Date, Samvat
1802. Appearance, old and worm eaten Complete.

It begins :—

श्रीगणेशाय नमः ।, etc.

श्रीकाशी दशाश्वमेधस्थित-शूलटक्षेत्रमाहात्म्यं नमः ।

ॐ अथ शूलटक्षेत्रमाहात्म्यं लिख्यते ।

तदुक्तं शब्दे शिवरक्षये ।

ऋषय ऊचुः ।

सूत सूत महाबुद्ध सर्वशास्त्रविशारद ।

शूलटक्षेत्रस्यैव माहात्म्यं वद विस्तरात् ।

शूलटङ्गति नामापि कथं जातं महेश्वरम् ।
 कुत्र वा सम्यतिस्तस्य ध्रुवमासौत् प्रभो सदा ।
 केन वा कारणेनैव काश्यामागमनं विभो ।
 व्याकारितस्य केनापि किमर्थं कुत्र वा स्थितम् ।
 + + + + समागत्य किञ्च कार्यं कृतं तथा ।
 किञ्च तौर्यं तदा जातं किञ्च पूर्वस्थितस्य तत् ।
 तत्तत्तौर्यस्य माहात्म्यं खानदानादिकस्य च ।
 तत्तद्दर्शनमाहात्म्यं वक्तव्यं वस्तुविस्तरात् ।
 तत्तत्तौर्यस्य खानस्य माहात्म्यं वद विस्तरात् ।
 कदा तस्य च तौर्यस्य यात्रा कार्या विधेयतम् ।
 कस्मिन् भूमे च खानादि तत्र काव्यं प्रयत्नत ।
 कृते तत्र च लोकानां फलं स्यात् मद्भस्तरम् ।
 तत्र प्रसादकर्मणा लिङ्गस्याप्यमेव च ।
 जीर्णोद्धारं कृते तत्र लिङ्गप्रसादयोजनम् ।
 घट्टवन्धनकस्यापि फलं किं स्यान्मद्भस्तरम् ।
 तथापि च मृतानां हि मुक्तिं स्याद्यापि किं विधाः, etc , etc

Last Colophon —

इति श्रीलक्ष्मणपुराणे शिवरक्षसे शूलटङ्गेश्वरमाहात्म्ये मद्भक्त-
 विशेषमहिमवर्णने धोढशोऽध्यायः समाप्तः ।

Post Colophon —

सवत् १८०२ आषाढमासे शुक्ले पक्षे सप्तम्या बुधवारं
 श्रीकाशीजीमध्ये शूलटङ्गेश्वरश्रीसमीपे लिखित गोसांइजी
 श्रीदुखहरणभार्यजी श्रीरत्न । शुभं भवतु ॥

3986.

5513. सत्योपाख्यानम् । *Satyopākhyānam*

From Sita-rahasya

Substance, country made paper 12×6½ inches. Folia, 98+51
 Lines, 11 on a page Extent in ślokaś 3,500 Character, Nāgarī Date,
 Samvat 1891 Appearance, fresh

Complete to the end of the 79th adhyāya.

Colophon :—

इति श्रीमद्योगाख्याने सुतश्रीमक्रमवादे रामबालचरित्रवर्णनं
नाम एकविंशतितमोऽध्यायः । ० ।

Post Colophon Statement :—

शके १० (?) मवत् १८८१ खेले बही पयमी भौमवार गौर-
धारिद्राक्ष लिखितम् ।

A Paurāṇika account of the early life of Rāma with stories and anecdotes, not to be found in the Rāmāyana of Valmiki See L No 714

3987.

48 *The Same, from the Same.*

For a notice of this manuscript, see L 714

This contains the second-half only

The other name of this work is Rāma-rahasya. It commences from the 51st chapter That suggests the idea that it is simply a continuation of the Siva-rahasya (see H P R 2, 213) The late Mahamahopādhyaya Pandita Vinḍhyeśvariprasāda Dube told me that about 200 years ago a man named Appaya Dikṣita wrote Siva-rahasyas at Benares This is likely to be one of them Like many works in the Northern vernaculars the work opens with a scene at Vāṅkūṭha, in which a successful dancing girl obtains a boon from Viṣṇu that she would be Viṣṇu's wife in the Dvāpara-yuga But her ambition was not satisfied, she wanted to be his wife in the Tretā-yuga, and a compromise was arrived at that she would be a maid-of-honour to Sita, the wife of Viṣṇu She is born as the daughter of the prime minister of Janaka and gets the name of Subhaga, and she accompanied Rama and Sita in all their pleasure-excursions

3987A.

9265. *The Same, from the Same.*

Substance, country made paper 12x5 inches Folia, 31 Lines, 11
on a page Extent in slokas, 1,290 Character, Nagara Date, Samvat
1868 Appearance, fresh Complete

It begins —

श्रीगणेशाय नम ।

शौनक उवाच ।

सूत सूत महाबुद्धे श्रीरामचरित वद ।
यस्य श्रवणमात्रेण भवेन्मुक्तो न सशयः ।
उत्पन्ना च कथं सीता साक्षात्पत्नी हितेस्तथात् ।
कारणं वद मे विद्वान् रामेणोद्वाहिता पुनः ।

श्रीसूत उवाच ।

मृकदा सुखमासीन श्रिया साह्य श्रिया पति ।
वैकुण्ठे परमे दिष्टे पाण्डे परिषेविते ।
वसन्ति यत्र पुरुषा नित्यमुक्ता हरे पदे ।
यत्र नैऋत्यम नाम वन कामदुष शृणा ॥ इत्यादि ॥

End:—

यच्चैतत् प्रदुषाद्यापि वाचयेदा समाहित ।
उभौ तौ सुखमेधेते व्यासवाक्यमिदं शुभम् ॥
वाचकश्च यथाशक्ति शृणा कुर्व्यात् महात्मनाम् ।
मङ्गलानि प्रजापत्यं शृणुष्वोऽस्तु सदैव हि ।
माधुष्यो विप्रर्षिभ्यः श्रीशो दिशतु मङ्गलम् ॥

Colophon:—

इति श्रीसत्तोपाख्याने सूतशौनकसंवादे रामबालचरित्रे
एकोनाशीतितमोऽध्यायः ।
संवत् १८६८ ।

3988.

9019. श्रीकृष्णार्जुनसंवादः । *Srīkṛṣṇā-rjuna-samvādah.*—*An interlocution between Kṛṣṇa and Arjuna.*

Substance, country made paper 10½ x 4½ inches Folio, 8 Lines
 10 on a page Extent in Shlokas, 150 Character, Nāgara Fresh Com-
 plete

Complete in eight leaves and 150 verses

The Colophon runs:—

इति श्रीविष्णुरक्षस्ये श्रीकृष्णार्जुनसंवाद समाप्तः ।

It begins:—

श्रीगणेशाय नमः ।

• विष्णुरक्षस्ये • अर्जुन उवाच • ।

भगवन् देवदेवेश त्वया भवन्त्येव श्रुतम् ।

ब्राह्मणा क्षत्रिया वैश्या शूद्रा स्तद्विद्यदेवताः ।

निर्मिता सकला लोकाः त्वयैव शिवरूपिणा ।

कस्येह तत्प्रमुखायाम्नाधिकारोऽस्ति तददः ।

XIV. VĀMANA-PURĀNAM.

3989.

3533 वामनपुराणम् । *Vāmana-purāṇam*

Substance, country made yellow paper 22×5½ inches Folia, 167
Lines, 6 on a page Extent in Slokas, 4,500 Character, Bengali in a
modern hand Writing is very beautiful Date, Śaka 1729 Appearance,
fresh Complete

Beginning :—

ॐ नमो गणपतये ।

नमस्कृत्यै महेशाय यस्य सन्धात्रयच्छलात् ।

यातायातं प्रकुर्वन्ति त्रिजगत्पतयोऽनिशम् ।

ध्यास उवाच ।

कदाचित्तारदः श्रीमान् भगवान् सात्वतो मुनि ।

पर्यटन् विविधान् लोकांस्तापमाना तथाश्रमान् ॥

पथौ लोकाहितार्थाय पुनस्त्यो यत्र तिष्ठति ।

त दृष्ट्वा दूरतश्चैव ज्वलन्तमिव भास्वरम् ॥

ज्वलन् ज्वलनसङ्गाग्रैरङ्गैः सर्वत्र सोज्ज्वलम् ।

साक्षात् किं राजते वाग्निमूर्त्तिमान् तप्यते तपः ॥

स्यादुवन्निद्यत्तरं निर्मलं सम्मनो यथा ।

अथवा सर्वतेजांसि स्थितिमा ब्राह्मणो तनुम् ॥

श्रीतपन्ति पर धाम शान्त शान्तपदामये ।

... ..

नारद उवाच ।

शृणु मुने महिमाय ममाग्रमनकारणम् ।

... ..

... ..

पुलक्य उवाच ।

साधु साधु महाप्राज्ञो मतिमे विमलोर्जिता ।

यदहं स्मारितो विप्र पुण्यमाख्यानमुत्तमम् ।

प्रश्रवणा मर्द्ये यं हृतो लोकमलापह ।

शिवशायो ऋषा यत्र गीता शर्व्वमलापहा ।

पुनात वामनाख्यं सन्वाप्तुमनिवाहणम् ।

पन्थ यशस्य सूर्याय सर्व्वार्थपरिहृतम् ॥

Colophons —

3A, इति वामनपुराणे शर्व्वललितो नाम प्रथमोऽध्याय , 5A, इति वामनपुराणे वामनप्रादुर्भावे हरललिते नरोत्पत्तिर्नाम द्वितीयोऽध्याय , 6B, इति वामनपुराणे हरललिते वामनप्रादुर्भावे तृतीयोऽध्याय , 8B, इति वामनपुराणे वाम[न]प्रादुर्भावे हरललितो नाम चतुर्थोऽध्याय , 11A, इति वामनपुराणे हरललितो नाम पञ्चमोऽध्याय , 15A, इति वामनपुराणे वामनप्रादुर्भावे षष्ठोऽध्याय , 17B, इति श्रीवामनपुराणे सप्तमोऽध्याय , 20B, इति श्रीवामनपुराणे वामनप्रादुर्भावे अष्टमोऽध्याय , 23A, इति वामनपुराणे भैरवप्रादुर्भावे प्रथमोऽध्याय , 25B, • द्वितीयोऽध्याय , 28B, • तृतीयोऽध्याय , 31A, • चतुर्थोऽध्याय , 33B, • पञ्चमोऽध्याय , 36A, • षष्ठोऽध्याय , 38B, • सप्तमोऽध्याय , 41B, • अष्टमोऽध्याय , 44A, • नवमोऽध्याय , 47B, • दशमोऽध्याय , 49B, • एकादशोऽध्याय , 52A, • द्वादशोऽध्याय , 54A, • महिषासुरवधे त्रयोदशोऽध्याय , 57A, इति श्रीवामनपुराणे उमासम्भवे प्रथमोऽध्याय , 59A, • द्वितीयोऽध्याय , 62A, • उमाविवाहे तृतीयोऽध्याय , 65A, • चतुर्थोऽध्याय , 68A, • पञ्चमोऽध्याय , 71A, इति श्रीवामनपुराणे उमासम्भवे [वि] भैरवप्रादुर्भावे उमासम्भवविधिर्नाम , 74B, इति श्रीवामनपुराणे भैरवप्रादुर्भावे शङ्खमुखवधो नाम विश्रुतितमोऽध्याय (?), 78A, • शुम्भनिशुम्भवधो नामैकविंशोऽध्याय , 82B, • गुह्याभिषेको नाम द्वाविंशोऽध्याय , 87B, • महिषासुर तारक कौचभेदो नामाध्यायस्त्रयोविंश , 89B, • चतुर्विंशोऽध्याय , 93A, • पञ्चविंशोऽध्याय , 95B, • मुखवधो नाम षड्विंशोऽध्याय , 97B, • सप्तविंशतितमोऽध्याय , 100A, • अष्टाविंशति

तमोऽध्याय , 102B, • एकविंशतिस्तमोऽध्याय (1), 107B, • त्रिंशत्तमो-
 ऽध्यायः (1), 109B, • एकविंशोऽध्याय , 111A, • द्वाविंशत्तमोऽध्याय ,
 113A, • त्रयविंशत्तमोऽध्याय , 118A, • चतुर्विंशत्तमोऽध्याय , 121A, पञ्च
 विंशत्तमोऽध्याय (1), 122B, • षट्त्रिंशत्तमोऽध्याय , 125B, • भैरवप्रादुर्भावे
 सप्ततित्वप्रतिर्भासः सप्तविंशोऽध्यायः (1), 127B, • वामनप्रादुर्भावे प्रथमो-
 ऽध्याय , 129A, इति वामनपुराणे वामनप्रादुर्भावे द्वितीयोऽध्याय , 130B, •
 तृतीयोऽध्यायः , 132B, • चतुर्थोऽध्याय , 134B, • पञ्चादशमस्तौ नाम
 षष्ठमोऽध्याय , 137B, • धनुर्विजयो नाम षष्ठोऽध्याय 140A, • पुष्करवम
 उपाख्यानं समाप्तम् , 141A, • प्रज्ञादतीर्थयात्रायौ सप्तमपुरुषौ नाम अष्टमो-
 ऽध्याय , 142A, • जला[रे]ह्वयवधौ नाम नवमोऽध्याय , 143B, • दशमो-
 ऽध्याय , 145B, • प्रज्ञादतीर्थयात्रा नाम द्वादशोऽध्याय 148A, •
 गजेन्द्रसौक्ष्ण्यं नाम द्वादशोऽध्याय , 151B • शास्त्रमन्त्रस्तोत्रं समाप्तम् , 152B,
 • द्वापदशमस्तत्त्व , 154B, • द्वात्रिंशत्तमः 156A, • सप्त्यामोर्हि , 161B,
 • बलिप्रद्वीपमोऽध्याय 163A, • ब्रह्मलक्ष्मी नाम अध्याय 165B, • भगवत्
 प्रथमा नाम अध्याय , 167B, • त्रिविक्रमचरितं समाप्तम् ।

Post Colophon —

शक्राब्दा १७२६ । ५ । १४

It ends —

वसन्ते कथितं विप्रं पुराणं वामनप्रथमम् ।

यथाख्यां हि वरुणे भक्त्या मुच्यते भगवन्मते ।

शृण्वन्त्येव यावत्पुनः भक्त्या सर्वपापैः प्रमुच्यते ।

यथाज्ञानमहितामैतत् । अथवा भगवत्तमोऽर्थोऽयम् ।

इह सुज्ञातुमानं भोमानन्ते यान्ति इह परम् ।

This does not agree with the Vāmana-purāṇa as noticed in L 1264 and Orf 45B and IO Catal No 3594

3990.

814 *The Same*

Substance, country made paper 13x7½ inches Folia, 182 Lines
16 on a page Extent in ślokaś 800 Character, modern Kaśmiri Ap-
pearance fresh Complete Dated Samvat 1898

The Last Colophon —

इति श्रीवामनपुराणे वामनचरित्र सम्पूर्णं समाप्तम् ।

Post Colophon .—

श्री शुभ भूयात् इति ।

मङ्गल लेखकानां च पाठकानां च मङ्गलम् ।

मङ्गल मूर्तलोकानां भूमौ भूपति मङ्गलम् ।

भगवद्विकटिघोषा, etc

शुभ भवतु सर्वजगतां तत् सत् ।

मवत् १८९८ काशुति सप्तम्या गुरुवामरेति शिव शुभम् ।

3991.

9760 कर्कभद्राचतुर्थीव्रतम् ।

Karka-bhadra caturthi vratam

Substance country made paper 8x4 inches Folia 7 Lines 7 on
a page Extent in ślokaś 50 Character Nāgara Appearance toler-
able Complete

Said to belong to the Vamana-purana.

Beginning —

श्रीकर्कचतुर्थीव्रतविधिः ।

आचम्य मासपक्षादि उल्लिख्य सौभाग्यपुत्रपौत्रादिमुष्टिग-
श्रीप्राप्तये कर्कचतुर्थीव्रत सङ्ख्य वट विलिख्य तदधस्तात् शिव
चण्डमुखयुक्त गौरी लिखितां षोडशोपचारैः सम्पूज्य पूजामन्त्र
नम शिवायै । इत्यादि ।

End:—

एवं व्रतं या कुर्वते नारी सौभाग्यकाम्यया ।
सौभाग्यं पुत्रपौत्रादि लभते सुखिणी श्रियम् । ४१ ।

Colophon:—

इति श्रीवामनपुराणे कर्कभट्टाचार्यव्रतं समाप्तम् ।

XV. KĪRMA-PURĀṆAM.

3992.

4492. कूर्मपुराणम् । *Kūrma-purāṇam*

Substance country made paper. 17½ x 5½ inches Folia, 109 lines, 14 on a page Character, Bengali of the early nineteenth century Appearance, fresh. Complete

It consists of two parts of 50 and 40 adhyayas respectively, in the present manuscript

The first part comes to an end in leaf 54A.—

इति कूर्मपुराणे पृथ्वीभागे पञ्चाशत्तमोऽध्यायः । पृथ्वीभागे
समाप्तः ।

The second part ends in leaf 108B.—

इति कूर्मपुराणे षट्पञ्चादशमोऽध्यायः । षट्पञ्चादशे
अध्यायेऽष्टोऽध्यायः ।

Post Colophon :—

समाप्तमिदं कूर्मपुराणम् ।

I

Complete in 121 leaves and 70 adhyāyas and the
II in 40 adhyāyas which should be 43

Dated, Samvat 1916

II

A fragment from leaf 144 to leaf 169 (of which 108th
is missing) containing chapters 34-47 of the उपनिषद् ।

The Colophon —

इति श्रीकूर्मपुराण उपनिषद् महाप्रजापितामहाय ३३
समाप्त्याय यत्नः ॥ ३ ॥

In a later hand —

अन्धे श्रीवपुष्मस्य गुणित पञ्चदशमन्दभि
मासे कार्तिके नित स्मरति यो वारं नित्यं शुभ ।
श्रीमत्पाटलिके पुत्रे सुललित कोर्मोपाय पुस्तक
श्रीमद्भक्तिकर्मणैव लिखित शिष्येण चात्मेन वै ।

The chronogram yields 1622(?) But it was written
in Patalipura, that is, Patna It is a most important
piece of evidence to shew that Patna was known as Patali-
pura and even so late as Samvat 1622

III

Another fragment of three leaves marked 30-33 and
with the letter कु ० ।

3994

399 *The Same*

Substance country made paper 10x4 inch s. Folia 153 Lines 8
on a page Extent in Slokas 3213 Character Nāgara. Appearance
tolerable Incomplete at the end.

Often printed

On the back of the front leaf Bombay

Deccan College Library, A

3995.

167. ईश्वरगीतोपनिषत् । *Iṣvara-gītōpaniṣat.**From Kūrma-purāṇa.*

The manuscript has been noticed by Dr. Rājendralala Mitra under No. 454 in Vol. I of his notices.

Printed in Bibl. Ind.

Post Colophon Statement:—

शुभमस्तु शकाब्दाः १७२३ पाण्डुनखाष्टाविंशतिदिवसीया
लिरिति ।

श्रीहरिवारायण देवधर्मन्तः साक्षरमिदम् ।

Then follow some medical prescriptions.

3995A.

953. ईश्वरगीताभाष्यम् । *Iṣvara-gītā-bhāṣyam*

A commentary on Iṣvara-gītā (167).

By Vijñāna Bhikṣu.

For the manuscript see L. 2050.

The text imitates the Bhagavat-gītā so closely that Vijñāna Bhikṣu, after writing this commentary, thinks there is no need of commenting on the Bhagavad-gītā. the two differing only in wording.

3996.

9339 देवीसहस्रनामस्तोत्रम् ।

Devī-sahasra-nāma-stōtram

Substance, country made paper 9×4 inches Folia, 33 Lines, 5-7
on a page Extent in ślokas 730 Character, Nāgara Appearance,
tolerable Complete

A hymn to Devi enumerating the thousand names of the Goddess. It belongs to Kūrma purāṇa. This MS omits the interlocution between Sata and the Rṣis and

begins thus —

श्रीगणेशाय नमः ।

मेनोवाच ।

पद्मं बालामिमां रात्रन् रात्रोवसदृशागताम् ।
 हिताय सर्वभूताणां जाताय तपसावयो । १ ।
 सोऽपि वृद्धा महादेवो तस्यादित्यसन्निभाम् ।
 कर्पद्भिर्नोऽनुवंक्तो जनेनामतिशयिताम् । २ ।
 अष्टहस्ता विशालाक्षी चन्द्रावयवभूषिताम् ।
 दिगुणां मण्डुणां माच्छात मदसद्व्यक्तिवर्जिताम् । ३ ।
 प्रणम्य शिरसा भूमो तेजसा चापि विह्वल ।
 भोत हताश्रुजिह्वस्तथा प्रोवाच परमेश्वरीम् । ४ ।

हिमवान् उवाच ।

का त्वं देवि विशालाक्षि शशाङ्कावयववर्जिते ।
 न जाने का महादेवि यथात्रदं ब्रूहि पृच्छते । ५ ।
 गिरौन्द्रवचनं श्रुत्वा ततः सा परमेश्वरी ।
 यागद्वारं महाशैलं योगिनामभयप्रदा । ६ ।
 मां विद्धि परमां शक्तिं महेश्वरसमाश्रिताम् ।
 अग्न्यामययामेकां वा पश्यन्ति सुमुक्षवः ।

End —

तस्मात् सर्वप्रयत्नेन जप्तव्यं हिजातिभिः ।
 सर्वमापापनोदार्यं देव्या नाम सहस्रकम् । २४५ ।
 प्रसङ्गात् कथितं विद्या देव्या माहात्म्यमुत्तमम् ।
 अतः परं प्रजासमं भगवादीनां निबोधत । २४६ ।

Colophon —

इति श्रीकूर्मपुराणे देव्या नामसहस्रकं द्वादशोऽध्यायः ।

3997.

11046 *The Same.**Being the 12th adhyāya of the Kūrma-purāna.*

Substance, country made paper 0½×4½ inches Folia, 14 Lines,
11 on a page Character, modern Nāgara Appearance, fresh Complete

Colophon:—

इति श्रीकूर्मपुराणे देव्या नामसहस्रक द्वादशोऽध्यायः ।

Beginning:—

ॐ नमो गणेशाय ।

सूत उवाच ।

इत्याकर्ण्यपि मुनयो कूर्मरूपेण भाषितम् ।

विष्णुना पुरुरोवैन पप्रच्छुः प्रणता हरिम् ।

ऋषय ऊवु ।

कैषा भगवतो देवो शश्वराडंशरोरिणौ ।

श्रिवा सती वैमघती यथावदृष्टि पृच्छताम् ।

तेषां तव वचनं श्रुत्वा मुनीनां पुरषोत्तम ।

प्रत्युवाच महायोगी ध्यात्वा सं प्रश्न पदम् ।

श्रीकूर्म उवाच ।

पुरा पितृमहेनोक्त मेरुपृष्ठे सुशोभनम् ।

रहस्यमेतद् विद्वानं गोपनीय विशेषतः ।

It is put at the mouth of Himālaya and begins
in 3B:—

नाक्षामष्ट(?)महच्छेदं तुष्टाव परमेश्वरोन् ।

क्षिप्तवानुवाच ।

ॐ श्रिवोमा परमाशक्तिरनन्ता निष्कलामला ।

शान्ता भावेश्वरो नित्या शान्ता परमाक्षरा ।

In both the MSS the hymn is the same.

XVI. MATSYA-PURĀNAM.

3998.

4531. मत्स्यपुराणम् । *Matsya-purānam*

Substance, country made yellow paper. 17½ x 6½ inches Folia, 238
Lines 12 on a page In tripāṭha form Character, Bengali Date, Saka
1741 Appearance, fresh. Complete

For an analysis of the work see Oxf. No 95. Several editions of the work have appeared in India.

3999.

8897 *The Same.*

Substance, country made paper 14 x 7 inches Folia, 420 Lines,
12 on a page Extent in śloka, 15 000 Character, Nāgara of the nine
teenth century Appearance, fresh Complete

I.O. Catal 3548 to 3552 Oxf 38B, 347A, 358A

4000.

4555 *The Same.*

Substance, country made paper 18½ x 6½ inches Folia 343 Lines,
10 on a page Character, Bengali of the early nineteenth century
Appearance, fresh Incomplete at the end

For the beginning of the Purāna, see Oxf No. 95

The last colophon in the incomplete manuscript in
leaf 343A.—

इति मत्स्यपुराणे ब्रह्मधेनुप्रदानिको नाम ।

The chapters are not numbered

4001.

3849. *The Same.*

Substance, palm leaf 29 x 2 inches Folia, 243 Lines, 5 on a page
Character, Bengali of the eighteenth century Appearance, old and worm
eaten Incomplete

To the end of Ādi-vadha. For an excellent analysis of the work see Oxf. No. 95, p. 38B.

The present MS. ends thus:—

+ + + + +
अप्यग्नदोरकं पुनं हृदयेनैव दयता ।

Colophon:—

इति मत्स्यपुराणे व्याख्येया ।
श्रीहृदये नमः ।

4002.

5810 *The Same.*

(राजधर्म) ।

Substance, foolscap paper 10×5 inches Folia, 28 Lines, 9 on a page Extent in Slokas, 500 Character, Nāgari by a modern hand Appearance, fresh

Beginning.—

श्रीगणेशाय नमः ।

मनुष्याय ।

राज्ञोऽभिहितमात्रस्य किम् ह्युत्तमं भवेत् ।
एतन्मोक्षमात्रस्य सम्यगेवैति यतः प्रवृत्तम् ।

अभिषेकार्क्षिरसा राज्ञा राज्यावलोकितम् ।

महायवरम् कार्यं तत्र राज्यं प्रतिष्ठितम् ।

यद्यप्यल्पतरं कर्म तदपेक्षेन दुस्तरम् ।

पुत्रप्रेक्षासहायेन किमु राज्यं महीदयम् ।

तस्मात् सहायान् वरयेत् कुलीनान् ऋषिपति-समम् ।

शूरान् कुलीनजातीयान् बलशालान् श्रिया क्षितान् ।

ह्यपसत्त्वगुणोरेतान् सुयुतान् क्षमयान्वितान् ।

क्षीयक्षमान् महीसाहान् धर्मेजाश्च प्रियम्बदान् ।, etc, etc.

7B, इति श्रीमत्स्यपुराणे राजधर्मे महायन्त्रि(?) , 10B, इति मत्स्य
पुराणे राजधर्मागुणोर्विदित्तिर्नाम , 17B, • राजधर्मागुणोर्त्तम नाम , 18B,
• देवपुराणकारो नाम , 20B, • राजधर्मे भेदो नाम ६ , 23A, • यात्रा-
विधान नाम ७ म , 24A, • यात्रानिमित्त देहस्यन्दन नाम , 26B, इति
श्री • यात्रानिमित्ते सप्तधायापो नाम , 28B, • यात्रानिमित्ते मङ्गलाध्यापो
नाम ।

4003.

2156 प्रयागमाहात्म्यम् । *Prayaga-māhātmyam*

Ascribed to the Matsya purana

Substance country made paper $9\frac{1}{2} \times 4\frac{1}{2}$ inches Folia, 12 Lines
10 12 on a page Extent in Slokas 300 Character Nāgara Appearance,
old

It is complete in 12 chapters of which the present
manuscript contains the first ten chapters

See I O Catal No 3554

4004.

6053 मत्स्यपुराणम् । *Matsya-purāṇam*

Chapter on Vastu

Substance country made paper $9\frac{1}{2} \times 5$ inches Folia 30 Lines, 12
to 14 on a page Extent in Slokas 800 Character Nāgara Appearance
fresh Date Samvat 1815

An extract from the Matsya purana, relating to
Vastu

Beginning —

श्रीगणेशाय नमः ।

नमः ॐ ॥

प्रासादभवनदीर्घा विन्यास विस्तरादयः ।

कुर्व्यात् केन विधानेन कस्य बाधयदाहृतः ।

मृत उवाच ।

भृगुर्निर्वर्णयत्य विद्वत्कृष्ण मयनाथा ।
नाम्नो नमनिर्घेय विशालाक्ष सुरन्दर ।
मत्मा कुमारो मन्दोश्च शौनको गगं एव च ।
वासुदेवोऽग्निमज्ज्य तथा शुक्रहृदस्पती ।
अष्टादशैते ग्याग्नाता वास्तुशास्त्रोपदेशकाः ।

2A, इति मात्स्ये वास्तुतृपति ।

मृत उवाच ।

अथात सप्रवक्ष्यामि मृच्छकालविनिर्णयम् ।

4A, इति मात्स्येकाशीतिपद समाप्तम्, 6A, इति मात्स्ये मृच्छनिर्माणम्,
6B, इति मात्स्ये स्तम्भादिमाणम्, 9A, इति मात्स्ये मृच्छनिवेशनम्, 9A, इति
मात्स्ये वास्तुविद्या 11B, इति मात्स्ये प्रतिमाप्रमाणम्, 12B, इति मात्स्ये
कृषेन्द्रवर्णनम्, 17A, इति मात्स्ये प्रतिगालक्षणम्, (The last three
chapters are of much iconographic importance), 18A, इति
मात्स्ये पीठलक्षणम् 18B, इति मात्स्ये देवतार्चानुकीर्तनम्, 20A, इति
मात्स्ये प्रतिष्ठाक्रमरूपलक्षणम्, 22A, इति मात्स्येऽधिवासनम्, 24B, इति
मात्स्ये प्रतिष्ठानुकीर्तनम्, 25B, इति मात्स्ये देवक्षपणम्, 27A, इति मात्स्ये
सर्वंवास्तूपशमनम्, 29A, इति मात्स्ये प्रामादानुकीर्तनम् (Last Colophon)
इति मात्स्ये प्रामादानुकीर्तन समाप्तम् ।

Post Colophon Statement —

संवत् १८७५ शके १७४० वैशाखशुद्ध ८ बुधे समाप्तमिदं पुस्तकं
लिखितं महाशम्भुपनामकज्योतिर्विद्वामेश्वरसूनुना मणोरामेण ।

End —

एवं मृच्छार्चनविद्यावपि प्रकृति स्यात्
संस्थापनं सकलमन्त्रविधानयुक्तम् ।
गो वस्त्रं काञ्चन चिरस्थायं प्रदानं
देयं गुरुदिग्वरेषु सधामदानम् ॥

4005.

612 शिवगौता मत्स्यपुराणोत्तरखण्डौघा ।

Siva gūta from the Matsya-puranottara khandā
For the manuscript see L 1484

The Post Colophon Statement —

भवत १८१७ भगवान् दीनानिपाठौ ।

4006.

9160 गणेशचतुर्थीव्रतकथा । *Ganēsa caturthī-vrata kathā*

Substance country made paper 14×6 inches Folia 4 lines 8 9
on a page Extent in slokas 150 Character Nāgara Date Approx
1810 कानि कनानि कल्पयन् दादयन् कनिष्ठ वार Appearance tolerable Com
plete

It begins thus —

ॐ हस्तौ श्रीगणेशाय नमः ।

शिवशम्भो नमस्कृत्य उमादेवी महेश्वरीम् ।

गणेशाय नमस्कृत्य सर्वदेवशमस्तु नमः ॥ १ ॥

वैशम्पायन उवाच ।

उद्यम माण्डवा युद्धे क्षणेन च युधिष्ठिर ।

उवाच वासुधैष्वात्मा कृष्ण देवकीनन्दनम् ॥ २ ॥

युधिष्ठिर उवाच ।

किं करोमि महायुद्धे युद्धं भवति माधव ।

भीष्मकर्णौ महायोधौ मम जघो कथं भवेत् ॥ ३ ॥

श्रीभगवानुवाच

विनायको महाइन्द्रो भगेश शिवनन्दन ।

तस्य पूजानिधिं कृत्वा जयं भवति निश्चितम् ॥ इत्यादि ।

The end:—

दानञ्च तस्य दातव्यं ब्राह्मणे वेदपारणे । ४९ ।
 घटवर्यसदृशाणि स्वर्गे मुहूर्त्ते मदीपते ।
 व्यापदा हरते नित्यं दुःखदारिद्र्याश्रकः । ५० ।

The Last Colophon:—

इति श्रीमत्स्यपुराणे गणेशस्तुतीकथा समाप्ता ।
 संवत् १९१० कार्तिकमासे शुक्लपक्षे द्वादश्यां शनिस्वरवार
 लिखत सुखरामपटनार्थं काकाराम + बाल मध्ये देवी याको
 शुभमस्तु रामलक्ष्मण लक्ष्म्याय नमः । गोविन्दाय नमः ।
 श्री

4007.

2913 उत्पन्नैकादशौमाहात्म्यम् ।

Utpannaiikadaśi-māhātmyam.

From Matsya-purāna.

Substance, country made paper 8½ x 5 inches Folia, 7. Lines, 14,
 15 on a page

For the manuscript and the work see L 4168. The word Utpanna here means that the Fast on the eleventh day of the moon issued from the body of Viṣṇu when he was asleep

XVII GARUḌA-PURĀṆAM

4008

978 गरुडपुराणम् । *Garudā purāṇam*

¹Substance country made paper 12½ x 6½ inches Fol. a 320 Lines 9-13 on a page Extent in ślokaś 6500 Character Nagara

The first 26 leaves look older than the rest, and are in a different hand with 13 lines in a page

The chapters are not numbered

The manuscript is defective According to the I O Catal No 3353 this manuscript begins with adhyaya II, verse 42 (p 6 Col 1 of the printed text of Rasika mohana)

The manuscript ends with the chapter following that on Dharmasara

It ends with प्राह्वतो नरा यस्य विजयेनिरतो भवेत् and purports to give an abstract of the Gītā

In the foreword to the second edition of the Canakya Raja nītisara in the Calcutta Oriental series, Mr Johan van Manen says p XIII and XIV The interest of this collection is greater from another point of view, raising an interesting question of literary history On a close examination of its contents and structure we find, much to our surprise, that this Canakya collection is in a way only an elaboration or modification of another Nīti collection which under the name Nītisara occurs in the Garuda purāṇa forming there adhyayas 103-115 The Garuda purāṇa Nītisāra is shorter than Bhojaraja's containing 190 ślokaś but a careful comparison shows that of these about 260 are identical in both collections, and that not

only the sequence of the ślokas in both works is the same but their division in adhyayas, too Both the works contain 8 chapters of which the last is about double the length of the others, a characteristic they show in common with the Tibetan Canakya in the Bstan bgyur, which is as closely related to both works as these are mutually Now it is most remarkable that the Nitisara in the Garuda purana should be ascribed to the Vedic Sage Śaunaka, a name which approximates, as closely as possible, to that of Canakya "

4009

3631 *The Same*

Substance country made paper 16½×4½ inches Folia 170 Lines 68 on a page Extent in ślokas 4800 Character Bengali Date Saka 1537 Appearance old and discoloured Complete

Colophon —

इति श्रीमहर्षि पुराण सम्पूर्णम् ।

Post Colophon —

शुभमस्तु शकान्ता १५५७ । यथादृष्टमिच्छादि । हरये नमः ।

For an analysis of the Purana, see L 2525 It has been several times printed

Along with it there is a fragment of Harivansa, from leaf 273 to 300 The fragment contains chapters 160th to the chapter which describes *Vana yuddha*

4010

4411 *The Same*

Substance country made paper 14×6 inches Folia 246 Lines 10 on a page Extent in ślokas 8600 Character Nagara Date Saka 134 Appearance discoloured Complete

For a full description of the work see L 2525

It ends thus:—

बन्धापि लभते पुत्र्य कन्या विन्दति सन्ततिम् ।
 क्षेमार्थं लभते क्षेमं भोगार्थं भोगमाप्नुयात् ।
 मङ्गलार्थं मङ्गलानि गुणार्थं गुणमाप्नुयात् ।
 कायार्थं च कवित्वञ्च सारार्थं सारमाप्नुयात् ।
 ज्ञानार्थं लभते ज्ञानं सर्वं मंसारमर्दनम् ।
 इदं स्वम्ययनं सत्यं गारुडं गरुडेरितम् ॥
 नाकाले मरणान्तस्य श्लोकमेकन्तु यः पठेत् ।
 श्लोकार्द्धपठनादस्य दुष्टप्रचक्षयो भुवम् ॥
 सूत्रात् अत्रा श्रौतकोऽपि नैमिषे मुनिभिः कृतौ ।
 अथ ब्रह्मेति तं ध्यायन् मुक्तोऽभुद गरुडध्वजम् ॥

Colophon:—

इति श्रीमत् श्रीमहापुराणे गारुडे पुराणमाहात्म्यकथनं नाम ।
 समाप्तश्चेद गारुडपुराणमिति ॥ २ । ५ । ३ ।

श्रीकृष्णाय नमः ।

Post Colophon Statement —

+ + + +

यद्यर्थं ह्येनं लिखितं भयाऽत्र ।

तत्सर्वमेतत् परिशोधनीयम्

श्रीम न कुर्म्यात् खलु लेखकस्य ॥

भद्रपक्षेत्यादि । तैलामक्षेदित्यादि । आदर्शरोषादित्यादि ।

सन्ति श्रीश्री १०३३ साव आवणं सुदि ३ एतदिने भक्तप्रामे

श्री ३ ह्योतिलिङ्गेश्वरममीये एतद् गारुडपुराणं श्रीभीलकण्ठ-

पण्डितकस्य लिखितम् । दैवञ्च हरिनरमिहेन सम्पूज्यम् ॥ शुभम् ।

शुभम् ।

4011.

1075 *The Same*

Substance, Assamese bark 23½ x 3½ inches Folia, 184 of which 71-80 and 82 are missing Lines, 6 to 8 on a page Extent in Slokas, 7,600 Character, Bengali of the seventeenth century. Appearance, worn off and worm eaten.

Last Colophon:—

इत्यादि महापुराणे गारुडे पञ्चादमाद्याख्यं समाप्तम् ।

The last but one leaf has its writing besmeared with mud

It contains a complete table of contents of the work, but much of it is lost by erosion and by the breaking off of the bark

I.O. Catal. 3353 see L. 2525 CS. IV, 26,27 and 300

प्रपञ्चाध्याय पत्र १ ।

मर्मप्रतिमर्मादि,, १ ।

सूर्याद्यष्टन पत्र ८ ।

सूर्यादिपूजा ।

4012.

4567B *The Same*

Substance country made paper 18½ x 6½ inches Folia, 147. Lines 12 on a page In tripāṭha form Extent in Slokas, 7,800 Character Bengali Date, Śaka 1742 Appearance fresh Complete

Written in the same hand as Catal No 3698

This is complete in 248 chapters

Last Colophon:—

इति श्रीगारुडे महापुराणे दिशताष्टनत्वादि प्रोडध्याय ।

Post Colophon:—

इति गारुडपुराणमाद्याख्य समाप्तश्च गारुडपुराणम् । शुभमस्तु
शकाब्दा १७४२ । देशोयान श्रीयुक्तामनन्दवन्द्योपाध्यायस्य

पुस्तकम् । लिखित श्रीरामस्तनदेवप्रभेनामिति । यथादृष्टं तथा
लिखितम् ।, etc

See L. 2,525 It does not agree with Ravika
mohana's edition of the Purāṇa

4013.

1096 प्रेतकल्पः । *Preta kalpah.*

Garuḍa-purāṇa, Part II

Substance, country made paper 12x6 inches Folia 30 by counting
The last two leaves after 28 are not numbered The last śloka in leaf 29
is numbered 17, and in the same leaf begins the next śloka But in the
next unnumbered leaf the first śloka although corresponding with its first
words in the preceding leaf is marked 10 Lines 7 and 9 on a page
Extent in ślokas 420 Character, Nāgara Appearance fresh Incom-
plete.

The Maṅgalacarāṇa —

मूक करोति वाचालं पशुं लघयते गिरिम् ।

पशुषां तमहं वन्दे परमादन्दमाद्यवम् ।

It is a dialogue between the Munis of Naimiśāranya
and Śīta on what would become of those who have faith
in Brahman, after their death, as regards the conse-
quences of their acts, death, re-birth, their existence in
the spirit world and their obsequies

The question of the Munis is —

मच्छत अहधातामो जन्तूनां कर्मणां गतिम् ।

मरणां जन्म च तथा प्रेतत्वं चोर्द्धदेहिकम् ।

It is assigned in the colophon to Garuḍa-purāṇa But
it has verses from many other works The very first verse
of maṅgalacarāṇa is that of Śrīdhara Svāmī, the comment-
ator of the Purāṇa

Colophons —

2B, इति गरुडपुराणे प्रेतकल्पे प्रथमोऽध्याय , 4B, • द्वितीयोऽध्याय , 6A, • तृतीयोऽध्याय , 9B, • चैर्द्धदेहिक नाम चतुर्थोऽध्याय , 12A, • और्द्धदेहिक नाम पञ्चमोऽध्याय , 14B, और्द्धदेहिककथन नाम षष्ठोऽध्याय , 17B, पिण्डजदेहोत्सर्गो नाम सप्तमोऽध्याय , 19B, • यमलोकगमन नाम अष्टमोऽध्याय , 21B, • यममार्गनिष्कृतिर्नवमोऽध्याय , 24B, • तत्त्वप्रकटनो नाम दशमोऽध्याय , 26B, • तन्निवृत्तिर्नाम एकादशोऽध्याय , 27B, • प्रेतत्व-
प्राप्तिर्नाम द्वादशोऽध्याय ।

The next chapter is incomplete

4014.

8778 *The Same*

Substance country made paper 14½ × 4½ inches Folia 58 Lines 10 on a page Extent in slokas 1700 Character Nagara Fresh Complete

Complete in 58 leaves and in 35 chapters It is an interlocution between Viṣṇu and Garuda

It begins thus —

धर्मदृढवज्रमूलो वेदस्तम्भ (न्द) पुराणशाखाद्य ।

[ऋतु] हतकुसुमो मोक्षफलो मधुसूदनपादपो जयति ।

The Last Colophon runs thus —

इति श्रीगरुडपुराणे प्रेतकल्पे ऽष्टादशसहस्रसहिताया उत्तर
खण्डे विष्णुतार्क्ष्यसंवादे पञ्चत्रिंशोऽध्याय । समाप्तमिदं गरुड
पुराणं । शुभमस्तु । श्रीरस्तु ।

4015.

4578 योगसारः । *Yoga-sarah*

Substance country made paper 14 × 3 inches Folia, 30 Lines 7 8 on a page Character Bengali of the early nineteenth century Appearance old and soiled

It is said to be an extract from Garuḍa-purāṇa. It relates to various drugs with their applications in different maladies, and is in the form of a dialogue between Dhānvanṭarī and Sūkruta. The word "Yoga" means mixing up. "Yoga-sāra" means an abridgment on the art of mixing up various drugs for medicinal purposes.

अथ दध्नुषः ।

धन्वन्तरौ उवाच ।

सर्वयोगश्च निह्य योगसारं वदाम्यहम् ।

यत्तु सूत्रं मध्येपातं प्राणिना जीवहेतवे ।

2A, इति महापुराणे गारुडे योगसारः 4A, इत्यादिमहापुराणे गारुडे अनुपादादिविधिः, 8A, ज्वगादिचिकित्सा समाप्तः 18A इत्यादिमहापुराणे गारुडे, etc, etc

The manuscript is incomplete at the end. It is full of marginal notes, and contains an index covering 7 leaves. It contains many chapters from the Garuḍa-purāṇa besides Yoga-sāra on medicine.

4016.

9503. कारुण्यस्तोत्रम् । *Karunya stotram*

Substance country made paper 8½ x 4 inches. Folio. Lines 17 on a page. Extent in slokas 70. Character Nāgara. Appearance tolerable. Complete. Written in a beautiful small hand.

A hymn in praise of Viṣṇu, affiliated to Viṣṇu-dharma in its supplement which is held to be a part of Garuḍa-purāṇa.

Beginning —

ॐ सर्वस्य श्रीगणेशाय नमः ।

श्रीनका उवाच ।

आत्मनमात्मनैव स प्रीत्या जातिस्मरौ दिवः ।

तुष्टाव वागमिश्रितामि प्रयत्नं सुखयोगमम् ॥ १ ॥

ब्राह्मण उवाच ।

प्रणिपत्यात्तरं विश्वं विश्वहेतुं निरञ्जनम् ।
यत्प्रार्थयन्त्यविकल सकल तत् प्रयच्छतु ॥ २ ॥
कर्त्तारमहत्तं विष्णुं सर्वकारणकारणम् ।
अणोरनूयासमज सर्वव्यापिनमौश्वरम् ॥ ३ ॥
परात् परतरं यस्मात् नास्ति सर्वेश्वरात्परम् ।
तं प्रणम्याद्युतं देवं प्रार्थयामि यदस्तु तत् ॥ ४ ॥

इत्यादि ।

End —

एतत्त्वया नावतिने न चाशुश्रूषवे परम् ।
आख्येय राजशार्दूल यस्य नार्थयते हरिम् ॥ ५३ ॥
विष्णुभक्ताय दान्ताय व्रतिने पुण्यशालिने ।
कथनीयमिमं भूप रक्षस्य परमं हरे ॥ ५४ ॥

Colophon —

इति विष्णुधर्म्यु लक्ष्मणोद्भाष्याने कारुण्यस्तोत्रं समाप्तम् ।

4017.

5146 नरस्त्रीलक्षणम् । *Nara-stri-laksanam*

Being an extract from the Garuda-purāṇa.

Substance, country made paper 16×3½ inches. Folia 4 Lines, 9 on a page Extent in Slokas 144 Character, Bengali in a very modern hand Appearance fresh Complete

Beginning —

श्रीश्रीरामो जयति ।
हरिरुवाच ।
नरस्त्रीलक्षणं वक्ष्ये सत्तेषां कृष्ण प्रभु ।
अखेदिनौ मृदुतलौ कमलोदरसन्निभौ ।
शेफालौ ताम्रलोषावुभौ च शिरयोष्णिगौ ।
कूर्मोन्मिलौ च चरलौ म्याता नृपवरस्य हि ।

Colophon .—

इत्यादिमहापुराणे गाढे नरस्त्रीलक्षणं नाम ।

XVIII BRAHMĀNḌA-PURĀNAM

4018.

3654 ब्रह्माण्डपुराणम् । *Brahmaṇḍa purāṇam*

Substance country made paper 18½ x 6 inches Folia 4 to 192
Lines 8 on a page Character Bengali of the eighteenth century
Appearance, discoloured and worn-out Of the leaves 143rd to 170th,
both inclusive the written portion has been almost entirely corroded

Four padas

I प्रक्रियापाद ।

No beginning

34A, इति ब्रह्माण्डे सार्वर्णिशाया लोकेशाने प्रक्रियापाद समाप्त ।

II उपोदघात ।

Beginning —

यत्त उवाच ।

एव मन्वन्तराणान्तु ज्ञातुमिच्छामि तत्त्वत ।
देवानां तानि सर्व्वेषां वा च यस्यान्तरे मनु ।
मन्वन्तराणि स्युर्व्यन्तीतानागतानि वै ।
समाप्तादिकृत्तराश्चैव ब्रूयतो मे निबोधत ।

Colophon —

89A, इति महापुराणे ब्रह्माण्डे उपोदघातपाद समाप्त ।

III अनुषङ्गपाद ।

Beginning —

अुत्वा पाद द्वितीयन्ते पुराणज्ञेन सूचितम् ।
ऋषयः सञ्चितत्मानं यमश्चुः सूतमादितः ॥
पादप्रक्रियमुपोदघात(?)स्त्वयानघ
द्वितीयं विस्तरात् पादः सानुषङ्गः प्रकीर्त्तय ॥

Colophon —

182A, इति ब्रह्माण्डे सावर्गिकाया लोकज्ञाने व्यनुयङ्गपाद समाप्त ।

IV प्रव्याहार ।

Beginning —

सम्प्राप्ते सुमहर्लोकं यस्मिन्ते कल्पवामिन ।

अमोघास्तु गणा यत्र भगवन्तस्तुर्दृश ।

मन्वन्तरेषु सर्वेषु देवान्तान् सुमहौजस ।

ततस्तेषु गतेषूद्धं मायुज्यं कल्पवामिनाम् ॥

Brahmāṇḍa purāṇa is known to be divided into two parts. This contains the first part which passes as the Vayu purāṇa consisting of four padas.

See the description of the Vayu purāṇa I O Catal No 3587. The second section of the Vayu purāṇa, as contained in the present MS is the third of the I O MS and vice versa. The beginnings of the padas in the two do not agree excepting the third in which the two manuscripts agree pretty closely, excepting in the title.

I Prakrya pada

4B, इत्यादि ब्रह्माण्डपुराणे व्यवहारपादे (?)

धर्मधर्मितयोर्ज्ञानं तथा सत्यान्वते उभे ।

ऊर्ध्वभावमधोभावं सुखदुःखे प्रियाप्रिये ॥

सर्वमेतेन सहसा गुणमाप्तात्मकं स्मृतम् ।

स्मरते सर्वकार्याणि विस्मृतिस्तेन विद्यत ॥

5B End —

एतद्भिरण्यगर्भस्य जन्म यो वेद तत्त्वतः ।

व्यायुपान् कौत्तिमान् घन्यं प्रज्ञावाच्यं भवत्यपि ॥

निवृत्ते समकामात्मा शुद्धायुर्द्धि प्रवर्त्तते ।

5B, इति ब्रह्माण्डे प्रक्षिपापादे ।

अथेश्वरस्य प्रतिभा ज्ञानवैराग्यकर्मणा ।
धर्मैश्वर्यवृत्ता बुद्धिर्ब्रह्मो तस्याभिमानिनः ।
अव्यक्ता ज्ञायते तस्य मनसा यद् यदिच्छति ।
यत्तुमुंखस्तु ब्रह्मत्वे कालत्वे चान्तकोऽभवत् ।

7B End —

मन्वन्तरेण चैक्रेण सर्वाण्यं + न्तराणि च ।
व्याख्यानीति च बोद्धव्यं कल्पे कल्पे तु चैव च ।
अनागतेषु तद्वत्(?) तर्कं कार्यो वितन्वता ।

इति ब्रह्माण्डे प्रक्षिपापादे ।

Beginning of the next —

अथायत्नलिलह्वानोद्गच्छार्कं एषिवीतने ।
प्रान्तचन्द्रानिलानालं न प्रक्षायत किञ्चन ।
एकार्णवे ततस्तस्मिन् गच्छे स्याद्वरजकृमे ।
तदा स भवति ब्रह्मा महेशाक्ष सद्यसपात ।

12B End —

महेश्वर परोऽद्यत्तमग्नमद्यत्तसम्भवम्
अव्यक्ताच्च ततो ब्रह्मा तेन लोकात्मनो ज्ञता ।

इति ब्रह्माण्डे प्रक्षिपापादे ।

Beginning of the next —

अथ प्रजासु सृष्टासु ब्रह्मणा लोककर्तृणा ।
अप्रजार्कसि प्रजा सृष्टा प्रजार्काम प्रजापतिः ।
असृजत् कार्यभावाच्च स्वर्गमन्य सृष्टात्मकम् ।
असृजत्तमिसान्तानो + + + काल प्रभुः ।

End 15B —

तेषां नामानि गोत्राणि वाङ्मिच्छागो महात्मनाम् ।
कथितानि स(1)द्योऽपूर्वं मथो स्वायम्भवेऽन्तरे ।

इत्येव ऋषिसर्गंस्तु सागुह्यं प्रकीर्तितं ।

अमे प्रजानिसर्गंस्तु प्रवक्ष्याम्यहमुत्तमम् ।

इत्यादि ब्रह्माख्ये प्रक्रियापादे ।

Beginning of the next :—

योऽसावधिरभिमानो आसीत् स्थायम्भुवेऽन्तरे ।

ब्रह्मणो मानसा पुत्रास्तस्मात् स्वाहा ध्यायत ।

पावनं पवमानश्च शुचिरग्निश्च यः स्रुतः ।

निर्माय पवमानस्तु वैद्युत्पावनं किं पुरा । (?)

End in 10A :—

स्याति न मुच्यते जन्तुर्न तत् कार्यं विपश्चिता ।

इत्येव वै मयावक्तो कथा मायप्रकाशिनो । (?)

पितृवंशानुसारेण भवस्य चरिता शुभा ।

इति ब्रह्माख्ये प्रक्रियापादे ।

Beginning of the next :—

मग्नन्तरेषु सर्वेषु धृतीतानागतेषु च ।

तस्याभिमानिनः सर्वे भानुरपगुणादयः ।

देवास्ते शुचिराः प्रोक्ताः प्रोक्ता मग्नन्तरेऽनरा ।

ओषध्यो मानवश्चैव सम्भवन्ति यथाक्रमम् ।

ऋषिसर्गं समाख्यातो राजसर्गं निबोधत ।

मनो स्थायम्भुवस्याष्टादश पौत्रा महोत्तम ।

तैरियं पृथिवी सर्वा सप्तहोषा मयत्तमा ।

End in 21A .—

एवं स्थायम्भुवः सर्गो येनेदं पूरितं जगत् ।

ऋषिभिर्देवैश्चैव पितृगन्धर्वैराद्यसैः ।

सर्वभूतपिशाचैस्तु मनुष्यपशुपक्षिभिः ।

तेषां सन्तत्ययं लोके युगैः सह निवर्तते ।

लोकार्थस्य च तत्त्वज्ञां प्राज्ञां पौराणिकां जनां ।

इति ब्रह्माख्ये प्रक्रियापादे ।

• *The beginning of the next —*

अतीत सात्त्विक मर्गे राजसस्य प्रकौर्त्तित ।
 तामसस्य समासेन भूतस्थान्य विबोधत ।
 युगे युगे (?) य काल प्रजायन्ति सुतस्य वै ।
 देवास्तरास्य गन्धर्वा मिश्राचा यक्षराक्षसा ।
 यस्मिन् युगेऽथ सम्भूतिर्यस्या यावच्च जीवति ।
 तत् सर्वं सप्रवक्ष्यामि षड्गुण्यं ब्रुवतो मम ।

Ends in 27B —

ऋषीणामपिभिः सार्द्धं याज्ञवल्क्यस्य चैव हि ।
 याज्ञवल्क्योऽपि सृष्ट्वा पशो (?) व्याख्यास्य चात्मन ।
 व्याजगाम सृष्ट्वा हृष्ट शिष्यैः परिरुतोऽवसत ।
 इति ब्रह्माण्डपुराणे प्रजिज्ञापनादे ।

The beginning of the next —

वेदमित्रस्तु सापत्यो महात्मा द्विपुङ्गव
 चक्रार संहिता पद्यं बुद्धिमान् पदवित्तम ।
 तस्य शिष्याभवन यथ मुद्गल गोतमस्तथा ।
 शालेयश्च तथा वश शिशिरस्तेषु पञ्चम ।
 प्रोवाच संहितास्त्रिय शङ्खपूर्णां रघोत्तर
 निरुक्तश्च पुनश्चक्र चतुर्थं दिव्यमत्तम ।
 तस्य शिष्या हि चत्वारः कौज मौद्गलिकस्तथा ।
 धीमान् सुतवल्गवाश्च निरुक्तश्च दिव्योत्तम ।
 वात्सलं सभरद्वाजस्तश्च प्रोवाच संहिता ।
 जयस्तस्याभवच्छिष्या महात्मानो गुणान्विता ।
 धीमान्पथपनीयस्य पञ्चमस्तस्य बुद्धिमान् ।
 तृतीयस्तार्ज्वल्यश्च तपसा दग्धकिल्बिष ।
 इत्येते बह्वृचा प्रोक्ता संहिता ये प्रकल्पिता ।
 वैशम्पायनगोत्रे वै यजुर्वेदे प्रकल्पयन् ।
 सप्तविंशति तेजोक्ता संहिता यजुषा शुभा ।

शिष्येभ्य प्रावदन्तश्च अष्टाङ्गश्च प्रधानतः ।
 एतत्कथ्यतया + + याश्चवक्त्रो मद्यायशा ।
 तस्य शिष्या षट्शतैति सहितानां प्रकल्पकाः ।
 सा च प्रथमतः स्मृतं सप्ताध्यायं विवदिता
 दयः स्मृता
 इत्येते नवका प्रोक्ता सहितावादिनो हिजाः ।

End in leaf 29B —

पापान्तरविपर्यस्ता वेदशाखा यथा तथा ।
 चतुःसाहस्रिका सर्वा + + + + +
 लोमहर्षोक्तकामूला ततः काश्यपिका परा ।
 सावर्णिका हत्तीयस्य दशवाक्याय पिण्डिका ॥

The MS is so very corrupt that it cannot be read and it is impossible to give an analysis of the Purana from this

There are two leaves of Varaha purana and four of Harivansa

4019

4465 *The Same*

Substance country made paper 19x4½ inches Folio 160 Lines 9 on a page Character Bengali of the early nineteenth century Appearance old and very much damaged by damp

It is called Brahmanda purana in all the colophons See I O Catalogue No 3587

I

Pratiyapada ends in 28A

Beginning —

नारायणमित्यादि ।

अष्टम्य ऊर्ध्व ।

स्मृतं स्मृतं महाभागं सर्वत्र स्तुतया वद ।

ब्रह्माण्डाख्यं पुराणं यथावद्विदितं त्वया ।

सूत उवाच ।

पुराणलक्षणं सर्वं यद्वक्तुं न विद्यते ।
 यधिकेन विमानेन चित्तयत्तु प्रियम्भुनि ।
 स्थिते तु कारणे तस्मिन् नित्यं मदसदात्मके ।
 यनिर्दिष्टं प्रवृत्तिर्हि कारणस्य एषकृ एषकृ ।
 एव यत् कारणं सर्वं तिष्ठे(?) भक्तिं यथाक्रमम् ।
 प्रव्याहारे तदा सर्वं प्रतिशक्तिं परस्परम् ।

Last Colophon —

इति ब्रह्माण्डे मावर्गिकाया भोक्तृज्ञाने प्रक्रियापाद समाप्तः ।

II

Begins —

अथपि उवाच ।

यद मन्वन्तराणाम् ज्ञानुमिच्छामि तत्त्वतः ।
 देवाभाषैव सर्वेषां वा च यस्यान्तरे मनो ।

Last Colophon —

74A, इत्यादिमहापुराणे ब्रह्माण्डे उग्रोद्गात समाप्तः ।

III

Begins —

श्रुत्वा पाद द्वितीयन्तु पुराणज्ञेन सूत्रितम् ।
 अथय मर्शितत्वात् न यद्वक्तुं सूतमादितः ।
 पाद प्रोक्तो द्वितीयोऽयमुपोद्गातस्त्वयानघ ।
 द्वितीयं विस्तरत्पादं भातुयङ्गं प्रवर्त्तय ।
 यवमुक्तोऽत्रबोक्तून् प्रष्टुं नान्तरात्मना
 कोत्तैरियस्ये द्वितीयं व भातुयङ्गं सविस्तरम् ।
 पादं समुदयादिषां मदतो मे विबोधय ।
 मनोर्वैवस्वतस्येदं भाव्यतस्य महात्मनः ।
 विस्तरेणानुपूर्व्या च नि श्रद्धं श्रद्धां तद्विज्ञा ।
 चतुर्गुणं सप्तम्या संख्यातं पूर्वमेव हि ।

Last Colophon :—

151B, इति ब्रह्माण्डे मातृशिक्षायां लोकक्षाने चतुष्वपादः
समाप्तः ।

IV.

Begins :—

संज्ञादे सुमहर्लोकं यस्मिंस्ते कल्पवामिनः ।
यामाद्यास्तु गणा यत्र भगवन्तस्तुर्दश ।
मन्यन्तरेषु गर्वेषु देवान्ते सुमहौजस ।
ततस्तेषु गतेषुर्द्ध सायुज्यं कल्पवामिनाम् ।
समेत्य देवान्ते वै च कासे स मागवे तदा ।
महर्लोकं पश्चित्य गणास्ते वै चतुर्दश ।

Colophon in leaf 158B :—

इति ब्रह्माण्डे प्रत्याधारपादे ।

4020.

3851. *The Same.*

Substance, palm leaf 20½ × 2½ inches Folia, 200 Lines, 5 on a page Extent in Slokas 11,700 Character, Bengali of the eighteenth century Appearance, old and worm eaten, and very much damaged

This agrees with the I.O. MS. (Catal No. 3587). But it is wanting in the last pada called Upasamhāra pāda The last chapters of the first and the third sections are called here Upasamhāra pādas, as closing the sections

4021.

4792. *The Same.*

Substance, palm leaf 27½ × 2½ inches Folia, 3 to 106 of which the following leaves are missing —4, 9, 10, 77, 96, 103 Lines, 5 on a page Character, Bengali of the eighteenth century Appearance, fresh Incomplete both ends

7B, इत्यादिमहापुराणे ब्रह्माण्डे प्रक्रियापादे प्रथमोऽध्याय ।

106B, इत्यादिमहापुराणे ब्रह्माण्डे चतुष्वपादे ४६ ।

4022

298 ब्रह्माण्डोत्तरखण्डम् । *Brahmaṇḍottara khaṇḍam*

Substance country made paper 14½ x 6 inches Fols 91 Lines
10 on a page Extent in slokas 2800 Character Nāgara Appearance
fresh Incomplete at the end

For a complete MS see L 854

The first opening verse is wanting

4023

591 अध्यात्मरामायणम् । *Adhyatma Rāmāyaṇam*

For the manuscript see L 1501

Śat samvada or three interlocutions are necessary to give a work the authority of a Purana The Ramayana is a Kavya and not a Purana With a view to give it the appearance of a Purana the story was in the first instance narrated by Śiva to Pārvatī in the second instance a report of that narration is given by Brahma to Nārada On the authority of Nārada Vyasa narrates it to Duta

4024

398 The Same

Substance country made paper 17½ x 4½ inches Fols 103 Lines
7 8 on a page Extent in slokas 5056 Character Bengali Date Śaka
1770 Appearance fresh Complete

For a description of the work see L 1501

The Post Colophon Statement —

शुभमस्तु प्रकाश्या १७७० मौर्योपस्य ऊदविप्रतिद्वन्द्वे
रविवास्तरे दिवा षष्ठ्यामाध्य समयो समाप्तोऽह्नः ॥

पुस्तक श्रीविचारामश्रीमण्डल ।

शा कागहल परमणे दारिल्लिखर ।

শেষক শ্রীচন্দ্রপদ্মশ্রীময় যদাবৃষ্ট তথা লিখিত । লিখ্যকো
দোষ নাস্তি ।

শ্রীরামচন্দ্রায় নমঃ ।

4025

2614 *The Same*

Substance country made yellow paper 16½ × 4½ inches Folia 150
Lines 8 on a page Character Bengali Date Saka 1737 Appearance
fresh Complete

A portion of the Brahmāṇḍa purāṇa, often noticed
and printed

Last Colophon —

इति ब्रह्माण्डपुराणे श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे
उत्तरकाण्डे नवमोऽध्यायः । उत्तरकाण्डः समाप्तः । समाप्तश्चायं
ग्रन्थः ।

The date and scribe of the manuscript —

सप्तम्या तिथावासरं त्रिविंशतिसंख्येयं दक्षिणराशिमासोर्गुण
वारे लिखितं लिखितं श्रीकामिनाथविद्याभूषणेति लिपिरियं ।
शकान्दा १७३७ पलाशढाङ्गाख्ययामे दिवसं सख्येति । ।

4026

4501 *The Same*

Substance foolscap paper 16½ × 6½ inches Folia 178 Lines 9 on
a page Character Bengali in a modern hand Appearance worn out
Complete

4027

4509 *The Same*

Substance country made paper 13½ × 5½ inches Folia 156 Lines
10 on a page Character Bengali of the nineteenth century Appearance
fresh Complete

Last Colophon —

इति श्रीमदध्यात्मसामायने उमामाहेश्वरभवादे उत्तरकाण्डे
नवमोऽध्यायः ।

Post Colophon Statement —

उत्तरकाण्डे नवमस्तोत्रोक्तं यापहरा । पुरा हरेणोक्ता ।
समाप्तस्यायं पद्यः । श्रीरामतनुग्रहमेव साक्षरमिति सां
न्यासमदाडि ।

4028.

5611 *The Same*

Substance palm leaf 14×1½ inches Folia 211 Lines 4 5 on a
page Character Udiya of the eighteenth century Appearance good
Complete

4029.

5584 *The Same*

Substance palm leaf 16½×1½ inches Folia 139 of which the
leaves 71 82 83 97 100 101 102 and 133 are missing Lines 5 6 7 on
a page Character Udiya about 300 years old Appearance old
Incomplete at the end

4030.

10829 *The Same*

Substance country made paper 15×3 inches Folia 200 of which
the first five are missing Lines 6 on a page Character Bengali
Date, Saka 1631 Appearance discoloured

Last Colophon —

आदि इन्द्रमखैवनेनविग्रमिजो[यो]नयेत् ।
मुलावले (?) ममायुक्ते पेतयतुदंशोदिने ।
तारा मुखदेव ।

4031

11010—IV *The Same*

Substance country made paper 10×5½ inches Folia 23 (Dāla
kānda) + 35 (Ayoḍhyā kānda) + 25 (Kiskindhyā kānda) + 26 (Kiskindhyā kānda)
Lines 10 11 on a page Character modern Nāgarī Appearance, fresh.

4032.

10922 अध्यात्मरामायणम् । *Adhyātma-Rāmāyaṇam**With the commentary entitled Adhyātma-Ramayana-setu**By Rama Varman, son of Himmati Varman*Substance country made paper 12x5 inches In tripaṭha form
Character, modern Nagara Appearance fresh

I बालकाण्ड ।

Foll 2-21 Fragment

20B, इति श्रीमत् सकलराजविषदुर्द्धमममर्थ्यादिविषदावलिविराज
मानस्य हिम्मतिवर्मेण पुत्रस्य श्रीरामवर्मेण हतावध्यात्मरामायणे नेतौ बालकाण्डे
षष्ठ सर्ग ।

There are eight stray leaves

II अयोध्याकाण्ड ।

Foll 2-23

Colophon —

इति श्रीमत् सकलराज • अयोध्याकाण्डे नवम सर्ग अयोध्या-
काण्ड समाप्त ।

III अरण्यकाण्ड ।

Foll 6-18 (of which 7, 8, 11 are missing)

18, इति श्रीमत् सकलराज • अरण्यकाण्डे दशमः सर्ग ।

IV किष्किन्ध्याकाण्ड ।

Foll 1-19 (of which the 17th and 18th are missing)

Colophon —

इति श्रीमत् सकलराज • किष्किन्ध्याकाण्डे नवम सर्ग
किष्किन्ध्याकाण्ड समाप्त ।

V सुन्दरकाण्ड ।

Foli 1-11 Complete

Colophon —

इति श्रीमत् सकलराज • सुन्दरकाण्डे पञ्चम सर्गः । सुन्दर
काण्ड समाप्तः ।

VI युद्धकाण्ड ।

Foli 1-34 Complete

Colophon —

इति श्रीमत् सकलराज • युद्धकाण्डे षोडश सर्गः ।

VII उत्तरकाण्ड ।

Foli 1-26 Complete

Colophon —

इति श्रीमत् सकलराज • उत्तरकाण्डे नवम सर्गः ।

Post Colophon .—

अध्यात्मरामायणे उत्तरकाण्डटीकायां सप्तम काण्ड समाप्तः ।
मार्गशौचमासे शुक्ले पक्षे प्रत्यहदायां अध्यात्मरामायण काण्डोमध्ये
सहस्रटीको रामदासनिर्मितो लिख्यः श्री समस्त ४४ ।
भूल धू छपा करके शोध्य लेखः ।

4033.

9174 The Same

Substance country made paper 14×6½ inches Folia 4 Lines 17
on a page Extent in Slokas 140 Character Nagara Appearance,
tolerable

A fragment containing only the commentary on the
first sarga of the Bala-kanda of the Adhyatma-Ramayana.

It begins :—

श्रीगणेशाय नमः । .

श्रीमहादेव उवाच ।

अत्र ते कथयिष्यामि रघुस्यमपि दुर्लभम् ।

सौताराममरुतूनुसवाद मोक्षसाधनम् ॥ १ ॥

मरुतूनुर्वायुपुत्रो हनुमान् ॥ १ ॥

पुरा रामायणे रामो रावणं देवकण्ठकम् ।

हत्वा रणे रणप्लाघी सपुत्रवलवाहनम् ॥ २ ॥

रामायणे रामायणप्रवर्त्तके रामावतारकाले इत्यर्थः देवकण्ठक देव-
मोक्षिणम् ॥ २ ॥

The Colophon runs :—

इति श्रीमत् सकलराजविषदुःखरक्षणसमर्थ्यादिवीरदाबलि-
विराजमानस्य हिम्मतवर्मेण पुत्रस्य श्रीरामवर्मेणः कृतौ व्यध्यात्म-
रामायणे सेतौ बालकाखे प्रथमः सर्गः ।

There are, after the colophon, seven stray verses taken from different chapters of the *Gītā*, which go under the collective name of *Sapta-śloki*.

4034.

10021 *The Same.*

(*किष्किन्ध्याकाखे complete and the first five adhyayās of the
Sundara-lānda.*)

With the commentary entitled Dhvani-prakāśikā.

By Viśva-nātha Śinhajū.

Substance, country-made paper. 12×7 inches Folia, 34+25. In
tripāṭha form Character, Nāgara of the nineteenth century Appearance,
decayed and worm eaten and repaired

I.

34A, महाराजाधिराज-श्रीमहाराज-श्रीराजावाहादुर-सौतारामचन्द्र-
छपापात्राधिकारि-विश्वनाथसिंहजुदेवविरचिताया रघुद्विषाखपुराणान्तर्गत-
व्यध्यात्मरामायणटीकाया ध्वनिप्रकाशिकायां किष्किन्ध्याकाखे नवमोऽध्यायः ।

II.

25, इति मित्रिश्रीमद्दाराजाधिराज-श्रीमद्दाराज-श्रीराजावाहादु-
नीतारामचन्द्रलपापात्राधिकारि-विश्वनाथमिहशूदेवविरचितायां ब्रह्माष्टपुराणा-
न्तर्गतव्यासराामायणटीकायां ध्वनिप्रकाशिकायां सुन्दरकाण्डे षष्ठमोऽध्यायः ।

4035.

3578. बालबोधिनी । *Bālabhōdhinī*.*Being a commentary on Adhyātma-Rāmāyana**By Gopala Cakravarti.*

Substance, country made yellow paper 15×3½ inches Folia, 91
Lines, 8 on a page Extent in slokas, 2,500 Character, Bengali Date,
Śaka 1789 Appearance, fresh Complete

Colophon —

इति श्रीमद्यवड-बन्धुप्रटीकुलप्रसूत-मत्पश्चित्श्रीगोपालचक्रवर्ति
विरचिता बालबोधिनी नाम श्रीमद्व्यासराामायणटीका समाप्ता ।

Bandyaghatī is Banerjī The Gayaghadās are the
best family of Banerjīs

Post Colophon. —

श्रीश्रीराधाकृष्ण शरणम् ।

शकाब्दाः १७६८ ।

It ends thus :—

दुर्गादाससमन्वयोऽभवदयो ज्ञानात्मजस्तुत ।

श्रीगोपालधरामरु समतरोद्भौकामिमा सन्मुदे ।

The first half of this verse is omitted in the present
Manuscript

For the beginning of the commentary see I.O. Catal.
No. 3429.

4036.

2109. रामगीता । *Rāma-gītā**From the Adhyatma-Rāmāyana.*

Substance, country made paper 6×4½ inches Folia, 8 Lines, 11
 on a page Character, Nāgara Date, Samvat 1880 Appearance,
 discoloured Complete

Often printed.

Post Colophon.—

१८८६ यावुगुण शु ७ भौमवारे । लेखकपाठको शुभ भवतु

4037.

3863 *The Same*

Substance, country made paper 8×4 inches Folia, 5 Lines, 10
 on a page Character, Bengali in a modern hand Appearance, fresh
 Complete

Often noticed and often printed

4038.

9809 *The Same*

Substance country made paper 9×5 inches Folia, 7 Lines 9 on
 a page Extent in Slokas 98 Character Nāgara Date, Samvat 1893
 Appearance, old Complete

It belongs to the Adhyatma Ramayana —

इति श्रीमदध्यात्मरामायणे उत्तरकाण्डे रामगीता नाम पञ्चम
 सर्ग । ५ । श्रीरामजी हे । मिति वैशाख वदो पञ्चमी ५ साल
 १८८३ लिपीकृत ज्वालदास शुभ ।

4039.

8560 *The Same*

Substance country made paper 9½×4 inches Folia 7 Lines, 9
 on a page Extent in Slokas, 120 Character Nāgara. Date, Samvat
 1878 Appearance, fresh

Complete in 7 leaves only. The work is the 5th chapter of अष्टात्तरामायण and is an interlocution between उमा and महेश्वर. Copied by Māna-Siṃha in "दशमुनि दशमौ मिते सम्बत्रे" that is, Samvat 1878=1822 A.D.

4040.

8786, *The Same.*

Substance, country made paper 5½×4 inches Folia, 18 Lines, 7 on a page Extent in ślokaś, 125 Character Nāgara Date, Samvat 1009 New Complete

Complete in 18 leaves.

The fifth chapter of the Uṭara-kāṇḍa of the Adhyātma-Rāmāyana

A well-known work

4041.

9866 *The Same.*

Substance, country-made paper 9×4½ inches Folia, 6 Lines, 10 on a page Extent in ślokaś, 140 Character, Nāgara Appearance, decayed Complete

It belongs to the Adhyātma-Rāmāyana

Colophon:—

इति श्रीमदष्टात्तरामायणे उमामहेश्वरमंवादि उत्तरकाण्डे
रामगीताश्रममण्डमोऽध्यायः ।

4042.

1454 *The Same.*

With its commentary entitled Subodhinī

Substance, country made yellow paper 13×4½ inches Folia, 13 In tripaṭha form Date, Śaka 1771 Character, Bengali Appearance, fresh Complete

The text has been several times printed. It is a part of Adhyātma-Rāmāyana, which, again, the present manuscript considers to be a part of Brahmānda-purāṇa.

Colophon :—

इति श्रीमद्भाष्यपुराणे श्रीमदध्यात्मरामायणे उमामहेश्वर-
सम्वादे उत्तरकाण्डे श्रीरामगीता नाम पञ्चमोऽध्यायः । इति
रामगीताख्यग्रन्थं सम्पूर्णम् ।

Post Colophon :—

रामः करोतु कल्याणं रावणहृदयकेश्वरी ।
मरयूकूलकम्लोलकोलाचलकुतूहली ।
श्रीरामचन्द्राय नमः । ॐ हनूमते नमः । शकाम्बदा १७७१
तारिख २१ माघ लिखितं श्रीवामाचरणदेवशर्मेणा ।

The commentary is anonymous.

Its maṅgalācarana :—

श्रीलक्ष्माय नमो नित्यं गुरुवे बुद्धिदायिने ।
छपया तच्च माख्यदो(?) सज्जगाम विपश्चिते ।

Object of the commentary :—

स्ववचः सफलकर्तुं मद्दिष्टा राघवस्त्वय्यु ।
धारब्धं तेन गीताया व्याख्यानं मे ययामति ।

Colophon to the commentary :—

इति रामगीता सुबोधनी समाप्ता ।

Post Colophon :—

आपदामपघ्नन्तारं दातारं सर्वसम्पदा, etc.
लिखिता श्रीरामगीता श्रीवामाचरणशर्मेणा ।

This commentary is to be differentiated from a commentary of the same name by Ayyāṅi Bhaṭṭa.

4043.

11242. *The Same.*

*With the commentary by Rāma Varman, son of
Himma Varman.*

Substance, country made paper. 12×8½ inches. Folia, 16. In tripāṭha form Character, modern Nāgara Appearance, fresh Complete

Colophon:—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसवादे उत्तरकाण्डे
श्रीमत् सकलराजविषदुद्धरणसमर्थेयादिविरुदावलीविराजमानस्य
हिम्मतिवर्मैण पुत्रस्य श्रीरामवर्मैण कृतावध्यात्मरामायणे सेतौ
उत्तरकाण्डे श्रीरामगीताटीकायां पञ्चमं सर्गं ।

4044.

2465 *The same with the same commentary*

Substance, country made paper 9×4½ inches Folia, 21 In tripāṭha form Character, Nāgara of the eighteenth century Appearance discoloured Complete

The commentary begins —

अथ भावान् शिवो रामलक्ष्मणसवादमुखेन परतत्त्वमुपदेष्टमाह ।
तत इति ।

Colophon:—

इति सकलराजविषदुद्धरणसमर्थेयादिविरुदावलीविराजमानस्य
हिम्मतिवर्मैण पुत्रस्य श्रीरामवर्मैण कृतावध्यात्मरामायणे सेतौ
उत्तरकाण्डे श्रीरामगीताटीका पञ्चमं सर्गं ।

4045.

3777 *The Same*

Substance, country made paper 10×4½ inches Folia, 32 In tripāṭha form Character, Nāgara Date, Samvat 1854. Appearance, discoloured Complete

Colophon of the text:—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसम्वादे उत्तरकाण्डे
श्रीरामगीतायां पञ्चमोऽध्यायः ।

Colophon of the commentary:—

इति श्रीमत् सकलराजविपदुद्धरणसामर्थ्यादिविन्ददावली-
विराजमानस्य हिम्मतिवर्मणः पुत्रस्य श्रीरामवर्मणः कृतावध्यात्म-
रामायणस्य उत्तरकाण्डे श्रीरामगीताटीकायां पञ्चमः सर्गः । ५ ।

Post Colophon:—

लिखतं श्रीकाश्या मध्ये मणिकर्णिकासमिपे संवत् १८५४ फाल्गुने
शुद्धि १ लिखतं गुप्तां वैद्योगिरिलेखकपाठक चण्ड जीव(?)

4046.

9608 *The Same.*

Substance, country made paper 10×7 inches Folia, 18 In
tripāṭha form Character, Nāgara Appearance, old Incomplete, the
first leaf missing

Colophon:—

इति श्रीमत् सकलराजविपदुद्धरणसमर्थं + + + + +
विराजमानस्य हिम्मतिवर्मणः पुत्रस्य श्रीरामवर्मणः कृतावध्यात्म-
रामायणसेतौ उत्तरकाण्डे श्रीरामगीताटीका पञ्चमः सर्गः ।

4047.

5637. *A commentary on the same, Rāmagatā-dīpikā,*
by Mahīdhara.

Substance, country made paper. 16½×4 inches Folia, 4. Lines, 12
on a page Extent in Slokas, 300 Character, Bengali Date, Śaka 1769
Appearance, old Complete

Colophon:—

इति श्रीमद्रामपदारविन्दविमलम्बरन्दमानन्दित-श्रीमक्षीधर-
विरचिता मन्नायपुराणान्तर्गताध्यात्मरामायणीय रामगीतादी-
पिका समाप्ता ।

Post Colophon Statement:—

शकाब्दा १७६६ । ई ।

ध्यात्रिणस्यासिते षष्ठे रममंश्चतियो दिने ।

वैवस्वताख्यपद्यो (?) बाते + + + + + लिपिरियम् ।

4048.

9086. *The same with commentary Rāma-gītā-mahā,*
by Rāma-nārāyaṇa.

Substance, country-made paper 13×6½ inches Folia, 57 including
Lines, 11-15 on a page Tripāṭha form Character, Nagara Fresh

The first leaf missing.

4049.

9014 *The same with an anonymous commentary.*

Substance, yellow country made paper 11×5 inches Folia, 21
Lines, 8 on a page Tripāṭha form. Character, Nāgara Fresh Com-
plete

4050.

5107D *The same with an anonymous commentary*

Substance, palm leaf 15½×1½ inches Folia, 10 (by counting)
Lines, 6, 7, on a page In tripāṭha form Character, Udiya of the nine
teenth century. Appearance, fresh Complete

The commentary begins thus:—

अथ भगवान् शिव. रामलक्ष्मणसम्वादमुखेन पर तत्त्वमुपदिशन्नाह
तत इति ।

Colophon to the text.—

इति श्रीमदध्यात्मरामायणे उभयमहेन्द्रसम्वादे उत्तरकाण्डे
रामगीता नाम षष्ठम सर्ग ।

There is no colophon to the commentary

4051.

9258 *The same with an anonymous commentary*

Substance, country made paper 11×6 inches Folia 21 Lines 11
on a page Character Nāgara Appearance tolerable Complete In
tripaṭha form

It begins thus —

श्रीपरमात्मने नमः ।

अथ भगवान् शिवो रामलङ्कासवादमुखेन परतत्त्वमुपदेष्टुमाह
तत इति । जगता यानि मङ्गलानि आनन्दास्तेषामुपजीवभूत-
मङ्गल ब्रह्मानन्द स एवात्मास्वरूप यस्य तत्तथा तेन एतस्यैवानन्दस्य
अन्यानि भूतानि मायामुपजीवन्तीति श्रुते मङ्गलानाञ्च मङ्गल
मितिस्मृतेष्व किञ्च जगता मङ्गल कल्याण यस्मात् तत्तादृशकल्याण
रूप आत्मा मूर्त्तिस्तथा उत्तमा श्रोत्रादीना मोक्षप्रदत्वेन अत्युत्तमा
रामायणकीर्ति वाल्मीक्यादिहृतनागाविधिरामायणप्रवर्त्तिका रावण
वधादिना कीर्त्ति विधाय स्थितो रघूत्तम तत सीतापरित्यागा
नन्तर पूर्वे स्ववशजैराचरित प्रजापालनसत्कथाश्रवणादिक केवल
तत्पूर्वजैरेवाचरितमिति । इत्यादि ।

End —

इदानीमेतद् गुह्यार्थलोचनासमर्थस्य पाठमाचतोऽपि मध्व
फलमाह । विज्ञानमिति विज्ञान ज्ञानजनक करणव्युत्पत्त्येतिबोध्य
वेदान्तैरुपनिषद्वाक्यैर्वेद्य चरण जगज्जन्मादिलक्षण कर्म यस्य तेन ।
ननु पाठमावादेतादृशमहत्फलप्राप्ति कथमित्याशङ्क्य भवत्येवेति
सूचयन तत्राह भक्ति मदचनेषु भक्ति विश्वासो यदीत्यर्थ
गुरुवाक्यविश्वासस्यैव फलदायकत्वादितिभावः ।

4052.

11170 *रामहृदयस्तोत्रम् । Rama hrdaya stottram*

*Being the first chapter of Adhyatma-Ramayana of
Brahmanda purana*

Substance country made paper 11×4½ inches Folia 3 Lines
8-11 on a page Character modern Nāgara Appearance fresh Com-
plete

Colophon —

इति श्रीमच्छाण्डपुराणे वाल्यकाण्डे अध्यात्मरामायणे उमा-
महेश्वरसंवादे श्रीगमद्दयस्तोत्रमपूर्णम् ।

Beginning —

ॐ श्रीमते रामाजुजाय नमः ।

ॐ अस्य श्रीरामचन्द्रहृदयस्तोत्रमालामन्त्रस्य श्रीरामचन्द्रहृदि
etc, etc

2A,

अथ ते कथयिष्यामि रहस्यमपि दुर्लभम् ।

सीताराममहत्सूनुनवादे मोक्षमाधनम् । १ ।

पुरा रामायणे रामो रावणं देवकण्ठकम् ।

हृत्वा गणे रणप्रताप्य सप्तबलवाहनम् । २ ।

सीतया सह सुग्रीववल्गुणाभ्यां ममन्वितः ।

अयोध्यामगमद्रामो हनुमत्प्रमुखैर्हृतः । ३ ।

सीतोवाच ।

राम विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् ।

सर्वोपाधिविनिर्मुक्तं सत्तामात्रमगोचरम् ।

आनन्दं निर्मलं शान्तं निर्विकारं निरञ्जनम् ।

सर्वव्यापिनमात्मानं संप्रकाशमकल्मषम् ।

मा विद्धि मूलप्रकृतिं सर्गस्थित्यन्तकारिणीम् ।

तस्य सन्निधिमात्रेण सृजामौदमतद्विभृता ।

One stray leaf marked 171 containing the colophon —

इति श्रीमच्छाण्डपुराणमिश्रितौ सीतास्ताभाष्ये दशमस्थाध्याय
स्याष्टमं पादं समाप्तम्

२० सवन १९८५ । रामाय नमः ।

4053

9682 The Same

Substance country made paper 14x5½ inches Folia 5 Lines 9
on a page Extent in slokas 72 Character Nagara Appearance
fresh Complete

This is a hymn in praise of Rama candra delivered as an interlocution between Siva and Parvati. It belongs to the Adhyatma Ramayana.

Colophon —

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे उमामहेश्वरसंवादे अध्यात्म
रामायणे श्रीरामहृदय नाम प्रथमोऽध्यायः ।

4054

11124 *The Same*

Substance country made paper $9\frac{1}{2} \times 4$ inches Folia 8 lines " on a page Character Nāgara Date Samvat 1867 Appearance fresh

Colophon —

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे उमामहेश्वरसंवादे अध्यात्म
रामायणे श्रीरामहृदय नाम प्रथमोऽध्यायः ।

Post Colophon —

प्रिथ्व्यामुखाया लिखितमिदं श्लोकम् । सवत् १८६८ ।
वासुदेवाय नमः ।

2B, नीला उवाच ।

गम विद्धि यः ब्रह्म सचिदानन्दमदयम् ।

सर्वोपाधिविनिर्मुक्त सत्त्वामात्मगोचरम् ।

3A, पदम् तत्त्व प्रवक्ष्यामि ह्यात्मावात्मपरात्मना ।

आकाशस्य यथाभेदस्त्रिविधो दृश्यते महान् ।

जलजले महाकाश स्तदवच्छिन्न एव हि, etc

3B, य पठेत् मतत भक्त्या न मुक्तो नात्र मरण, etc

4056

3812 उत्तरकाण्डकथा । *Uttara kanda katha*

Substance country made paper 18½ x 2½ inches Folia 67 Lines
6 on a page Extent in slokas 1300 Character Bengali Date Saka
1702 Appearance in tolerably good preservation Complete

Colophon —

इत्युत्तरकाण्डकथा समाप्ता शकाब्दा १७०२

तेषां वचो व्यर्थमिदमपि जन्म

क्रियाकलापादिव्याधिपक्षम् ।

येऽध्यात्मरामायणरामसंहिता

नैवाश्रयन् पुण्यमुपेक्षन्त्ये ।

अश्रयन् स्तवादियाठमलम् ।

4057.

3088 मल्लारिक्षेत्रमाहात्म्यम् ।

Mallari-ksetra mahatmyam

From the ksetra khanda of Brahmanda purana

Substance country made paper 12½ x 6½ inches Folia 29 Lines
13 on a page Character Nagari Date Samvat 1733 Appearance
discoloured Incomplete at the end containing 23 chapters only

For a full description of the work see L 763

Colophon :—

इति श्रीब्रह्माण्डपुराणे पञ्चमस्कंधे क्षेत्रखण्डे मल्लारिक्षेत्र-
माहात्म्ये महिमावर्णनं नाम द्वाविंशतितो(?)ध्यायः २२ ।

The Post Colophon Statement :—

संवत् १७३८ समये भाद्रपद शुद्धदशम्या स्थिरवासरे चन्दन-
हल्योपनामक शंकरभट्टेन लिखितम् ।

श्रीविश्वेश्वराभ्या नमः । मल्लारक्षेत्रे नमः ।

श्रीलक्ष्मीन्दसिंहाय नमः ।

ग्रन्थ ८६१ ।

4058.

5691. *The Same.*

(A section of the *Ksettra-khanda of the Brahmāṇḍa-purāṇa*)
with a commentary by *Kalamba-kara-Bhīma*.

Substance, country made paper 14×7½ inches Folia, 94 In
tripāṭha form Character, Nagari in a modern hand Appearance, fresh
Complete in 23 chapters

For the text see I O. Catal No. 3441 and L. 763.

The text ends thus in the present manuscript :—

मूलेन मूलमन्त्रेण दत्त्वा पुष्पाञ्जलिं द्विजाः ।

पश्चाद्विसर्जयेद्देवं मल्लारिक्षेत्रे मण्दिद्वयम् ॥

Colophon :—

इति श्रीब्रह्माण्डपुराणे क्षेत्रखण्डे मल्लारिमाहात्म्ये मन्त्रयन्त्रो-
द्धारकथनं त्रयोविंशः ।

The commentary begins thus :—

श्रीगणेशाय नमः । श्रीलक्ष्मणपरब्रह्मणे नमः ।

गणेशं शारदां तत्त्वा स्वगुरुत्वं करोम्यहम् ।

टीका मल्लारिमाहात्म्यपद्यगर्भायैस्त्वचनौम् ॥

पूर्वं मया कृता टीका विस्तृता नोपपत्तिका ।

इदानीं विदुषा प्रीत्यै सा मया न्या विरच्यते ।

इह खनु कलियुगे तत्त्वज्ञानहीनानपि जनान् भक्त्यैवोद्धर्तुं
मत्तारिख्येणावतार कृतवता शिवेन पार्श्वती प्रति इदं महात्म्यं
कथितमिति विवक्षु पूर्वाध्यायान्ते शौनकादिद्वय प्रयत्नो वदन
आत्मक मङ्गलमाचरति वागवह्नीति ।

The commentary ends thus —

मौतामनसकोरस्यानन्दवन्धु च लाञ्छनम् ।
भर्तुं प्रीत्यभिवर्द्धिष्णु रामचन्द्र नतोस्मदम् ।
शङ्करो गिरिजानन्दे सकलयोगे दैव्याल्लोकारणे
बोभक्तो हि नटी छतास्त्रभयकृत् पीतो गरोऽन्यद्भुत ।
वीरो दैव्यदिशोकशोक्तवपुती रौद्रेण तद्धर्म
हासो भूतसखो दिजेषु शमयुक् पापान सदा शङ्कर ।
ओममृनिह गुर्वर्जितमरोहे मे मग सदा ।
तदङ्गतस्साक्षादलोलुप भगवताम ।
प्राचीनै कृतिभि कृतान सुषण्डशो वाचा प्रवन्नासुख(?)
पश्यन्तोपि मुद प्रयान्तु विबुधावाचा + + + + + ।
ये पूर्वे हि कृतश्रमा सुरमण्यिष्वासतनुज्ञा चिरात्
ते हो कि न रमन्ति मुग्धरमणीयामस्तदृष्ट्वा क्षणम् ।
कमलकरसुखशान्तश्चित्रना दिभन्वा
चमुरपदमहिम्ना भीमनामातिनामा ।
मणिरिपुसुमाद्यात्मस्य टीका मुटीका
क्षतनुत बुधमीद कर्तुमण्यौमनस्यौम ।

Colophon of the commentary —

इति श्रीमद्भक्तिकवचकरोपनाम्ना भीमेन रचिता टीका
श्रीमन्मत्तारिख्यमहिम्नैव पूर्णतामगमत् ॥ २२ ॥

Post Colophon Statement

श्रीकृष्णार्पणमस्तु ।

तनुयाचदरेखेद लिखित द्रव्यकाद्वया ।

तथाप्यत्रु मां हृष्यो मणिमत्तारिख्येवधत् ॥ ११५० ॥ श्री ।

4059.

5729 पुरुषोत्तममाहात्म्यम् । *Purusottama mahatmyam**From the Brahmanda purana*

Substance country made paper 13x5 inches Folia 32 Lines 16
 on a page Character Nagara of the early nineteenth century Appear-
 ance old Incomplete at the end

To the end of the 15th chapter

See I O Catal No 3444

4060.

5010 वक्रेश्वरतीर्थमाहात्म्यम् ।

Vakresvara tirtha mahatmyam

Substance country made paper 12½x5 inches Folia 7 to 16
 Lines 10 on a page Extent in folios 480 Character Bengal Date
 Saka 1748 Appearance discoloured Incomplete in the beginning

End —

अनेन विधिना यस्तु पश्येद्वक्रेश्वरं शिवम् ।

सोऽत्र सर्वसुखं मुञ्चते अन्ते मोक्षाय विन्दति ॥

इदं क्षेत्रवरं रम्यं पुण्यं वक्रनिर्मितम् ।

यः स्मरेत् प्रणमेदापि सर्वपर्यै प्रमुच्यते ॥

यश्चैतत् पश्येत्पुनः पुनः देवप्राप्त्यसन्निधौ ।

पठेत्तदा प्राप्नुयेदापि सोऽपि स्वर्गं मवाप्नुयात् ॥

Colophon —

इति ब्रह्माण्डपुराणे वक्रेश्वरतीर्थमाहात्म्ये एकादशोऽध्यायः ।

समाप्तश्चेदः ।

Post Colophon Statement —

शकाब्दा १७४८ ।

Vakresvara is a place of pilgrimage in the District of Birhum in Bengal where there are many hot springs with a temple of Śiva under the name of Vakresvara

4061.

१२३२ श्लेषसन्ध्यासः । *Kaṣṭha-samnyāsaḥ*

Substance country made paper 17 x 8 inches Folio 18 Lines 9
on a page Extent in Slokas 360 Character Nāgara Appearance, old
Complete

It begins —

श्रीगणेशाय नमः ।

देव्युवाच ॥

देवदेव महादेव भक्तानामभयप्रद ।

काशीशम सुमहम पापिना धननीभिर्ना ॥ १ ॥

शिवयामस्तमना न सुग्राय कदाचन ।

सुग्राय सर्वलोकाणां प्रवृत्तिं कथितां त्वम् ॥ २ ॥

विषयैः परितुष्टानां जीवनं नान्यथा भवेत् ।

प्रायश्चित्तान्तरं देव वदस्व यदि मन्त्रसे ॥ ३ ॥

It ends —

भोगैः सञ्जायतां यातो + + + परमां ततिम् ।

यथा पतिव्रता भार्या भर्तारमनुगच्छति ॥ ५८ ॥

यथा साक्षसमालम्ब्य काश्रीमनुगतो भवेत् ।

सुखदोहपरो यस्तु विप्रदोहपरस्तथा ॥ ५९ ॥

+ + + + + वड्ढमि साधनैर्द्युता ।

श्लेषसन्ध्यासिनामेव क्व प्रोक्तां सयानत्रे ॥ ६० ॥

प्रदक्षिणायास्तु महान् महापापहर युग्म ॥ ६१ ॥

Colophon —

इति श्रीब्रह्मवैवर्तपुराणे दशोपनिषद्भागे श्लेषसन्ध्यासमवाचार्थं
नामैकादशोऽध्यायः सम्पूर्णः समाप्तः ।

रामकृष्णजी की ज ।

4062.

5812. ललितासहस्रनामस्तोत्रम् ।

*Lalitā-sahasra-nāma-stotram.**Being an interlocution between Agastya and Hayagrīva**Stated to belong to the Brahmāndā-purāṇa.*

Substance, country-made paper. 9×3½ inches Folia, 29 Lines, 7
 on a page Extent in Slokas, 400 Character, Nāgara. Date, Samvat
 1871. Appearance, fresh Complete

Beginning :—

श्रीगणेशाय नमः ।

श्रीश्यामस्य उवाच ।

- अद्यानन मद्यामुद्धे मन्त्रं शास्त्रविप्रारद ।
 कथित ललितादेव्याश्चरित परमाद्भुतम् ।
 पूर्वं प्रादुर्भवो मातुस्तनः पट्टाभिषेचनम् ।
 भण्डासुग्धधस्यैव विस्तरेण तयोदितः ।
 वर्णित श्रीपरश्चापि मद्याविभवविस्तरम् ।
 श्रीमत् पञ्चदशाक्षर्याः मदिमा वर्णितस्तथा ।
 षोडान्यानादयो न्यासा न्यासखण्डे समीरिताः ।
 अन्तर्यामक्रमस्यैव वदिर्यामक्रमस्तथा ।
 महापागक्रमस्यैव पूजाखण्डे प्रकीर्तिताः ।
 पुस्तकरणखण्डे तु जपलक्षणमोदितम् ।
 होमखण्डे तथा प्रोक्तो होमद्वयविधिक्रमः ।
 यन्त्रराजस्य विद्यायाः श्रीदेव्या देशिकात्मनोः ।
 रक्षस्यखण्डे तादात्म्य परस्परमुदीरितम् ।
 स्तोत्रखण्डे वज्रविधाः स्तुतयः परिकीर्तिताः ।
 मन्त्रिणी दण्डिनी देव्योः प्रोक्ते नाम सहस्रके ।
 ननु श्रीललितादेव्याः प्रोक्तं नामसहस्रकम् ।
 तत्र मे संशयो जातो हृदयोऽपि दयाविधे ।
 किं वा त्वया विस्मृतं तत् ज्ञात्वा वा समुपेक्षितम् ॥

सम वा योग्यता नास्ति श्रोतु नामनक्षत्रम् ।

किमपि भवता शोक्त तत्र मे काम्यं वद ।

मृत उवाच ।

इति पृथो वक्ष्योवा मुनिना कुम्भजन्मना ।

पृथ्यो वक्ष्ये प्राह तापस कुम्भजन्मना ।

शोपामुदापतेऽस्य मातृधानमना जग ।

नासां सद्यस यदोक्त काम्यं तद्वदामि ते ।

The beginning of the sahasra nāman —

GA, श्रीमाता श्रीमहाश्री श्रीमतामिच्छामनेश्वरी ।

चिदधिकुलसम्भूता देवकार्यसमुद्यता ।

Colophon —

इति श्रीमच्छाण्डपुराणे उत्तरखण्डे अगस्त्यहोमयोगवादे

ललितासहस्रनामस्तोत्रं सम्पूर्णम् ।

Post Colophon —

शुभं भवतु । श्रीरक्तु । सवत् १८७१ कार्तिककृष्ण ७ भद्रो वारे

सहस्र अविवदिष्य व्योतिर्जित श्रीरामेण लिखित । शुभं भूयात् ।

4063

5905 त्रिपुरसुन्दरीहृदयम् । *Tripura undari hrdayam*

Substance country made paper 9x3½ inches Fols 3 Lines 10
on a page Extent in slokas 60 Character Nagari of the nineteenth
century Appearance fresh Complete

Colophon —

इति श्रीमच्छाण्डपुराणे ललितोपाख्याने शोषखण्डे त्रिपुर-

सुन्दरीहृदयं सम्पूर्णम् ।

Beginning of the stotra —

वन्दे सिन्दूरहृदयं वामोदन्दकवत्प्रभम् ।

इच्छुवारिधिमध्याह्ना इमराजस्तुतं सदा ।

गम्भीरलक्ष्मीशालयदुषितदिगन्तर ।
 व्ययान्माममृतताम्भोधिरनर्घ्यमणिमयुत ॥
 मध्ये तस्य मनोहारि मधुपारवमेदुरग ।
 प्रसूनविगलन्माध्वी प्रवाहपङ्क्तिपूरितम् ।
 किन्नरीगानमेदस्त्रिक्रीका(?) कन्दरमेदुरम् ।
 काञ्चनद्रुमधूलोभि कल्पितालकविभ्रमम् ॥

2A, तपनीयाशुक्तधर तरुणस्त्रीनिधेवितम् ।
 कामेश्वरमह वन्दे कामिनार्थप्रद मृगाम ॥
 तस्याङ्गमध्यमामौला तप्तहाटकमग्निभाम ।
 माणिक्यमुकुटच्छायायूषादण्डविग्रहाम ॥

Und —

चिन्मयी हृदयाम्भोजे चिन्तयेत साधकोत्तम ।
 हृद चिपरमुन्दर्या हृदय सर्वकामदम ।
 तापञ्जरादिहरण तरुणीजनमोहनम् ॥
 अपमृत्युहर पुण्यमायुष्य कीर्त्तिद परम
 अपवर्गकनिकयमवनीपालक त्विदम् ॥
 य पठेद्भान्निरत सायप्रातरतन्द्रित ।
 निमेषादेव म पुमान निर्भेति भुवन्त्रयम् ॥

4064.

9449 गणेशकवचम् । *Ganesa kavacam*

Substance country made paper 10x4 inches Fols 4 Lines 8
 on a page Extent in Slokas 49 Character, Nagara Appearance fresh
 Complete

From the *Brahma vivarta purana*

Colophon.—

इति श्रीब्रह्मवैवर्तपुराणे गणेशकवच । शुभं ।

Beginning —

ॐ सक्ति श्रीगणेशाय नम ।

श्रीनारद उवाच ।

श्रुत स्तोत्र गणेशस्य पूजनञ्च मनोहरम् ।

कवच श्रोतुमिच्छामि साम्प्रत भवतारण ॥ १ ॥

नारायण उवाच ।

पूजयामास सहस्रा ममामथे शनैश्चर ।

उवाच विष्णु सर्वेश त्रामितो जगता सुखम् ॥ २ ॥

शनिश्चर ।

सर्वविघ्नविनाशाय दुःखप्रशमनाय च ।

कवच विघ्ननिघ्नस्य वद वेदविदा वर ॥ ३ ॥

बभूव नो विवादश्च शिवशक्त्या यया सह ।

तद् विघ्नप्रशमनार्थञ्च कवच धारयाम्यहम् ॥ ४ ॥

End —

दरं वरं सर्वयूज्य सर्वमदृष्टनाशकम् ।

गुरुमभ्यर्च्य विधिवत् कवच धारयत्तु यः ।

करटे वा दक्षिणे वाह्यौ मोऽपि विष्णुर्न मघाय ॥ ५ ॥

अश्वमेधसहस्राणि राजसूयशतानि च ।

गजेन्द्रकवचम्याम्य क्त्वा नार्हन्ति योऽङ्गौ ॥ ६ ॥

इदं कवचमन्त्रात्मा यो जपेच्छुभरात्मजम् ।

शतलक्षप्रजप्तोऽपि न मन्त्र मित्रिदायकः ॥ ७ ॥

4065.

10464 देवीकवचम् । *Devi-kavacam*

From the Brahmanda-purana

Substance country made paper 7½ x 4 inches. Folia 7 Lines, 7
on a page Character Nāgari of the eighteenth century Appearance,
fresh Complete

Colophon :—

इति ब्रह्माण्डपुराणे हरिहरब्रह्मविरचितं देव्याः कवचं संपूर्णम् ।

This is what is commonly read along with Candī-māhātmya.

4066.

3935C. हनुमत्कवचम् । *Hanumat-kavācam*.

From the Brahmāṇḍa-purāṇa, beginning from 3A and ending in 4A.

Substance, country-made paper. 12½ × 3 inches. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीब्रह्माण्डपुराणे हनुमत्कवचं समाप्तम् ।

4067.

3917C. दत्तात्रेय-सहस्रनामस्तोत्रम् ।

Dattātrēya-sahasra-nāma-stotraṃ.

Beginning from line 11th, 25A and ending in line 3-30B.

Substance, country-made paper. 14½ × 4½ inches. Lines, 11 to 16 on a page. Character, Bengali. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीब्रह्माण्डपुराणे कुलागमे श्रीदत्तात्रेयसहस्रनामस्तोत्रं संपूर्णम् ।

Beginning :—

नमो गुरुदत्तात्रेयाय ।

सूत उवाच ।

पुण्ये भागीरथीतीरे तपस्यन्ति परन्तपाः ।

+++++ श्रीविद्योमपरायणाः ।

यस्य श्रीदत्तात्रेयमहस्वनामस्तोत्रमन्त्रस्य परमहमन्त्रमपि
श्रीमद्दत्तात्रेयपरमात्मदेवता अनुष्टुप्चन्द्र ॐ इति बीजं उं इति
शक्ति समिति कौलक यमिति मन्त्राङ्गमोभार्ये जपे विनियोग ।

Then follows the Bhuta siddhi

The stotra begins —

ॐ दत्तात्रेय महायोगि योगे(?)ष्णामर प्रभु ।
मौनो दिगम्बरो बालो मायामुक्तो मदापह ।

4068

2383 सिद्धसरस्वतीस्तोत्रम् ।

Siddha sarasvatī stotram

From the Brahmanda purana

Substance country made paper 9×4½ inches Folia 2 Lines 9
on a page Character Nagara of the eighteenth century Appearance
discoloured Complete

श्रीं श्रीं श्रीं ह्युच्यते शशिचन्द्र कमले कल्पविखरशोभे ।

Often printed

4069

9401 मोक्षैकादशीमाहात्म्यम् ।

Mokṣaikaśāī mahātmyam

Substance country made paper 11×5 inches Folia 5 leaf 3rd
is missing Lines 9 on a page Extent in ślokas 80 Character Nāgara
Appearance tolerable

Taken from the Brahmanda purana

Colophon —

इति श्रीब्रह्माण्डपुराणे भगवद्गीर्णितपद्धते मोक्षैकादशी
माहात्म्यम् ।

4070.

3094

Substance country made paper 10×4½ inches folia 2 to 12
 Lines 9 on a page Text in Sloka 900 Character Nigra of the
 eighteenth century Appearance discoloured

I

4A, इति श्रीब्रह्माण्डपुराणे द्वादशोक्तस्य माघकृत्ये घटतिलैकादशो-
 माहात्म्यं समाप्तम् ।

The first leaf is missing

II

7A, इति श्रीपद्मपुराणे माघशुक्लजयामाहात्म्यं समाप्तम् ।

Beginning —

पुष्पिष्ठिर उवाच ।

साधु कृत्यं त्वया प्रोक्तमादिदेव भवान् प्रभु (?) ।

स्नेहना ब्रह्मजालैव उद्भिज्ज्वालय जरायुभा ॥

तेषां कर्त्ता विकर्त्ता त्वं यानका क्षयकारका ।

माघस्य कृत्यपक्षे तु घटतिला कथिता त्वया ।

शुक्लैव(वै) किं भवेद्देव कथयस्व प्रमादत ।

किं नामा को विधिस्तस्या को देवस्तत्र पूजयेत् ॥

श्रोतव्यं उवाच ।

कथयिष्यामि राजेन्द्र शुक्ले माघस्य या भवेत् ।

जया नामेति विख्याता सर्वपापहरा परा ।

पवित्रा पापहर्त्री च कामदा मोक्षदा नृणाम् ।

इत्यादि ।

III विजयैकादशो (?)

Ending in page 9 which is missing

Beginning —

श्रीगणेशाय नमः ।

श्रीहृष्य उवाच ।

नारद परिपश्यन् ब्रह्माण कमलासनम् ।
पाण्डुनस्त्रासिते पक्षे विजया नाम वा भवेत् ॥ १ ॥

श्रीयुधिष्ठिर उवाच ।

पाण्डुनस्त्रासिते पक्षे किनामैकादशो भवेत् ।
कथयस्व प्रसादेन त्रासुदेव मयागतः ।
तस्या पुण्यं मुरयेष्ठ कथयस्व प्रसादतः ।

ब्रह्मावाच ।

इदं नारद वक्ष्यामि कथां यावच्छरा परान् ॥ १ ॥
यस्य कस्यापि दास्यात तच्छ्रुत्वा महाभुने ।
पुरातनं हि वक्ष्यामि पवित्रं पापनाशनम् ॥ ४ ॥
अथ ददाति विजयां लब्ध्वा नैव शङ्क्यः ।
पुरा रामो वधं यातो वर्षाण्येव पशुदेव ।
निश्चयं मनुष्याणां च समीतं महं लभ्यते ।
इत्यादि ।

IV

12A (the last leaf) इति श्रीब्रह्माण्डपुराणे श्रीमद्दक्षोपाध्याये
पाण्डुनोक्तं समाप्तम् ।

It begins in leaf 9 which is missing

- 10A, अथ कालेन समाप्ता दादशौतिविधूतमा ।
पाण्डुनस्य सिते पक्षे नाम्ना[मा]महंको मृता ॥ ११ ॥
- 10B, नामदद्या नमस्तेभ्य रेणुकानन्दवर्धन ।
श्रीमद्दक्षोक्तं पुराणं मुक्तिमुक्तिरूपद ॥ १५ ॥
- 12A, श्रीमद्दक्षोक्तं रामेन ये कुर्वन्ति नरोत्तमा ।
ते यान्ति वैष्णवे लोके नाना नाम्ना विचारया ॥ ५१ ॥

4071.

2175. व्यतीपातव्रतकथा । *Vyatīpāta-vrata-kathā.*

Substance, country-made paper. 8×4 inches. Folia, 5. Lines, 10, 11 on a page. Extent in āloka, 100. Character Nāgara. Appearance, discoloured. Complete

Colophon:—

इति श्रीब्रह्माण्डपुराणे व्यतीपातव्रतं संपूर्णम् ।

Then there is given a list of things specially required for the closing ceremony of the Vrata.

It begins:—

अथ व्यतीपातकथा लिख्यते ।

पुष्पिष्ठिर उवाच ।

केन व्रतेन शीर्णेन न पाप्मेदमशानम् ।

परिष्टुष्टाग्यश्च मधुन् पापघ्नं व्रतमुत्तमम् ॥ १ ॥

सर्वकामानवाप्नोति पुष्पपौत्रादिकं नरः ।

तद्रतं ब्रूहि विप्रर्षे येन याति परां गतिम् ॥

भार्कण्डेय उवाच ।

शृणु राजन् प्रवक्ष्यामि हय्यश्वेन कृतं पुरा ।

तेनैव राजा बहून् सूक्तराय सदुन्निने ॥

एकदा मृगायां गत्वा हय्यश्वो राजसत्तमः ।

अन्ताश्वो वैवरे राजन् वृष्टवांस्तत्र सूक्तरम् ॥

दग्धपादं दग्धकोटिं दग्धघोरमुखोदरम् ।

वृद्धा तं तावृष्टं राजा कृपां चक्रे दयापरः ॥

... ..

... ..

... ..

सूकर उवाच ।

शङ्ख राजसहै पूज्य भोजराजसुतोच्छ्रयम् ।
श + केसिकदेशागामधिपो मगधाधिपः ।

.. ...

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. ..

क्षतवान् पापमेवाह न किञ्चित् सत्कृतं क्षतम् ।
एकदा तु दिशः कश्चिदतीमतिं गृहं मम ।
व्यागतो याचितुं मां च न किञ्चिद्वत्तवानहम् ।
ततश्च कुपितो विप्रो मम शपथमयाददत् ।

2A,

तथैव च तवाङ्गानि दातापि पुरुषो दहेत् ।
अरण्ये निज्जंक्षे देशे निज्जंक्षे वृक्षवर्जिते ।
तत्र सूकरयोगौ ल प्रसूतिं समवाप्नुहि ।

.. ..

तदाह ते प्रवक्ष्यामि मम वाचस्य श्रान्तये ।
अतीमरुतहतं ह्येतत् स्वयां राजन् दुग्धं क्षतम् ।

...

.

माघवे धातुने वापि अन्यस्मिन् मार्गि वा भवेत् ।
अतीयातो दिने यस्मिन् प्रारभे ततमुत्तमम् ।

UPA-PURĀNĀS

I. ĀDI-PURĀNĀM.

4072.

1316. आदिपुराणम् । *Ādi-purāṇam.*

Substance, country made paper 12½ x 6 inches Folia, 114 Lines, 9 on a page Extent in Slokas 4,300 Character, Nāgara Date, Samvat 1869 Appearance, tolerable Complete

This is placed among the minor Purāṇas For a full description of the work see I O. Catal No 3335. Ādi-purana as described in L 553 is a much shorter work, comprehending only 25 sections and seems to be a modern abstract of the older work under notice

Post Colophon Statement.—

संवत् १८६६ ।

4073.

8093 *The Same*

Substance, country made paper 11½ x 5½ inches Folia, 147 Lines 14 on a page Extent in slokas 4700 Character, Nāgara Date Samvat 1708 Appearance, old and discoloured Complete

Last Colophon —

इति श्रीआदिपुराणे नारदश्रौतकादिसंवादे कसवधो नाम
एकपञ्चाशत्तमाध्याय । समाप्तश्चायं पूर्वखण्ड ।

Post Colophon .—

शुभमस्तु सर्वदा ॥ सरस्वत्यै नमः ।

संवत्, १७०८ पौषे मासि शुक्ले पक्षे पञ्चम्या तिथौ रविवसरे
ब्रह्मपुरवाग्निना रामेश्वरमिश्रैर्नालेखि ॥ शुभमस्तु ॥

After this there are two lines, written in a later scribbling hand.

See I.O. Catal. No. 3335.

4074.

3355. विष्णुनाममाहात्म्यम् । *Viṣṇu-nāma-māhātmyam.*

From the Ādi-purāna

Substance, country made paper The first and the last leaves 13½ × 3½ inches and the rest 10 × 3½ inches Folia, 7 Lines, 7, 10 on a page Extent in slokas, 130 Character, Bengali of the early nineteenth century Appearance, discoloured Complete.

Colophon.—

इत्यादिपुराणे श्रीकृष्णार्जुनसंवादे श्रीविष्णोर्नाममाहात्म्य
समाप्तम् ।

It begins:—

अर्जुन उवाच ।

वैष्णवानां गतिं शृणु कथयस्व महाप्रभो ।

यद्गतिं [] श्रोतुमिच्छामि सा गतिर्लोकदुर्लभा ।

का गतिं वैष्णवा यान्ति किं कुर्वन्ति सनातन ।

किं ध्यायन्ति किमर्चन्ति प्रथमन्ति च किं प्रभो ।

श्रीभगवानुवाच ।

मद्गतिं वैष्णवा यान्ति प्रथमन्ति च मा संशये ।

मा ध्यायन्ति सदा पार्थ ममार्चन्ति पुनः पुनः ।

कुर्वन्ति मम कर्माणि वदन्ति मयाश्रोऽमृतम् ।

मम नामानि पुण्यानि गायन्त्येव पुनः पुनः ।

4075.

4022. वैष्णवामृतम् । *Vaiṣṇavāmṛtam.*

From the Ādi-purāna

Substance, country made paper 11 × 5 inches Folia, 6 Lines, 10 on a page Extent in slokas, 120 Character, Bengali of the nineteenth century Appearance, fresh

Colophon :—

इति श्रीव्यादिपुराणे श्रीकृष्णार्जुनसंवादे विशेषवैराग्यमङ्गलं
वैष्णवाभ्युदयं समाप्तम् ।

Post Colophon :—

इदं पुस्तकं श्रीनितादिक्रिपया ब्रजवामीः नाट्यरसिदं श्रीशम्भु-
चन्द्र चट्टोपाध्यायः ।

Beginning :—

श्रीगुरवे नमः ।

श्रीकृष्ण उवाच ।

वैष्णवानां गतिं शृणु कथयस्व मत्प्राप्तये ।

तद्वृत्तिं श्रोतुमिच्छामि यद्वृत्तिर्लोकतन्मया । इत्यादि ।

II. NARA-SIMHA-PURĀṆAM.

4076.

4513. नरसिंहपुराणम् । *Nara-simha-purāṇam.*

Substance, country made paper. 15×4½ inches Folia, 93. Lines, 10 on a page Extent in slokas, 3,600 Character, Bengali Date, Saka 1617. Appearance, old and faded Complete

One of the principal Upa-purāṇas.

The present manuscript contains 64 chapters.

92B, इति श्रीनरसिंहपुराणे तीर्थयात्राप्रशंसा नामाध्यायः ६३; 93A, इति श्रीनरसिंहपुराणं समाप्तम् ६४ ।

Post Colophon Statement:—

ऋषिभ्यो नमः । गुरुवर्येभ्यो नमः ।, etc., etc

शकाब्दा १६१७ ।

ऋषिपुत्रौषधेन्दुश्च श्राद्धे परिमिते नृप ।

पुराणं नरसिंहाख्यं त्रैलोक्यसारमुत्तमम् ।

यथावृत्तं तथा लिखितमित्यादि । भीमस्यापि ह्ये भङ्ग इत्यादि ।

नारायणहरिरामशरण, etc., etc

4076A.

4548. *The Same.*

Substance, country made paper 16×3½ inches Folia, 96 Lines, 8 on a page Character, Bengali Date, Saka 1588 Appearance, old and discoloured. Complete

For the beginning of the Purāṇa, see Orf. Catal No. 138

Last Colophon:—

इति श्रीनरसिंहपुराणं समाप्तम् ।

Colophon :—

इति श्रीआदिपुराणे श्रीलक्ष्मणसंवादे विप्रोपवीरामयननकं
वैष्णवामृतं समाप्तम् ।

Post Colophon :—

इदं पुस्तकं योगिताइकिशोरं नमोऽस्तु स्वास्तुमिदं श्रीगुरु-
चक्रं चट्टोपाध्याय ।

Beginning :—

श्रीगुरुवे नमः ।

श्रीलक्ष्मण उवाच ।

वैष्णवानां गतिं लब्ध्वा कथयस्व महाप्रभो ।

तद्गतिं श्रोतुमिच्छामि यद्गतिर्लोकसम्भवा ॥ इत्यादि ।

II. NARA-SIMHA-PURĀṆAM

4076.

4513. नरसिंहपुराणम् । *Nara-simha-purāṇam*.

Substance, country made paper. 15×4½ inches Folia, 93. Lines, 10 on a page Extent in slokas, 3,600 Character, Bengali Date, Saka 1617 Appearance, old and faded Complete

One of the principal Upa-purāṇas.

The present manuscript contains 64 chapters.

92B, इति श्रीनरसिंहपुराणे तीर्थयात्राप्रशंसा नामाध्यायः ६३; 93A, इति श्रीनरसिंहपुराणं समाप्तम् ६४ ।

Post Colophon Statement :—

ऋषिभ्यो नमः । गुरुवर्येभ्यो नमः ।, etc., etc

प्रकाश्याः १६१७ ।

ऋषिपुत्रौषधेन्दुश्च प्राक् परिमिते ऋषे ।

पुराण नरसिंहाख्यं त्रैलोक्यसारमुत्तमम् ॥

यथावृष्टं तथा लिखितमित्यादि । भौमस्त्रायि रणे भङ्ग इत्यादि ।
नारायणहरिरामछात्र, etc., etc

4076A.

4518. *The Same*.

Substance, country made paper 16×3½ inches. Folia, 96. Lines, 8 on a page Character, Bengali Date, Saka 1586 Appearance, old and discoloured Complete

For the beginning of the Purāṇa, see Oxf. Catal No. 138

Last Colophon :—

इति श्रीनरसिंहपुराणं समाप्तम् ।

Colophon :—

इति श्रीवादिपुराणे श्रीछायाज्जुनसंवादे विशेषवैराग्यशतक
वैष्णवामृतं समाप्तम् ।

Post Colophon :—

इदं पुस्तकं श्रीनिताइकिशोर ब्रजवासीः स्वाक्षरमिदं श्रीशम्भु-
चन्द्र चट्टोपाध्याय ।

Beginning :—

श्रीगुरुवे नमः ।

श्रीवज्जुन उवाच ।

वैष्णवानां गतिं छाया कथयस्व महाप्रभो ।

तद्गतिं श्रोतुमिच्छामि यद्गतिर्लोकसम्भवा । इत्यादि ।

II. NARA-SIMHA-PURĀṆAM

4076.

4513. नरसिंहपुराणम् । *Nara-simha-purāṇam.*

Substance, country made paper, 15×4½ inches Folia, 93. Lines, 10 on a page Extent in Slokas, 3,600 Character, Bengali Date, Śaka 1617 Appearance, old and faded Complete

One of the principal Upa-purāṇas.

The present manuscript contains 64 chapters.

92B, इति श्रीनरसिंहपुराणे तोषयाज्ञाप्रशंसा नामाध्यायः ६३ ; 93A, इति श्रीनरसिंहपुराणं समाप्तम् ६४ ।

Post Colophon Statement :—

श्रुतिभ्यो नमः । गुह्यचरणेभ्यो नमः ।, etc., etc

शकाब्दाः १६१० ।

नटविष्णुमहोदधेन्दुश्च श्रुति परिमिते नमः ।

पुराणं नरसिंहपुराणं चैकोक्तसारमुत्तमम् ॥

यथावृष्टं तथा लिखितमित्यादि । भौमस्यापि इत्ये भक्त इत्यादि ।

नारायणहरिरामकृष्ण, etc., etc.

4076A.

4548. *The Same.*

Substance, country made paper 16×3¼ inches Folia, 96 Lines, 9 on a page Character, Bengali Date, Śaka 1588 Appearance, old and discoloured Complete

For the beginning of the Purāṇa, see Oxf. Catal No 138

Last Colophon :—

इति श्रीनरसिंहपुराणं समाप्तम् ।

Post Colophon Statement —

शकाब्दा १५८६ । श्रीराम मल्लम् ।

श्रीनरसिंह ।

4077.

845 *The Same*

Substance country made paper 13×7½ inches Folia, 101 Lines
16 on a page Extent in Slokas 3 600 Character, modern Kashmiri
Date Samvat 1898 Appearance tolerable Complete

Post Colophon —

शुभ भवतु सर्वज्ञगता ।

आदर्शदोषाम्मृतिविम्बमाहा ।

यदर्थंहीनं लिखितं मयाच ॥

तत्सर्वंमार्थं परिशोधनीयम् ।

प्रायेण मुह्यन्ति हि ये लिखन्ति ॥

सवत् १८८८ द्वितीयस्या मङ्गलवासरे रामज्ये शुभमल्ल
सर्वज्ञगता ।

4078.

2488 *The Same*

Substance country made paper 14×5½ inches Folia 103 Lines
10 on a page Character Nagara of the eighteenth century Appearance
fresh Complete

See L No 1020

4079.

3574 *The Same*

Substance palm leaf 19½×2 inches Folia 206 Lines 4 on a page
Extent in slokas 3 600 Character Bengali Date Saka 1623 Appearance
soiled Complete

For a full notice of the work see L 1020

And three more leaves of the work Kesara-kīrtināsa

Post Colophon :—

श्रीश्रीगोविन्दः प्रसादो भवतु ।

वैशाखमासि नैषसाक्षिणे[भास्करे] कृष्णे पक्षे प्रतिपदि तिथौ
चतुर्दश दिवसे दिवा द्वितीयप्रहरे लिखितं श्रीगौरचरणशर्मणा ।
शकाब्दाः १६२३ ।

4080.

3641. *The Same.*

Substance, country made paper 13½ x 4 inches Folia, 1 to 124 of which 115 is missing Lines, 9 on a page Character Bengali of the seventeenth century Appearance, old and worn out Incomplete at the end

There is a statement on the obverse of the leaf 1: नरमिहपुराण १ : १४४ पत्र from which it appears that the complete manuscript consisted of 144 leaves

The MS. ends in the middle of the 48th chapter.

4081.

3838. *The Same.*

Substance, palm leaf. 25 x 2 inches Folia, 183. Lines, 4 on a page Character, Bengali Date, Saka 1639 Appearance, old, worm eaten and very much damaged Complete

Post Colophon :—

शकाब्दा १६३८ ।

IV. SIVA-DHARMAH.

4082.

9967 शिवधर्मः । *Siva-dharmah*

Being the 11th Upa-purāna in the list of Kūrma-purāna

Substance Nepalese paper 10½ x 3½ inches Folia 15 Lines 8 on a page Extent in slokas 300 Character Bengali Date, Saka 1743 Appearance old

The manuscript contains only the sixth chapter called Santyadhyaṃya Aufrecht, on the authority of Adair Library, says that it has twelve chapters See below Catal No 4084

Beginning —

ॐ नमः शिवाय ।

नन्दिकेश्वर उवाच ।

अतस्परमिदं गुह्यं यदोद्घोतं मयोदयम् ।
महाविप्रप्रशमनं महाशान्तिकारणम् ।
अकालमृत्युशमनं सर्वव्याधिनिवारणम् ।
परचक्रप्रमयनं सर्वविशयवर्द्धनम् ।
सर्वदेवप्रहाणक-समभौष्टलप्रदम् ।
सर्वशान्त्यधिकाराख्यं धर्मं वक्ष्यामि शान्ततम् ।
शशाङ्कप्रसन्नो दागवशोपवीतकः ।
चतुर्भुजश्चतुर्बाहुश्चित्तमस्त्रावगुह्यतः ।
वरौ वरेण्यौ वरदो देवदेवो महेश्वरः ।
त्रैलोक्यनमित्त्रं श्रौमान् शान्तिमाप्नु कुरुते मे ।
सर्वविषयपूर्णेन गात्रेण तनुमध्यमे ।
पीतश्यामातिसौम्येन स्निग्धवक्त्रेण शोभिना ।

It ends thus —

अभिचारस्तैर्दोषैर्लिप्यते न कदाचन ।
 यत् पुण्य सर्वतौर्याना मङ्गादीनां विशेषतः ।
 तत् पुण्य कोटिगुणितं प्राप्नोति अवगादिह ।
 दशाना राजसूयानामग्न्योमशतस्य च ।
 अवगात् पलमाप्नोति कोटिकोटिगुणोत्तरम् ॥
 अवध्य सर्वदेवानां व्यनोषा च विशेषतः ।
 जीवेद्वर्षशतं सायं मन्त्रं वा घिविवर्जितम् ।
 गोम्रसैव हतप्रसन्नं ब्रह्महा गुरुतत्पमम् ।
 शरणागतघातो च मित्रविशम्भघातकम् ।
 दुष्टं प्यापसमाचारो मातृहन् पित्रहन् तथा ।
 अवगादस्य भावेन मुच्यते सर्वपातकैः ।
 शाक्यध्यायमिमं पुण्यं न देयं यस्य कस्यचित् ।
 शिवभक्ताय दातव्यं शिवेन कथितं पुरा ।

Colophon —

इति श्रीशिवधर्मे मन्दिकेश्वरप्रोक्ताया मंहिताया ज्ञानदध्याय
 षष्ठः ।

Post Colophon —

श्री । ॐ नमः शिवाय । ॐ नमः कालिकायै ।
 शके १५६३ आषाढमासादश्यां शुक्लौ नेपाले काष्ठमण्डप
 नगरे स्वार्थमलेखि श्रीरघुदेवधर्मेनेतिदिक् ।
 उत्तरा मल्लौ तुरग उरगम्कोऽपि वा वारणो वा
 वाराणस्या जननमरणलोभदुःखामहिण्यु ।
 नत्वन्यत्र प्रविरलरक्तस्त्रिद्विषोक्तामिथम्
 पारस्त्रीतिमखनरनखत येनितो भूमिपत्त ॥
 आदावादियितामहस्य निवमन्यापारपात्रे जलम्
 पश्चात् पङ्कगशायिनो भगवत्प्रादोदकं पावनम् ।
 भूपं शम्भुगटाविभूषणमणिर्ज्योर्महर्षेरियम्
 कन्या कल्पवनाशिनो भगवती भागोरयो पातु न ।

4083.

4076. वृषसारसंग्रहः । *Vṛṣa-sāra-saṁgrahah.*

Substance, palm leaf 22½ x 2 inches Folia, 210 to 251, the leaf marks of the last three of which have broken off Lines, 6 on a page Extent in ślokaś 1,000 Character Newari of the twelfth century Appearance, dilapidated and worm eaten Complete

Last Colophon —

इति वृषसारसंग्रहे शास्त्रदर्शो नाम चतुर्विंशतिमोऽध्यायः समाप्तः ।

इति वृषसारसंग्रहः समाप्तः ।

Beginning:—

अनादिमध्यान्तमनन्तपारं सख्यप्रमथ्यजगत्सुसारम् ।
हरौन्द्रमह्मादिभिरासमग्रं प्रथम्य वध्ने वृषसारसंग्रहम् ॥
शतसाहस्रिकं ग्रन्थं सङ्गृह्यध्यायमुत्तमम् ।
पूर्वं चास्य शतं पूर्ये श्रुत्वा भारतसहितम् ।
अलम् पुनः पप्रच्छ वैशम्पायनमेव हि ।
जनमेजय न यत्पूर्वं तच्छृणु त्वमतन्द्रितम् ॥

जनमेजय उवाच ।

भगवन् सर्वेधर्मेषु सर्वं शास्त्रविशारद ।
अस्ति धर्मं परं गुह्यं संसारार्थवतारणम् ॥
द्वैपायनमुखोद्गीर्णं धर्मे वा यद्विज्ञोत्तम ।
कथयस्व हि मे हृत्तिं कुरु यज्ञात्तपोधन ॥

वैशम्पायन उवाच ।

ऋणं राजसवहितो धर्माख्यानमनुत्तमम् ।
व्यासानुग्रहसम्प्राप्तं गुह्यं धर्मं ऋणोक्तुं मे ॥
अनर्घं यज्ञकर्तारं तपोव्रतपरायणम् ।
शीलशौचसमाचारं सर्वभूतदयापरम् ॥

जिज्ञासनायै प्रश्नैकं विष्णुना प्रभविविष्णुना ।
 दिशरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥
 ब्रह्मविद्या कथं ज्ञेया रूपवर्णविवर्णिता ।
 स्वरूपज्ञाननिर्मुक्तमक्षरं किमु तत्परम् ॥

अनर्घयश्च उवाच ।

अनुचार्यममन्दिशमविच्छिन्नमनाकुलम् ।
 निर्मल सर्वंगं सूक्ष्ममक्षरं किमु तत्परम् ॥

विगतराग उवाच ।

देही देहे क्षयं याति भुजलामिश्रिवादिभिः ।
 यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥
 कालपाशैः कथं बद्धो निर्देहश्च कथं ब्रजेत् ।
 स्वर्गं वा स कथं याति निर्देहो बद्धकर्महृत् ॥
 एतन्मे स शयं ब्रूहि शानुमिच्छामि तत्ततः ।

अनर्घयश्च उवाच ।

अतिसंशयकण्ठस्ते एष्टोऽहं दिशमत्तमः ।
 दुर्विशेषं मनुष्येभ्यु देवदानवपन्नतैः ॥
 कर्महेतुं शरीरस्य उत्पत्तिनिधनञ्च यत् ।
 सुकृतं दुष्कृतञ्चैव पाशद्वयमुदाहृतम् ॥
 तेनैव सद्यः स याति नरकं स्वर्गमेव वा ।
 सुखदुःखशरीरेण भोक्तव्यं कर्मसमवसम् ॥
 हेतुनानेन विप्रेन्द्र देहं सम्मवर्ते नृणाम् ।
 यः कालपाशमिव्याहं शृणु बध्नामि सुततः ॥

The names of the chapters are given below —

ब्रह्माण्डमत्स्या १ माध्याय , शिवरात्रिसत्त्या २ याध्याय , ३ य अहिस्ता-
 प्रज्ञप्ता , ४ यं यमविराग , ५ म + बल्ल श्लोकाभारविधि , ६ म, दानप्रज्ञप्ता ,
 ७ म, नियमप्रज्ञप्ता , ८ म, त्रैगुण्यविशेषनीय , १० म, कायतीर्थोपवर्णनम् ,
 ११ श, चतुर्नाशमधर्मेविधानम् , १२ श, विपुलोपाख्यानम् , १३ श, गर्भो-
 त्पत्ति , १४ श, प्रश्नपाशकरणम् , १५ श, जीवनिर्णय , १६ श, अध्यात्मनिर्णय ,

१७ अ, दानधर्मेविशेष , १८ अ, पूर्वकर्मविपाकविशेष , १९ अ, दानयज्ञ-
विशेष ; २० अ, पञ्चविंशतितत्त्वनिर्णय , २१ अ, + २२ अ, कल्पनिर्णय ,
२३ अ, निमोत्पत्ति , २४ अ, शास्त्रवर्णनम् ।

4084.

4077

A number of works on Śaiva religion on palm-leaf,
measuring 22×2 inches

I. शिवधर्मेशास्त्रम् । *Śiva-dharma-Śastram*

Folia, 47 by counting Lines 5 on a page Character, Newari
Appearance, worm eaten Complete in 12 chapters

The MS is very much damaged and many leaves
have lost their leaf marks Some of the leaves appear to
be missing

See Catal number 4085 I

Colophons —

2B, इति शिवधर्मे प्रथमोऽध्याय , 3B, इति शिवधर्मे नन्दिप्रोक्ते
प्रथाध्यायो द्वितीय , 6A, • लिङ्गोद्भवो नाम तृतीयोऽध्याय परिसमाप्त , 8A
• यासादाध्यायश्चतुर्थ , 15A, इति शिवधर्मे • शिवार्चनद्वयपुण्याय पञ्चम ,
22B, इति शिवधर्मे श्रान्त्यध्याय समाप्त षष्ठम , 26B, इति शिवधर्मे नन्दि
प्रोक्ताया संहिताया दानधर्माध्याय सप्तम , 30B, इति शिवधर्मे नन्दिप्रोक्ते
शिवप्रदानफलाध्यायोऽष्टम समाप्त , 35B, इति नन्दिप्रोक्ते • शिवलिङ्गमहाव्रत
नवमोऽध्याय , 42A, • उपवासगोप्रदानविधिर्नाम दशमोऽध्याय परिसमाप्त ,
46B, इति • शिवाश्रमाध्याय एकादशम समाप्त , Last Colophon,
शिवार्चनविधिमन्त्र ।

II शिवधर्मेोत्तर । *Śiva-dharmottarah*

Folia 65 Lines 5 on a page Character Newari Appearance
damaged Complete

See Catal number 4085 II

III शिवधर्मसंग्रह । *Siva-dharma-samgrahah*

Complete in 58 leaves Lines 5 on a page Character Newari
Appearance good

See Catal number 4085 III

IV उमासहेश्वरसम्वाद । *Uma-Mahesvara samvada*

Folia 35 Lines 5 on a page Extent in slokas 1200 Character
Newari Appearance discoloured and worm eaten Complete in twenty
two chapters

See Catal number 4085 IV, in which there is only the
beginning of the 1st chapter It is complete in the
present manuscript

It ends thus —

मूलगुह्ये तसु सर्गं गरकं तद् विपर्ययात् ।
तस्माद् द्वाप्तव्यो मूलो + + + + + चापरणादियु ।
द्यानमूलाः क्रिया सर्वा षष्ठमूलाभियोजिताः
एतत्ते कथितं देवि किमन्यत् ओतुमिच्छसि ॥
इति शिवधर्मशास्त्रे उमामाहेश्वरसम्वादे द्वाविंशतिमोऽध्यायः
समाप्तः । श्लोक १२०७ ।

V शिवोपनिषत् । *Shivopanisad*

Folia 22 Lines 5 on a page Character Newari Appearance
worm eaten Complete

The colophons of the sixth chapter runs thus

इति शिवोपनिषदि षष्ठप्रदानप्रकरणध्यायः यत्तुम् ।

The seventh chapter ends in the 23rd leaf in which
Umottara begins

See Catal number 4085 V

VI Umottara or Uttarollara tantra

See our number 4085 VI

Leaves 23 to 42 containing colophons of chapters I

to VI and leaves marked 46 to 49 containing the colophons of the 7th, 8th and 9th chapters

VII वृषसारसंग्रहः । *Vṛṣa-sara-saṁgrahah*

Folia, 52 Lines, 5 on a page Extent in Slokas 1,700 Character
Newari Appearance old and worm eaten Complete

See Catal number 4083

VIII ललितविस्तारः । *Lalita vistarah*

(उमामहेश्वरोत्तरात्तरोत्तरसवादः) ।

Thirty leaves, without leaf marks, containing the following colophons —

Leaf 1 in order इति ललितविस्तारे कातुर्वर्णविभागो नामाध्याय
प्रथमः ।

- | | |
|------------|---|
| „ 4th „ „ | • इतिभेदविभागो नामाध्यायो द्वितीयः । |
| „ 7th „ „ | • ध्यानधारणाध्यायस्तुतः । |
| „ 8th „ „ | • तीर्थयात्राध्यायः प्रथमः । |
| „ 11th „ „ | • कलियुगवर्णनो नामाध्यायः एकादशमः । |
| „ 12th „ „ | • युगान्तरनिर्देशाध्यायो द्वादशमः । |
| „ 14th „ „ | • युगान्तादिलक्षणो नामाध्यायः सप्तदशमः । |
| „ 15th „ „ | • मृत्युवृत्तनामाध्यायस्तुतः । |
| „ 17th „ „ | • शासननिर्देशो नामाध्यायः पञ्चदशमः । |
| „ 17th „ „ | • कालवृत्तनो नामाध्यायः षष्ठदशमः । |
| „ 18th „ „ | • चित्रगुप्तव्याख्यानो नामाध्यायः सप्तदशमो
अध्यायः । |
| „ 20th „ „ | • यथेष्टाङ्गमूतविचारोऽध्यायः अष्टादशमः । |
| „ 20th „ „ | • भवनिन्दादिवर्णनो नामैकोनविंशतिमः । |
| „ 22nd „ „ | • निरयार्णववर्णनो नामाध्यायो विंशतिमः । |
| „ 23rd „ „ | • आङ्गविधिदर्शनो नामः एकोनविंशतितमो
अध्यायः । |

- Leaf 24th in order • स्वप्रान्तनिर्देशाध्यायो द्वाविंशतिम् ।
 „ 25th „ „ • पञ्चवेदप्रश्नो नामाध्यायस्तयोविंशतिम् ।
 „ 30th „ „ उमामाहेश्वरोत्तरोत्तरसवादे जनार्दनप्रादु-
 भाविविख्यापनो नामाध्यायस्तयोविंशतिम् ।

Post Colophon Statement —

सवत् ७५४ (१५६) श्रावणशुक्लद्वादशी परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीलक्ष्मीकामदेवस्य विजयराज्य श्रीनैतिरौपयशालायाधिवासिना कुलपुत्ररत्नसिंहेन लिखितम् श्रीपञ्चकमाया श्रीसातोयलक्ष्णे पश्चिमरण्यायानिवासिना रत्नकरादाधरसिंहेन करणीय पुस्तक शिवधर्मम् । तस्य पुण्यसम्भारेण यावत्तक(?) सर्वसत्त्ववतीतानामतप्रत्यासन्नसत्त्वानामवोचिगरकोत्पत्तिस्तद्योद्धरणकामनामीप्सितशिवमाकृत्यश्रेयसा नैरङ्गनपदफलप्राप्ता भवन्तीति ।

IX ललितविस्तर । *Lalita-vistarah*

Leaves marked from 28 to 38 containing the colophons of the chapters XXIV to XXXII

Colophons —

- 28B, इति ललितविस्तरे वैगुण्यवर्णनो नामाध्यायस्तयोविंशतितमाध्यायः
 29B, • शान्तिध्याने पितरानुपश्रवणो नामाध्यायः पञ्चविंशतिम्, 30A,
 • मगधाय(?) पशुबन्धविधिनामाध्याय षड्विंशतिम्, 31B, • सप्तविंशतियोऽध्यायः, 33A,
 • सांख्योपसांख्याध्यायोऽष्टाविंशतिम्, 34A, • वैश्ववयोगप्रश्नानामाध्याय एकोनविंशतम्, 35B, • त्रिकरणोपशाधिकारो नाम त्रिंशत्तुम् 36B
 • चातुर्मुखविनाकत्रिनेत्राध्याय एकविंशत्तुम्, 38A, इति द्वात्रिंशत्तुम् ।

38B contains the beginning of the 39th chapter

There is one more leaf, written on one side only being the first leaf of a manuscript

It runs thus :—

प्रत्यक्षवस्तुविषयाय जगद्धिताय
 विश्वम्यतिप्रलयसङ्ख्यकारणाय ।
 सत्त्वात्मने विजितकोपमनोभवाय
 तुभ्यं नमोऽस्तु भुवनप्रभवे शिवाय ॥
 सत्त्वं न वेद्मि किमहं यद्गोचरो मे
 वाचस्पतेरपि मिथः किमुवास्तदादेः ।
 भक्तिस्तथापि भवतो गुणकीर्त्तनेषु
 यन्मां नियोजयति तत्किमहं करोमि ॥
 खात्मेन्दुवद्विमरुतकर्महो(प्र)पयोभि-
 रग्राभिरेव तनुभिर्भवता समस्ते ।
 यस्ते जगत्परमिच्छति योज वक्त्रे
 कोऽन्यो हतचपतया सदृशोऽस्ति तेन ॥
 धृत्यादिभिः स्वतनुवृत्तिभिरेव यद्वत्
 णको भवाददति सम्पत्तिं लोकपात्राः ।
 तद्वदिभोर्यदि अराव्ययरोपि कश्चित्(?)
 निर्मच्छराः किमिति न प्रवदन्ति सन्ता ॥
 योगादपाततमसो भुवनेऽत्र चेऽपि
 मुख्याः पितामह-पुरन्दर-विष्णवोऽपि ।
 अद्यापि देव न विदन्ति हतप्रयत्ना-
 स्तत्त्वं न वेति तदहो मम ह्येन्द्रजालम् ॥
 भावोद्भवम्यतिविषद्भरणप्रवृत्ते
 शाक्तान् विभिन्नरचना त्वयि सम्भवेऽपि ।
 साम्ये स्थितः प्रतिनिष्टसमस्तकाय[ः]
 नेन्द्रे क दिव्यरुचिर्नादि (?) पितामहोऽस्ति ॥
 केचिद्भवन्ति मनुजाधिपनामख्यं
 विद्यालभेव परमार्थतया प्रपन्नाः ।
 अन्ये त्रिधातुपरिकल्पनया विभक्ता
 मुमु अग्राम्प्रसमय परिग्रहयन्ताः ॥

मुक्तौ समस्तमदुःखकारणानि
 प्रोक्तानि यानि खलु मत्स्वरजस्तमानि ।
 हृदयस्य सान्ध्यायि तवैव समप्रशस्ते
 किन्तेन यत पङ्क्तिं मुनि शक्तिभिस्ते ॥
 नित्यं निराश्रयमरूपमनेकमेक
 मुद्रप्रशान्तमगुणे गुणमश्विबद्ध
 ससारिण्य वशिष्ठमधुवमस्तनूतम
 + + + + +

4085

3852

Substance palm leaf 23×2½ inches Folia 210 Lines 6 on a
 page Extent 12 blocks, 8,200 Character Newari of the twelfth century
 Appearance old and worm eaten and discoloured There are two holes
 making three columns in a leaf

There are six works in this manuscript, all on the
 Saiva doctrine

I शिवधर्मः । *Śiva dharmā*

(complete in 12 chapters ended in leaf 40A

Last Colophon —

इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते शिवभक्त्याष्टशाखोप
 शाखाध्याययो द्वादशम समाप्त । इति शिवधर्म समाप्त ।
 ॐ नमः शिवाय ।

Beginning —

नमस्तु कुरुशिरस्यै चन्द्रशामरचार्य ।
 त्रैलोक्यनगररत्नमूलस्तम्भाय शम्भवे ॥
 सर्वकारमश्रयस्य भगत सर्वदाश्रयस्य ।
 गोत्राक्षयपामाक्ष शिव खलु सर्वत ॥

शिवमादौ शिव मध्ये शि(वि ?)वमन्ते च सर्व्वदा ।
 सर्व्वेषां शिवभक्तानां मनुजानाञ्च न न + ॥
 मेरुपृष्ठे सुखाम्बुन कृष्णसङ्घे भमावृतम् ।
 लोकातुल्यहृदयान्त सर्व्वज्ञ नन्दिकेश्वरम् ॥
 तेषां मध्ये समुत्थाय मुनिर्ब्रह्मसुतोत्तम ।
 मनक्तुमार सुतपा पृच्छति स्म यथाविधि ॥
 भगवन् सर्व्वधर्मज्ञ शिवधर्मपरायण ।
 श्रोतुकामा परधर्ममिमं सर्व्वं समागता ॥
 अग्रिष्टोमादथो यच्छा ब्रह्मवित्तक्रियान्विता ।
 नात्यन्तमलभूयिष्ठा ब्रह्मायामसमन्विता ॥
 न शक्यन्ते यत कर्त्तुमन्यवित्तैर्दिशादिभिः ।
 सुखोपायमतो ब्रूहि सर्व्वकामार्थसाधकम् ॥
 हिताय सर्व्वमर्त्यानां शिवधर्मं सनातनम् ।

नन्दिकेश्वर उवाच ।

श्रूयतामभिधास्यामि सुखोपायं महत् + + ।
 परम् सर्व्वधर्माणां शिवधर्मं शिवात्मकम् ॥
 शिवेन कथितं पूर्व्वं प्राञ्जल्यं धर्म्ममुखस्य च ।
 + + ना देवमुख्यानां अस्माकञ्च विशेषतः ॥
 अज्ञानार्णवमग्नना सर्व्वेषामात्मना विना ।
 शिवधर्मोऽत्र यः श्रौमानुद्धारार्थमुदाहृत ॥
 यैरयं श्रान्तचेतसो शिवभक्तैः शिवार्थिभिः ।
 समीक्ष्यते परो धर्मस्ते + + नात्र सशयः ॥
 एककालं द्विकालञ्च त्रिष्कालं चापि नित्यम् ।
 ये स्मरन्ति विरूपाक्षं विज्ञेयास्ते गणेश्वराः ॥
 कर्त्तव्यिष्यन्ति ये रुद्र सङ्गदप्याशु ते नराः ।
 सर्व्वपापैः प्रमुच्यन्ते सप्तत्रयमष्टतैरपि ॥
 येऽर्चयन्ति सदा रुद्रं न ते प्रकृति + + +

- 2B इत्युक्तो व समासेन शिवधर्म्मोऽखिलप्रमात ।
 निर्दिष्ट प्रथमेऽध्याये शेषोऽस्यैव प्रविकारः ।
 यस्मिन् पठते नित्यं श्रद्धयादायि भक्तिव ।
 स मुक्त मर्त्यपिस्तु शिवलोके महीयते ।
 ढाकिन्यो विविधाकारा रक्षान्ति प्रेतनायका ।
 न तस्य दौडा कुर्वन्ति तथान्येऽपि विहिन्धका ।

घनमायुर्गणो विद्या प्रभावमतुल लभेत् ।
 शुभेनोपनय यानि नित्यपूर्वमनोरथा ।
 इति शिवधर्म्मे नन्दिकेश्वरप्रोक्ते प्रथमोऽध्यायः ।

सनत्कुमार उवाच ।

निर्ज्वरत्वविधिं पुण्यं श्रोतुमिच्छामि तत्तत् ।
 ताप्रसादादिशेषेण भगवन्नन्दिकेश्वर ।
 यत्पुण्यं स्थापिते लिङ्गे कृते चैव शिवालये
 सम्भार्यने च यत् पुण्यं यत्पुण्यमुपलेपन ।
 नौराजनीषधीवीजधाने सकलवादने ।
 पुण्यं यश्चार्चदानेन तोयधानेन यद्भजेत ।

- 3A, यतीनामन्नदानानि साधोपकरणानि च ।
 दत्त्वा किं लभते पुण्यं कृत्वा वा तत्प्रतिययम् ।
 यश्चाप्यन्वदु भवेत् सृष्ट्या ज्ञानान्नं प्रप्रेदित ।
 तत्सर्वं कथयामासक भक्तानामनुकम्पया ।

इति शिवधर्म्मे नन्दिकेश्वरप्रोक्ते द्वितीयोऽध्यायः ।

- 5A, लिङ्गोत्पत्तिं महापुण्यं यः शृणोति नरः नदा ।
 नोत्पद्यते स सप्तारे स्थानं प्राप्नोति श्राव्यतम् ।
 तस्मात् सर्वप्रयत्नेन शृणुयाद्भक्तिवितो नरः ।
 पापकञ्चकमुत्सृज्य प्राप्नोति परमं पदम् ।

इति शिवधर्म्मशास्त्रे नन्दिकेश्वरप्रोक्ताया सच्चिताया लिङ्गोत्पत्तिर्नाम
 द्वितीयाऽध्यायः ।

- 23A इति स्तवेन दिव्येन यत्तुभोते महेश्वरम् ।
 स विधूयायु पापानि नरलोके मञ्जोयते ।
 भोगार्थी लभते भोगान् राज्यार्थी राज्यमाप्नुयात् ।
 कन्यार्थी लभते कन्या योगार्थी योगमाप्नुयात् ॥
 मुच्यते व्याधिभिर्ब्याधी दुःखी दुःखात् प्रमुच्यते ।

इति शिवधर्मशास्त्रे दानधर्मो नाम सप्तमोऽध्यायः समाप्तः ।

नन्दिकेश्वर उवाच ।

- पृथिव्या यानि लोकाणि पृथगन्यायतनानि च
 लोचन्ते तानि लिङ्गेषु तस्माद्विष्णुः प्रपूजयत ॥
 26B कल्पान्तरे समुत्थीर्णा वृक्षकोटादिद्योगिषु ।
 भ्रमन्ति मृचिर्ग कालं क्षतिपासादिघोडिताः ॥
 एवं भ्रमन्ति मृचिर्ग ईश्वराणां प्रचोदिताः
 केनचित् शिवभक्तेन शिवार्चायतनादिषु ।
 ततो निर्धूतपापास्ते नरास्तु शिवतेजसा ।
 दिवः प्रयान्ति मत्स्यव्यग्ररोरं यन्तकालकम् ॥
 सम्भवन्ति शिवस्तेषु शिवार्चनपरा नराः ।
 इति शिवधर्मो शिवदानधर्मोऽध्यायोऽष्टमः समाप्तः

श्रीनन्दिकेश्वर उवाच ।

अतः परमिदं गुह्यं वक्ष्यामि मुनिमताम् ।
 पुण्याभिप्रेत्यसदुक्तं सर्वदेवैरनुष्ठितम् ॥
 ब्रह्मणा विष्णुना देव्या नन्दनेन यमना च

- 27B, इति शिवधर्मशास्त्रे शिवलिङ्गसंज्ञातत्त्वानाम् नवमोऽध्यायः समाप्तः ।

नन्दिकेश्वर उवाच ।

चतुर्दंष्ट्रामधालय्या मध्ययोर्वभयोरपि ।
 अश्वमेकं न भुञ्जीत शिवाचनरतं गृणि ॥

यत्पुण्यमक्षयं प्रीतिं सततं यज्ञयाजिनाम् ।
 मत्तवादिषु यत्पुण्यं यत्पुण्यं तौर्धंगामिनाम् ।
 अग्निहोत्रिषु यत्पुण्यं यत्पुण्यं यज्ञयाजिनाम् ।
 यत्पुण्यं सफलन्तस्य शिवलोके स गच्छति ॥

33A, इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते उपवासगोप्रदानविधि-
 नामाध्यायो दशमः समाप्तः ।

नन्दिकेश्वर उवाच ।

मर्त्येषामेव वर्गाणां शिवाश्रमनिषेविणाम् ।
 शिवधर्मे शिवेनोक्तो धर्मकामार्थमुक्तये ।
 ब्राह्मण क्षत्रियो वैश्य स्त्री गृहो वा शिवाश्रमो ।
 वानप्रस्था गृहस्था वा यश्चान्यो वा गृहाश्रमो ॥
 साश्रमादुत्तरे कुर्यात् छप्पारामं सुशीलनम् ।

36B, इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते शिवाश्रमाध्यायः एकादशमः
 समाप्तः ।

नन्दिकेश्वर उवाच ।

अथ सत्तेपतो वक्ष्ये शिवभक्त्यानुकम्पया ।
 आद्यप्राखोपप्राखार्ये शिवभक्तितमुद्भवम् ॥
 कृत्रिमेष्टेयं यदा पश्येत शिवलिङ्गमपूजितम् ।
 तदा तत्पूजया गच्छेत् स सुखो नात्र सशयः ॥

It ends —

ॐ महादेवाय नमः, ॐ ईशानाय नमः, ॐ शङ्कराय नमः, ॐ उग्राय नमः, ॐ वायुमूर्त्तये नमः, ॐ रुद्राय नमः, ॐ भवाय नमः, ॐ सत्त्वाय नमः, ॐ क्षत्रियमूर्त्तये नमः, ॐ पशुपतये नमः, ॐ भौमाय नमः, ॐ व्याकाशमूर्त्तये नमः, ॐ

मूर्त्तयोऽष्टौ शिवस्यैवाः पूर्वादिक्रमयोगतः ।

आप्तेयान्तं प्रयोगं + + शिवाङ्गप्रपूजनम् ॥

II शिवधर्मोत्तर । Śiva dharmottara

Complete in 12 chapters

It begins in leaf 40B and ends in 89A

Beginning —

ॐ नम शिवाय ।

नमोऽस्तु तस्मै सकलेन्द्रधारिणे षण्णोन्द्रसत्त्वसुतिकण्ठरागिणे ।
 चराय शुभाभकपालमालिने विभिन्नदैत्यम्भुरितैकशूलिने ॥
 ज्ञानशक्तिधर ज्ञान्ते कुमार शङ्करात्मज
 देवारिखन्दन खन्दमगति परिपृच्छन्ति ।
 भगवद्दर्शनात्तुल्यमनुजस्यापि सदति ।
 सप्त जन्मानि विप्रस्तु सर्वाद्भूत प्रणयते ।
 तेनानि नाथ भूतामा सर्वेषामनुकम्पक ।
 अत सर्वेहिन धर्म गच्छेयात् प्रववौहि मे ॥
 धर्मे वाजविधा देया देवेन कथिता किम् ।
 ते च श्रुतास्त्वया सर्वे पृच्छामि त्वामह तत ॥
 कि प्रधाना शिवधर्माः शिववाक्यं कौदृशम् ।
 लिङ्गेऽर्चितं शिव केन विधिना सप्रसीदति ।
 विद्यादानं च दानानां सर्वेषामुत्तम किम् ।
 तच्च श्रुतौ द्विजेन्द्राणां नान्येषां समुदाहृतम् ।
 तत्पुण्यं सर्ववर्णानां जायते केन कर्मणा ॥
 ज्ञेय कतिविधं तच्च विद्यादानमनुत्तमम् ।
 कानि पुण्यानि ह्येवैह गृह्णीत स्वर्गिण पुन ॥
 मनुष्यालोके सम्भूता योयं विन्दन्ति शाम्भवं ।
 कर्मयज्ञस्तपोयज्ञ स्वाध्यायोऽथानमेव च ॥
 ज्ञानयज्ञश्च यद्येते महायज्ञा प्रकीर्तिता ।
 यथाश्च पञ्चयज्ञानामुत्तमं कृतम् सत ॥
 एतद्यज्ञरतानां च प्रदाने कौदृशं कलम् ।
 धर्माधर्मप्रभेदाश्च कियन्त परिकीर्तिता ।
 तत साधना कतिविधा जनयत्य तदात्मिका ॥

सर्गारक्षिणं पुनरामायातानां भुज दितौ ।
कानि विद्वांसि जायन्ते भुक्तशेषेण कर्मणा ॥
सत्सारसागरादघोरत् धर्माधर्मोर्मिसमुत्प्लाव ।
गर्भादिदुःखषेनाष्टान्मृच्यन्ते देहिनाः कथम् ॥

43A, इति शिवधर्मोत्तरे षष्ठविधर्गमि प्रथमोऽध्यायः समाप्तः ।

Beginning.—

अथ विद्याविदान्देयं विद्यादानं शिवात्मकम् ।
तस्य दानं मन्त्रादानं सर्वदानोत्तमोत्तमम् ।
अधापयन् शनैः शिष्यान् शिवभक्तान् प्रबोधयेत् ।
शिवविद्यानुसारेण विद्यादानं तदुच्यते ।
एवमेतद्ब्रह्मविधिं विद्यादानं प्रकीर्तितम् ।
सर्वेषामेव वर्णाणां विधिनानेन तद्भवेत् ॥

इति शिवधर्मातरे विद्यादानोऽध्यायो द्वितीयः ।

५१A. ५५ ये सततं भग्न्या भवन्ति शिवयोगिनाः ।
 ते विदन्ति महाभागा अन्ते योगश्च शास्त्रम् ।
 भोगयोगार्थं भिन्नस्मात् सम्पूज्याः शिवयोगिनः ।
 प्रतिश्रयान्तरानेव श्रव्यावस्थामनादिभिः ।
 तस्मात् स्वर्गाय मुत्तुष्य कर्मयोगमशान्तरम् ।
 ध्यायेद्द्वयं विमुञ्च्य ज्ञानयोगमनुत्तमम् ।
 इत्येतन्ज्ञानयोगस्य महाभाग्यमुदाहृतम् ।
 तदभ्यासरतानाञ्च मुनीनां शान्तचेतनाम् ।
 इति शिवधर्मात्तरे हृत्तोयोऽध्यायः ।
 अथैकभक्तिकं दानं कर्मयोगरतात्मना ।
 श्रुतजन्मभयदानं तपोनिष्ठप्रतिष्ठितम् ।
 जपयज्ञाभियुक्तेभ्यः सङ्ग्रहभक्तिकं स्मृतम् ।
 व्याहृतसङ्घवस्थाय प्रदानं शिवयोगिनाम् ।
 अत्यल्पमपि यद्दत्तं शिवज्ञानार्थं वेदिना ।
 तन्महाप्रलयं यावदातुर्भोगाय कथ्यते ॥

53B, द्विवधस्मोत्तरे मयाप्रदत्ताध्यायचतुर्थे ।

अथ धर्मा द्विवेनोक्ता द्विवधस्मोत्तरे ।
 तेषां बहुविधान्ते न कर्मयोगप्रभेदतः ।
 हितादीर्घविरिम्भुक्ता येद्वापागविरिम्भिताः ।
 मन्त्रभूतहिता मृदा मृगुद्धा सुमङ्गलान् ।
 अन्तर्गताकाङ्क्षिता द्विवधुन्ने न मण्डिताः ।
 मन्त्रं मन्त्रगुणोदेता द्विवधस्मोत्तरे मन्त्राणां ।
 तान्धर्म्यवितादुपमादुवाचो द्विवधस्मोत्तरे ।
 द्विवधस्मोत्तरे मन्त्राणां मन्त्राणां मन्त्राणां ।
 अथाहितामन्त्राणां मन्त्राणां मन्त्राणां ।
 दानमिच्छा कर्मा ध्यान दानक धर्मनाथनम् ।

53A, इत्येतत्तत्र द्विवध मन्त्र द्विवधस्मोत्तरे ।

अथमन्त्राणां मन्त्राणां मन्त्राणां मन्त्राणां ।
 इति द्विवधस्मोत्तरे द्विवधस्मोत्तरे मन्त्राणां मन्त्राणां ।
 अथमन्त्राणां मन्त्राणां मन्त्राणां मन्त्राणां ।
 मन्त्राणां मन्त्राणां मन्त्राणां मन्त्राणां ।
 मन्त्राणां मन्त्राणां मन्त्राणां मन्त्राणां ।

38A, इति द्विवधस्मोत्तरे पापभेदाध्यायः षष्ठः ।

अथ पापभेदे पापानि धर्मयोगे चतुर्विधे ।
 मन्त्राणां मन्त्राणां मन्त्राणां मन्त्राणां ।

The 61st leaf is a restoration

65A, इति द्विवधस्मोत्तरे पापभेदाध्यायः सप्तमः ।

अथ पापभेदे पापानि धर्मयोगे चतुर्विधे ।
 मन्त्राणां मन्त्राणां मन्त्राणां मन्त्राणां ।
 मन्त्राणां मन्त्राणां मन्त्राणां मन्त्राणां ।
 मन्त्राणां मन्त्राणां मन्त्राणां मन्त्राणां ।
 मन्त्राणां मन्त्राणां मन्त्राणां मन्त्राणां ।

इति शिवधर्मोत्तरे द्वादशमोऽध्यायः समाप्तः ।

शिवधर्मोत्तरं शान्तं समाप्तमिति ।

III शिवधर्मसंग्रहः (Śaivadharmasamgrahaḥ

90 to 134B

90, नमः परमदेवाय चैतुग्यविजितात्मने ।
मन्वेतो योगरूपाय सत्पराभासहेतवे ।
अथ कैलासशिखरे शब्दं मन्वेजगत्यतिम् ।
प्रणम्य शिवमा देव पद्मच्छ प्रणिवाहनः ।
देव देव महादेव विश्वेश जगतां मतः ।
अधुना गानुभौ मम कृष्टिमिच्छामि वेदितुम् ।

91B, इति शिवध[र्मसंग्रहे] सप्तोत्पत्तिर्नामाध्यायः प्रथमः ।
पीथमातो यदैवान् प्रयाति यमसादनम्
कदाचित् बहुदुःखानि भुङ्क्तेऽन यदि भोवति ।
अप्रतीयातधोरण विप्रोऽज्ञपि मानवः
यस्यते भवदुःखे भक्तसावद्वह्निना ।
हस्तं कूपं मित्रं-वृत्तं प्रानादायतनादपि ।
नदी-तल्लह-भुपालं सर्पं हृदिकं मूषिकं ।
दुःखं प्रादूर्ल सातकैः प्रदङ्गिभिः आपदैरपि
विदिधोदहनाच्चैः भूतं यत्तं यदादिभिः ।
अन्योऽन्येषामन्यथ कल्याणं नैव विद्यते ।

97B, भवाम्भोमूढचेतका भग्नो कोटिमापदां
वह्निश्रोत्रार्थिता मत्स्या महागाधे ऋदे यथा ।
प्रदीपनं दुःखमत्राप्य देहिन् सतान्तमेकान्तमनाविचेतसः [?] ।
इति प्रतिपन्नं उदाहराणि वधाङ्गनामान इवायुमानिहम् ।

इति शिवधर्मसंग्रहे द्वितीयोऽध्यायः ।

मातापितृसृष्ट्यापत्यावरणदुर्मिदे ।

न न शुक्र इवास्ति सत्पराग्रहपद्मरे ।

बह्विस्तनुर्गैर्मांडिरावेष्ट्य येद्वतनुभि ।
 कोयकारडवात्मानं नयत्यापदमात्मना ।
 मातापितृमयो बाल्ये यौवने दयितामय ।
 पुत्रपौत्रमय शेष मूढो जातमयः क्षणित् ॥
 100A, अथ पद्मत्वमापन्नो ममाप्येव न मशयः ।
 भविष्यतीति या चिन्ता मा दूरादपि शीर्यते ॥
 जात्यादिभिर्यस्य सन्ततिभि परीत
 ससारसागराभोरतरं विविक्षु ।
 उग्र मुषुक्षणि कदम्बकगाडवद्
 साय क्षय क्षतमति विविशत्यशङ्कम् ॥

100B, शिवधर्मसंग्रहे तृतीयोऽध्यायः ।

उमोवाच ।

पदा शरीरमुत्सृज्य मृत्युलोकं प्रपद्यते ।
 कर्मणा केन दुःखानि लभन्ते नरकेष्वपि ।
 कौदृशा नरकास्तत्र येषु पापं क्षपयते ।
 किन्तेषु नरकां श्लेते बहवो येषु पापिन
 एषक् कर्मविपाकानां प्राप्नुवन्ति एषक् फलम् ।
 शतदिच्छामि विज्ञातुं भगवन् वल्लभर्हसि ॥
 104A, तीर्थार्थम्यधमर्धेण जपतु वा यद्यानलं वा क्रियात्
 भस्मज्ञानमुपाश्रयत्वं विरलं वभ्रातु मुद्रागणम् ।
 विद्यायादशसत्तमो गुणगणैर्जुष्टं प्रहृष्टैरपि ॥
 रत्नैः सान्द्रमलीममाम्बरमिव प्रोद्भास्यते नो नरः ।

शिवधर्मसंग्रहे चतुर्थोऽध्यायः ।

ईश्वर उवाच ।

अज्ञानार्जितपापानां त्रयोमि...न प्रिये ।

104B, विज्ञानार्जितपापानां न त्रयोमि कदाचन ।
 न ज्ञानबलमाश्रित्य पापं कुर्वीत सद्यमी ।
 लोका किं मृत्युना योण्या वलमाश्रित्य भूभुजाम् ॥

- 108B, सम्पूज्य वरद देव वर लब्ध्वा तु रेमिरे ।
 सर्वकामप्रदो लिङ्ग एव उत्तमो मयानवा ।
 ब्रह्मोपेन्द्रमहेन्द्रनातमुनयोयत्ता सविद्याधरा
 ससारार्णवदुःखभौतमनसा लिङ्गाद्यै तत्पराः ।
 भक्तिप्रदधिय स्तुवन्त्यहरह ह्यत्वाञ्जलि मन्त्रके
 ये मर्त्या न नमन्ति त सुरगुरु ते व्रन्ति • मुष्टिभिः ।
 इति शिवधर्मसंग्रहे पञ्चमोऽध्यायः ।

कथय उचुः ।

- कृतस्यैव तु लिङ्गस्य स्थापितस्य तु यत्फलम् ।
 प्रत्यहं कुर्वते यस्तु किं तस्यापि फलं लभेत् ।
 114A, मूर्खविप्रसङ्गत्वात् वेदाध्यायी वरः स्मृतः ।
 वेदाध्यायिसहस्राक्षामाहितादिनक्ततोऽधिकः ।
 आहितादिसहस्राक्षान् ब्रह्मवेत्ता ततोऽधिकः ।
 तस्मै दत्तं भवेद्दत्तं स वै ज्ञाता परः स्मृतः ।
 अन्येथा लक्षगुणितं दद्यादेकस्तु शान्तिने ।

पापकर्मा यदा कश्चित् दातुं शीत्यच्छते मनः ।
 तदात्र मन्यते पात्रं तस्य पापस्य तत्फलम् ।
 धर्माक्षयेण दुष्टानां सख्यं यायलक्षणम् ।

शिवधर्मसंग्रहे षष्ठोऽध्यायः ।

पार्वत्युवाच ।

- दानधर्मैस्त्वयं ख्यातस्तोर्तधर्मैश्च मे वद ।
 ज्ञानपुण्यफलं किं स्यात् तोर्ये तोर्येश्वरेभ्यः ।
 117B, य एव कुर्वते ज्ञानमिहैव धनवान् भवेत् ।
 नश्यन्त्युपदेवा सर्वे परतः स्वर्गमाप्नुयात् ।

शिवधर्मसंग्रहे सप्तमोऽध्यायः ।

देव्युवाच ।

कतरं देवमाश्रित्य उपवासफलं महद् ।
 कथं वा पूजनीयास्ते ब्रवीहि परमेश्वर ? ।

121B, देवाना भोजने ह्येष विधिरुक्नो मयानघ ।
 देव्या शङ्करसवाद तन्मया परिकौत्तितम् ॥
 शिवधर्म्मसयहेऽष्टमोऽध्याय ।

देव्युवाच ।

वेदधर्म्म कथं देव कर्त्तव्यो वि + मिच्छता ।
 स्वर्गापवर्गहेतोश्च प्रसादादङ्गमर्हसि ॥

122B, वेदधर्म्मो मया प्रोक्त स्वर्गैश्चेयम प्रदम् ।
 उत्तरेणैव वक्त्रेण व्याख्यातश्च समासत ।

शिवधर्म्मसयहे नवमोऽध्याय ।

देव्युवाच ।

त्वत्तोऽखिलानि धर्म्माणि श्रुतानि च मया विभो ।
 भूयोऽपि श्रोतुमिच्छामि त्वत्प्रसादान्महेश्वर ॥
 लोकलोकान्तरं दृष्ट्वा दीपदीपान्तरश्च यत् ।
 शरीरपातादन्तश्च एतद्धर्म्मानुसारिणाम् ॥

125B अक्षराणां वधाघाय मयाकुलादिनिर्मिताः ।
 जननं पितृ यथैतान सिद्धिमिच्छन् न सिध्यति ।

शिवधर्म्मसयहे दशमोऽध्याय ।

देवदेव उवाच ।

नामाधिपत्यं वर्षाणां प्रवक्ष्याम्यनुपूर्वश ।
 मनु सायम्भुवो नाम तस्य पुत्र प्रियव्रत ॥
 दशपुत्राश्च तस्यासनं तैरिषं पृथिवीं तता ।
 अग्निध्रुवाग्निबाहुश्च मेधा मेधातिथिर्बंसु ॥
 ज्योतिष्मान् द्युतिमान् हव्यं सर्वंश्च पञ्चएव च ।
 इति पुत्रा ।

130A, खाद्याकारो वषटकारो रहस्यानि तपैव च ।
 गायत्री च तथा तस्मिन् यत्र देवस्यतुर्म्मख ।
 ब्राह्मणान् येऽर्चयिष्यन्ति तेऽप्ययान्ति महात्मन ।

शिवधर्म्मसयहे एकादशमोऽध्याय ।

शृणु उचु ।

महोजनस्तप मत्तोभूतोभवोभवस्तथा ।

उक्ता ह्येते त्वया लोका लोकानामुत्तराणि च ।

लोकान्तरश्च यादृक् च त्वन्नो ब्रूहि किमस्य यत । ”

134B, इति शिवधर्ममयहे द्वादशमोऽध्याय समाप्त ।

Leaf 135 contains the beginning of the first chapter

of

IV उमामहेश्वरसवाद *Uma Maheshvara samradah*

135 to 166

Beginning —

ॐ नम शिवाय ।

पल्लव सन्धुमे रम्ये हिमवन्ते मञ्जरीधरे ।

षोडशौभिरभिच्छन्ने नानाद्रुमजलतज्जले ।

व्यमितम्य उमादेवी प्राञ्जलिर्वक्त्रमवधौत् ।

महादेवौ तदागम्य महादेव महाव्रतम् ॥

मर्त्यधर्मं समाख्याच्चि सर्वभूतहिताय वै ।

ब्राह्मणानाञ्च को धर्मं क्षत्रियाणाञ्च कौटुम्भ ।

वैश्यानां कौटुम्भो धर्मं शूद्रधर्मञ्च कौटुम्भ ।

तापमानाञ्च को धर्मं कश्चिदौक्षाभिकाङ्क्षियाम् ।

उच्छ्रवस्मिन् का धर्मं ऋषिधर्मञ्च कौटुम्भ ।

इत्यादि इत्यादि ॥

138A उमामहेश्वरसवादे चतुर्वर्णविभागो नाम प्रथमोऽध्याय समाप्त ।

इत्येतद्वचनं यत्वा देवत्राञ्च महेश्वरम् ।

काममिच्छोपकाराणां च च प्राणातिपातिनाम् ।

क्रूरकर्मरतानाञ्च परद्रव्यापहारिणाम् ।

तेषां फलं किं भवति लोको वा किं प्रवर्तते ।

140B, इति उमामहेश्वरसवादे द्वितीयोऽध्यायः ।

देव्युवाच ।

किं कर्मं सुहृत् तत्र प्राप्नोति परमा गतिम् ।

दोषायुषो निरोगाश्च कथं जायन्ति रूपिणः ॥

142A, उमामहेश्वरसवादे द्वितीयोऽध्यायः ।

143B, उमामहेश्वरसवादे ध्यानविधिसुतुर्थोऽध्यायः ।

144A, उमामहेश्वरसवादे तृतीयोऽध्यायः पञ्चमः ।

144B, उमामहेश्वरसवादे ऋचाश्रमाध्यायः षष्ठः ।

देव्युवाच ।

ऋचाश्रमस्य आचार इतानि नियमानि च ।

तान्यहं श्रोतुमिच्छामि तत्त्वतो वक्तुमर्हसि ॥

145B, उमामहेश्वरसवादे सप्तमोऽध्यायः ।

147A, इति • कलियुगवर्णनं नामाष्टमोऽध्यायः ।

देव्युवाच ।

यद्येव युगलक्षणं राजानो ब्राह्मणास्तथा ।

श्रुतमर्थ्यादनिर्लज्जा स्वकार्यपरिवर्जिताः ।

एवं सन्निप्यते धर्मं कलिमूले युगाधसे ।

148B, उमामहेश्वरसवादे नवमोऽध्यायः ।

150A, उमामहेश्वरसवादे युगान्तलक्षणं दशमोऽध्यायः ।

देव्युवाच ।

कथं सम्भवते जीव शरीरेषु शरीरिण्याम् ।

एतत् कर्मविपाकेन जायेते यमजौ कथं ॥

151A, उमामहेश्वरसवादे एकादशमोऽध्यायः ।

देव्युवाच ।

यदि ह्यायुः परिमाणं कर्मप्रत्ययिकस्य वा ।

अन्तर् वा यदि वा दोषं जीवानां निधनं तथा ॥

यदि पूर्ववृत्तैरेव न शक्यं तन्निवर्तितुम् ।

किमर्थं शान्तिकर्माणि मूलमन्त्रौषधानि च ॥

आतुरेषु च युज्यन्ते वैद्यशास्त्रपरायणा ।

इत्यादि । इत्यादि ।

152B, उमामहेश्वरसवादे द्वादशमोऽध्यायः ।

अपि चान्यायुषा कथिद्वेदोषायुषा नम् ।

गर्भसम्भवमानस्य यथा पूर्वकृतेन वै ।

कर्मप्रत्ययिकं ह्यायुग्न्य दोषं च देहिनाम् ।

श्रोतुमिच्छामि दीर्घायुं कथं भूया भविष्यति ।

153B, उमामहेश्वरसवादे त्रयोदशमोऽध्यायः ।

देवुवाच ।

यच्छराक्षमगन्धर्वा पिशाचोरमकितरा ।

गणेश्वराश्च जायन्ते धनवन्तो धनेश्वरा ।

महाभोगकुलाद्याश्च पुत्रघौषप्रतिष्ठिता ।

स्वार्थवाहाश्च जायन्ते भगवन् केन कर्मणा ।

155B, इति उमामहेश्वरसवादे चतुर्दशमोऽध्यायः ।

देवुवाच ।

भगवन् कर्मणा केन जायन्ते गिरिकन्दरे ।

महाप्रव्रतदुर्गेषु निवसन्ति गुह्यालये ।

नारसिन्हाश्च मिन्हाश्च महावीर्या महाबला ।

उदीर्गान्मयूयानां कुम्भराणाश्च शत्रवः ।

158B, उमामहेश्वरसवादे पञ्चदशमोऽध्यायः ।

देवुवाच ।

एव पापसमाचारो दाहश्च पुरुषाघमः ।

नरके पच्यमानस्तु प्राप्नोति सुखं कथम् ।

उद्धरेत पितरं पुत्रं यौत्रा वा येन कर्मणा ।

पितृशुद्धरायेच्छेत सन्तानं केन कर्मणा ।

159B, इति उमामहेश्वरसवादे षोडशमोऽध्यायः ।

देव्युवाच ।

किं कर्मं सृष्टत कृत्वा देहमुत्सृजते नर ।
मृत्युलोकमनुप्राप्य नरकज्ञ प्रपद्यते ।
शुभाच्च गतिमाप्नोति का गतिं प्रतिपद्यते ॥
इत्यादि ।

161A, उमामहेश्वरसवादे सप्तदशमोऽध्याय ।

162A, उमामहेश्वरसवादे भारतकौर्त्तन नामाष्टादशमोऽध्याय ।

देव्युवाच ।

अथ विष्णुस्तथादेवा ऋषयो श्यामएव च ।
केन ते भगवस्तुष्टा कथं प्रीतिश्च जायते ।

163A, उमामहेश्वरसवादे एकोनविंशतितमोऽध्याय ॥

एकस्तम्भे शिवहारे त्रिस्तूरी पञ्चशक्तिके ।
एतस्मिन्मन्दरे देवि सदृत्तस्तु सदा वसेत् ॥

163B, उमामहेश्वरसवादे विंशतितमोऽध्याय ।

उवाच देवो देवेश श्रितिकण्ठ मङ्गाव्रतम् ।
पूज्यते भक्तिमद्देवो विप्रस्तु ब्रह्मचारिभिः ।
सुखोपविष्टमानौनमासने शाल्यपत्रं गम् ।
वैदूर्यमणिसङ्घे बज्ररत्नविभूषितम् ।
अभिमन्य स तु देवो प्राञ्जलिवाक्दमप्रवीत ।
सर्वो मे धर्मो व्याख्यातः भक्तसरपरिच्छदः ।
किं शब्दः कौदृशा वर्णः कथं देवेन कीर्तितः ।
कथमक्षरमप्राप्तं कथमङ्गप्रतिष्ठितम् ॥

166A, उमामहेश्वरसवादे एकविंशतितमोऽध्याय समाप्तः ।

There are a few lines more purporting to be spoken by Mahādeva in reply to the following query of Devi —

यदि विष्णुर्भवेद्देवः सत्यं तस्य शक्यं भगवत्यति ।
तत् किमर्थं भवेद्देवः पुत्रोऽयं मानुषस्य च ।

V. शिवोपनिषत् । *Śivopaniṣad*
167 to 185

ॐ नमः शिवाय ।

कैलासशिखरामोदमग्रेषामरपूजितम् ।
कालप्र श्रीमहाकाल ईश्वर ज्ञानपारमम् ॥
सम्पूज्य विधिवद्भक्त्या ह्यष्टात्रेय सुसपत ।
सर्वभूतहितायैय यश्चष्टेद महासुखि ॥
ज्ञानयोग न विन्दन्ति ये नरा मन्दबुद्धयः ।
ते मुच्यन्ते कथं घोरा मगवन् भवनातमात ॥
..

इत्थं काल उवाच ।

पुरा तदेकं वदिता शिवधर्मा मनामना ।
देवा सर्वगणानाञ्च सत्तेषां यत्रकोटिभिः ॥
आयु प्रचार तथैवास्ति प्रसमीक्ष्य गृह्णामिह ।

शिव शिव इति शान्त नाममात्रं मुहुर्मुहुः ।
उच्चारयन्ति मनुष्या ते शिवा नात्र कश्चन ॥
अश्रित्वा पापमयुक्ता पशवः सर्वचेतना ।
यस्मात् विलसन्त्यस्तेभ्यस्तस्मादौघं शिवं स्मृतं ॥
गुणानुद्धिरश्चकारस्तन्मात्राणीन्द्रियाणि च ।
भूतानि च पशुर्विशदिति पाशा प्रकीर्त्तिता ॥
पञ्चविंशकमजानं महज सर्वदेहिनाम् ।
पाशजालस्य तन्मूलं प्रकृतेः कारणं यतः ॥
सत्यज्ञाने निबध्यन्ते पुरुषा पाशबन्धने ।
तदभावाद्भिमुच्यन्ते ज्ञानिनः पाशमप्यत्रात ॥
यद्विश्वकथं पुरुषं यथुरज्जुं शिवानमे ।
सप्तविंशतिम प्रोक्तं शिवं सर्वजगत्पति ॥
तस्माच्छिवं सुसम्पूज्य सर्वं सर्वं प्रभुः ।
तस्मात् सः पाशं हितं सुविशुद्धं सुभावतः ॥

पशुपाशपरं शान्तं परमज्ञानदेशक ।

शिव शिवाय भूतानां तं विज्ञाय विमुच्यते ॥

168B, इति शिवोपनिषदि मुक्तिनिर्देशाध्याय प्रथम ।

अथ पूर्वस्थिते लिङ्गे गर्भस्तत्त्रिगुणो भवेत् ।

गर्भाच्चापि विभावेन स्यात्त्रि लिङ्गं शिवालये ॥

यावत्त्रिङ्गस्य दैर्घ्यं स्यात् तावत् त्रि विस्तरः ।

लिङ्गात् द्वितीयभागेन भवेदेका समुच्छ्रयः ।

भागमेकं न्यस्येत् भूमौ द्वितीयं वेदिसम्यतः ॥

द्वितीयभागे पूजा स्यात् इति लिङ्गं त्रिधा स्मृतम् ।

169B, इति शिवोपनिषदि द्वितीयोऽध्यायः ।

169B, इति शिवोपनिषदि शिवगृहाध्यायस्तृतीयः ॥

171B, इति शिवोपनिषदि शान्तिगृहामिकार्थं चतुर्थोऽध्यायः ।

173A, इति शिवोपनिषदि शिवभक्तानां अध्यायः पञ्चमः ।

181A, इति शिवोपनिषदि फलप्रदानोपकाराध्यायः षष्ठः ।

185A, शिवान्वाराध्यायः सप्तमः समाप्तः ॥
समाप्तः शिवोपनिषदम् ॥

VI उत्तरोत्तरतन्त्रम् । *Uttarotara-tantrar*

186 to 210

ॐ नमः शिवाय ।

कैलासशिखरासीनं देवदेव जगद्गुरुम् ।

एच्छते शरीरं देवो घर्म्मोपर्म्मं कथं हि मे ।

केन कर्म्मविपाकेन जायन्ते मधना नराः ।

निघ्नंता केन जायन्ते कर्म्मणा पुनराधमाः ।

187A, 'अथ भोक्ते' महाभाष्ये प्रथमोऽध्यायः ।

उमोवाच ।

केचिद्वृत्तिगमादृष्टा नरा अन्येऽपि वाजिनम् ।

केन कर्म्मविपाकेन सुविं राज्यं लभन्ते ते ॥

अन्येऽपि वदन्ते वीरा मन्त्रमा विविधा कृता ।
अप्यतो यान्ति धारयन्ती नरा नृपविजिज्ञिता ।
अथष्टमगता यान्ति नरा वै केन कर्मणा ।

100B, उत्तरोत्तरे महात्मवादे द्वितीयोऽध्याय ।

उमोवाच ।

यत्त्वया कथितं सर्वमर्चं धृजन् तथा ।
पुण्यागाद्य विधानन्तु एतदाग्यातुमर्हति ।

104A, इत्युत्तरोत्तरे महात्मवादे द्वितीयोऽध्याय

उमोवाच ।

भगवन् कर्मणा केन भुभेन अथभुभेन वा ।
कुर्वन्नामनचोनाकूना ज्ञायन्ते च नराधमा ।
वधिरा वामना केन अत्यक्ताश्च तथापरै ।
सूक्ताश्च केन पापेन कथयस्व महेश्वर ।

106A, उमोत्तरे महात्मवादे चतुर्थोऽध्याय ।

उमोवाच ।

धर्मलोककथां देवि शृणुते सत्पराचरं ।
विस्तरस्तु कथं तस्य अध्वानस्यापि कौटुम्भम् ।
कृतेन कर्मणा यन् अथभुभेन भुभेन वा ।
गच्छन्ति मागवास्तस्मिन् कथयस्व प्रसीद च ।

0B, इत्युत्तरोत्तरे षष्ठमोऽध्याय ।

उमोवाच ।

एतद्वृण्वन्मापुक्ता यथा भो कथिता मम ।
दृष्टव्यापि च को धर्मो वद शीघ्रं जगतपते ।

201B, इत्युत्तरोत्तरे सवादे षष्ठोऽध्याय ।

204B, इत्युत्तरात्तरे महात्मवादे सप्तमोऽध्याय ।

उमोवाच ।

एषिया भगवन् देव नरनारीजनास्तथा ।
यथोक्तान् न परिच्छिन्ति तद्भवान् वक्तुमर्हति ।

207B, उत्तरोत्तरे षष्ठमोऽध्यायः ।

उमोवाच ।

कथन्तु युगवैयम्भे युगदोषा भवि + + ।

एतदिच्छामि विज्ञातुं भगवन् वक्तुमर्हसि ॥

209A, इत्युत्तरोत्तरे नवमोऽध्यायः ।

इत्यर उवाच ।

ये मा च वावमन्यन्ते विष्णुभक्तिपरायणाः ।

मद्भक्ताश्चाथवा विष्णु उभौ नरकगामिनौ ॥

It ends with a praise of the life of a house-holder.

210, इत्युत्तरोत्तरे मष्टमंवादे दशमोऽध्यायः ।

इत्युत्तरोत्तरं समाप्तम् ॥

IX BRIHAT-AUŚANASA-PURĀNAM

4086.

8091 विन्ध्यमाहात्म्यम् । *Vindhya mähātmyam*

(बृहदौशनसोपपुराणीयम्) ।

From Brhadauśanasopa purana with a commentary

By Vaidya natha

Substance country made paper 13½ x 10 inches Folia 91 In
tripāṭha form Character modern Nāgara Date Sampat 1910
Appearance fresh Complete

Ausanasas is the 9th Upa purana in the list of Kārma-
purana

For the text see L 1285

Beginning —

(Comm) श्रीगणेशाय नमः ।

श्रीमद्विष्णुमहाभक्त्युत्तरण गोपादिकाराधितम्

वन्दे पूर्णविक्रम (?) सौम्यवदन सत्कारतापापहृन् ।

सत्त्व ज्ञानमनस्तमाद्यविष्टुर गोभारसङ्घारकम्

सर्वज्ञानमपास्तसर्वममल विज्ञेश्वर शर्मन् ।

व्याख्यान रहितस्यास्य व्याख्यान सज्जनप्रियम् ।

क्रियते श्रीयशोदाय प्रसाद क्षम्यतां वृधै ।

श्रीमद्विन्ध्यादिगिरिवर-स्थित भगवतो

प्रभाववर्धनमाविष्कर्तुं यत्प्रसारममाद्य श्रीमन्महामहोपाध्याया

चार्यस्तस्य निर्विघ्नपरिममाख्यादिभिर्द्वयेऽविगोतप्रिष्टाचारानुमित

श्रुतिप्रमितिकर्तव्यतात्त मगलमाचरण चिकीर्षित प्रतिजानोते यो

विज्ञेति ।

(Text) यो विघ्नमित्यै जगतां च गुह्ये

स सदाभिर्वा मनुजैश्च पूजिते [त] ।

यो विघ्नतुलैकलशानुरूपकं
त दुडिराज शरणं गतोस्मि ।

It ends —

इति ते विन्ध्यमाहात्म्यं वर्णितं मुनिसत्तम ।
शिवेन विष्णवे प्रोक्तं किं भूय श्रोतुमिच्छसि ॥
विन्ध्यक्षेत्रस्य माहात्म्यं यः शृणोति सुचेतसा ।
सर्वान् पापान् विधूयाच्च लभते सद्गतिं पराम् ॥

Last Colophon —

(Text) इति श्रीवृहदौशनसोपपुराणे विन्ध्यमाहात्म्ये पञ्चमोऽध्यायः
यात्रावर्णेन नाम एकचत्वारिंशोऽध्यायः ।

The commentary ends —

वैद्यनाथेन बालानां रचिता बोधनाय च ।
विन्ध्यमाहात्म्यव्याख्येयं सुगमा मन्दचेतसां ।

Last Colophon —

इति श्रीवृहदौशनसोपपुराणे विन्ध्यमाहात्म्यव्याख्यायां पञ्च
मोऽध्यायः पञ्चमोऽध्यायः नाम एकचत्वारिंशोऽध्यायः ॥ ११ ॥

इति विन्ध्यमाहात्म्यं समाप्तम् ।

Post Colophon —

सुभ भूयात् सवत् १६९० समे मिति वैशाख सुदी वार
शुक्रवार ।

4087

538 The Same

With the same commentary

For this manuscript see L 1285

The manuscript contains 41 chapters, though the last chapters are marked 49 and 50

Before the colophon, the Tika has —

[वैद्य] नाथेन बालानां रचिता बोधनाय च ।
विन्ध्यमाहात्म्यव्याख्येयं [य] सुगमा मन्दचेतनाम् ।

Post Colophon :—

श्रीशुभं भूयात् । संवत् १९२७ मी आभा कल षष्ठे तिसि ११
 वार युक्त श्रीधनुर्मासि सदा सदायौ । श्रीगङ्गाशो नमः ।
 गोवर्धन नाम प्रसिध पण्डा ।

XII KĀLIKĀ-PURĀNAM.

4088.

980 कालिकापुराणम्। *Kalikā-purāṇam.*

Substance country made paper 13×5½ inches Folia, 307 Lines, 10 on a page Extent in ślokas 5 000 Character, Nāgara Date Samvat 1803 Appearance old Complete in 90 chapters

Kālika-purāṇa is classed among the Upa-purāṇas, and recounts Kālikā's successful wars with demons, inculcating Śakti-cult

For a full description of the work,

See I O Catal Nos 3339 to 3344

Post Colophon Statement —

शुभमस्तु । सवत् १८०३ शके १६६८ आश्विन वदि ।

4089.

3667 पिपीतकीद्वादशीव्रतकथा and कामाख्याकवचम् ।

Pipitakī dvadasi-vrata katha and Kamākhyā-kavacam

From Kālika-purāṇa

Substance country made paper 12½×3 inches Folia 2 Lines 9 on a page Character, Bengali Appearance old and discoloured

One leaf contains the Pipitakī-dvadaśi-vrata-kathā which is not complete, and the other Kamākhyā-kavaca which is complete

Pipitakī dvadasi-vrata-katha begins —

अथ पिपीतकीद्वादशीव्रतम् । ततः कथा ।

प्रतानीक उवाच ।

जलदागस्य माहात्म्यं यत्त्वया कथितं पुरा ।

तदहं श्रोतुमिच्छामि पिपीतककथां शुभाम् ।

Kāṇ akhya-karaca begins —

ॐ कामाख्याकवचस्य मुनिर्दृष्टस्यति स्मृत ।
 देवो कामेश्वरो तस्य धनुष्टुष हृन्द इष्यते ।
 विनियोग सर्वसिद्धौ तच्च ब्रह्मण्यु देवता ।
 शिर कामेश्वरो देवो कामाख्या चक्षुषी मम ॥
 धारदा कर्णयुगल त्रिपुरा वदनन्तथा ।
 कण्ठे पातु महामाया हृदि कामेश्वरो पुन ॥

Colophon —

इति कालिकापुराणे कामाख्याकवच समाप्तम् ।

4090.

3803 कालीपुराणकथा । *Kālī-purāṇa-katha*

Substance palm leaf 18½ x 1½ inches. Folia 142 Lines 4 on a page Extent in Slokas 2400 Character Bengali Date Saka 1701 Appearance discoloured Complete

Colophon —

इति कालीपुराणकथा समाप्ता ।

Post Colophon —

श्रीत्रिलोचनशर्मण्य पुस्तकमिद खोद्वरच शकाब्दा १७०१
 भागस्य सप्तविंशतिदिवसोया लिपिरिति । ॐ तत सत् । श्रीराम
 शरणम् । ॐ शिववाहिन्यै नम । श्रीगुरुवे नम ।

XIV. SĀMBA-PURĀṆAM

4091.

977. शम्भपुराणम् । *Sāmba-purāṇam.*

Being the 14th Upa-purāṇa in the list of Kūrma-purāṇa.

Substance, country-made paper. 11½ × 5½ inches Folia, 111 Lines, 13 on a page Extent in ślokas, 2886 Character, Nāgara Appearance, tolerable

For a description of the work see I.O. Catal. No. 3619. The second verse in the I.O. MS. is wanting in the present MS.

As in I.O. Catal. the last chapter which has a name is Viśarjana-vidhi. It is followed by four chapters of which designations are not given. But after the 4th colophon there are a few lines more which abruptly end, and which profess to give the essence of all the mantras. These lines are wanting in the I.O. manuscript. Moreover the two verses quoted in I.O. Catal. at the end are not to be found in the present manuscript. The verse which occurs before the last colophon in this manuscript runs thus:—

चतुष्टयं साधयेद्विषय एकैकस्य एवम् एवम् ।

सुद्धिकादिशलाकान्ता मार्गान्तश्चैव साधकः ॥

Unlike the I.O. manuscript, it spells Samba-purāṇa throughout with श except in the first colophon.

4092.

1562 *The Same.*

Substance, country made paper. 12 × 4½ inches Folia, 88 Lines, 13 on a page Extent in ślokas, 3,200 Character, Maithil Date, Saka 1764 Appearance, old Complete

For a description of the work see I O Catal.
Nos 3619-20, Cs 4, 214 and Ulwar Extr. 180

Chapter 25th, 27B:—

वशिष्ट उवाच ।

अथ लब्धवः श्राम्ब प्राप्य रूपं पुनस्तनम् ।
मन्यमानस्तदा सूर्यं पश्येतामरात्मना ।
युष्वाभ्यासेन तेनैव माद्वंसन्यैस्तपस्त्रिभिः ॥
आचार्ये नातिदूरस्थां चन्द्रभागां नदीं ययौ ॥
स स्नाता सहस्रैवाथ पश्यति स्न प्रभावती ।
उच्छ्रमाशं जलौघेन प्रतिमामुन्मुखां रवेः ।
स तामुत्तीर्णं मलिनादानयित्वा क्षमाश्रमम् ।
तस्मिन् निजवगोदेषे स्थापयित्वा विधानतः ॥
ततस्तस्मैव पश्येत् प्रणम्य शिरसा रवेः ।
केनेय निर्मितां नाथं भवतो ह्याकृतिः शुभा ॥
प्रतिमा तमुवाचाथ इदम् श्राम्ब यत्स्वियम् ।
निर्मिता येन वाच्येषा मदौघा पुनर्वाकृतिः ॥
ममातितेजसाविष्टं रूपमासौत् पुरातनम् ।
असृष्ट्वा सर्वभूतानां ततोऽहं प्रार्थितं सुरैः ।
सृष्ट्वा भवतु ते रूपं सर्वप्राणभूतामिदम् ।
ततो मया यमादिष्टो विश्वकर्मा मद्वातधा ॥
तेजसा श्रुतं कुर्वन् रूपं निर्वर्त्तयस्व मे ।
ततस्तु मत्समादेष्टासेन वै निपुण तदा ॥
प्राकट्ये मे भूमिं कृत्वा रूपं निर्वर्त्तितं मम ।
प्रोत्वा ते साम्प्रतं नैव तन्मया कारितं पुनः ॥
तेनेय कल्पवृक्षाय निर्मिता प्रतिमा मम ।
कृत्वा हिमवतं पृष्ठे पुण्यसिद्धनिधेविते ॥
तदहं चन्द्रभागायां ततस्तेनावतारिता ।
भवतस्तारणार्थं हि जातं स्यादमिदं मम ।
वशिष्ट सर्वदेवानां साक्षिण्यं मे भविष्यति ।

सामिध्य मे च पूर्वार्द्धे उदिते दक्ष्यते जन ।
कालात्यये च मध्याह्ने मायाह्ने चात्र नित्यम् ।

वशिष्ठ उवाच ।

श्रुत्वा देवस्य तद् वाक्यं दृष्ट्वा प्रत्यक्षदर्शनम् ।
कृत्वा देवगृह्यं साम्बन्धतः प्रोवाच नारदम् ।

शाम्ब उवाच ।

तत् प्रसादान्मया प्राप्तं रूपमेतत् गुरात्मनः ।
प्रत्यक्षदर्शनं चापि भास्करस्य महात्मनः ।
सर्वमेतच्च मयाप्य पुनश्चिन्ताकुलं मनः ।
देवस्य परिचर्यायां पालनं कं करिष्यति ।
गुरुयुक्तो दिव्यो यो हि समर्थं परिपालने ।
समैवानुपस्थाद्भजनं विचिन्त्यास्यात्तुमर्हसि ।
एवमुक्तस्तु शाम्बेन नारदः प्रत्युवाच तम् ।

नारद उवाच ।

न दिवा प्रतिगृह्णन्ति देवस्यात्मोक्तं धनम् ।
विद्यते च धनं ह्यत्र गुरुत्वाच्च प्रतिपद्य ।
देवचर्यागतैर्दणैः क्रियां नारादो न विद्यते ।
अविज्ञापं च कुर्वन्ति ये क्रियां लोभमोहिताः ।
देवस्वमुपभोष्यन्ति पतितान्ते भवन्ति हि ।
मर्हन्त मागवे शाम्बे न प्रश्नयन्ति तं दिवा ।
देवस्य नारादस्य च यो लोभादपजीवति ।
न पापात्मा यत्र लोके ह्यधोऽपिष्टेन जीवति ।
ततो न नारादस्य कश्चित् देवचर्यां करिष्यति ।
विधिश्च आनयन्तं च परिचर्यां ताम तथा ।
समाप्ताम्यति ते देवः तस्मात्तु शङ्क्यते जनः ।
नारदेनैवमुक्तस्तु प्रत्यक्षं शिरसा रविम् ।
ननुयं परिपश्यन् कले पुनः कं करिष्यति ।
विद्यते त्वच्च शाम्बेन प्रतिमा तमुवाच च ।

न योग्य परिश्रमाया जम्बुद्वीपे समानघ ।
 मम पूजा प्रधानत्वाच्चाकदोषादिज्ञानय ।
 लवणीदात परे पारे चौर्योदार्णवमावृत ।
 जम्बुद्वीपात् परस्तस्माच्चाकदोष इति श्रुत ।
 तत्र पुण्या अनपदा चातुर्वर्ग्यसमाश्रिता ।
 मया ब्राह्मणभूयिष्ठा माम्भवा क्षत्रियास्तथा ॥
 वैश्यास्तु मानसा ज्ञेया शूद्रास्तेषां तु मन्दगा ।
 न तेषां शत्रुः कश्चिद्वर्णाश्रमस्तु कश्चित् ।
 धर्मस्यायमभिचारित्वादेकान्तसुखिता प्रजा ।
 तेजमश्वास्मदीयस्य निमित्ता वै पुरा मया ॥
 तेभ्यो वेदाश्च यत्पार गृहस्था मयेरिता ।
 वेदोक्तैर्विविधै स्तोत्रैर्वरेहृदीर्मया कृतैः ॥
 मामेव ते च ध्यायन्ति मा अपन्ते च निरुग्रह ।
 मङ्गावना मम परा मङ्गला मत्परायणा ॥
 मम शत्रुधकारश्चैव ममैव व्रतधारिण ।
 अथ यज्ञधारिण सर्व्वे विधिदृष्टेन कर्मणा ॥
 कुर्वन्ति ते मदा तत्र मम पूजा भद्रोऽनुगाम
 तत्र देवा सगन्धर्वा मिद्धाश्च मह चारणौ ॥
 विद्वरन्ते रमन्ते च वृद्धमावाश्च तैः सह ।
 श्वेतद्वीपे त्वह विष्णुः कुशद्वीपे महेश्वर ॥
 एष्करे च स्मृतो ब्रह्मा शाकद्वीपे च भास्कर ।
 तन्मगान मम पूजाय शाकद्वीपादिज्ञानय ॥
 व्याखण्डो गरुड शम्भु शीघ्र गत्वा विश्वाग्यन ।

वशिष्ठ उवाच

तथेति प्रतिगृह्णात्या रवेर्जम्भवतीकृतः ।
 पुनर्दारवती गत्वा कान्यातीव समन्वित ॥
 व्याख्यातवान् पितुः सर्व्व स्वकीय देवदर्शनम् ।
 तस्माच्च गरुड लब्ध्वा ययौ शम्भोऽघ्निरुह्य तम् ॥

शाकदोषमनुप्राप्य सप्रदृष्टतनुरञ्ज ।
 तत्रापश्यद्यथोद्दिष्टान् शाम्बस्तेजस्विनो मगान् ।
 पूजयन्तो विवस्वन्त घणन्यादिभि शुभै ।
 अभिवाद्य तु तान सर्वान् कृत्वा चैव प्रदक्षिणाम् ।
 दृष्ट्वाथो नाम यत तेषां ज्ञाघयामास तास्तत ।
 युयुहि पुण्यकर्माणो ह्ययथाश शुभार्थिभि ।
 ये रतार्कस्य पूजया येषामेव वरप्रदः ।
 तनय विद्धि मा विष्णोर्गच्छा शाम्ब इति श्रुत ।
 चन्द्रभागातटे चापि मया सूर्यो निवेशित ।
 तेनाह प्रेषितश्चात्र उत्तिष्ठध्व व्रजामहे ।
 त तमधुस्तत शाम्ब भ्रमेतन्न मशय ।
 अस्माकमपि वेदेन व्याख्यात पूर्वमेव हि ।
 अष्टादशफलानीह मगाना वेदवादिना ।
 मयास्थामस्त्वया सार्द्धं यच्च भग्निरिहो रवि ।
 मत्त गृह्य ततस्तानि दश चाष्टौ फलानि च ।
 आगोप्य गरुडे साम्बस्त्वरित पुनरभ्यगात् ।
 सोऽन्तेनैव तु कालेन प्राप्तो मिथवन पुन ।
 कृत्वाशा ता रवे शाम्ब कृत्ये च विनिवेद्यन ।
 रवि शोभनमित्युक्त्वा प्रसन्न शाम्बमब्रवीत् ।
 मम पूजाकरा ह्येते भगाना शान्तिकारका ।
 मम पूजा विधानोक्ता करिष्यन्ति मदानुगा ।
 मत्कृते च पुनस्त्रिन्ता न ते काचिद्भविष्यति ।

इति श्रीशाम्बपुराणे पञ्चविंशतितमोऽध्यायः ।

The Purana is divided into two parts, the latter part going under the name of Jnanottara. The first part in our manuscript consists of 51 chapters. But the IO manuscript contains 48. The latter part, Jnanottara, in IO manuscript, has 22 chapters but in our manuscript 24.

End:—

शाम्ब उवाच ।

उतत् सर्वं त्वया ख्यातं बह्वैः अतिविस्मयम् ।
तद्भक्त्या सर्वपापेभ्यो मुच्यते नात्र सशयम् ।
सूर्यमुद्दिश्य किं देयं पाठकाय महामते ।
देव नृष्येत भगवान् भगवान् यापयत्स्वम् ।

नागद उवाच ।

शृणु शाम्ब महाबाहो कथयामि तवानघ ।
तमेव सूर्यं विज्ञाय भूत्रयित्वा यथाविधि ।
तन्मण्डपाद्वर्तैश्चैव धूपदीपैस्तपोक्तमै ।
स्नानालङ्कारवस्त्रैश्च शिरोवानविभूषणैः ॥ (१)
प्रपूज्य सूर्यं तस्मात्तु देया च कपिला शुभा ।
गोधमपवधान्यानि माघसुदशितरास्तथा ।
गजाश्चमद्भिर्दोर्दलास्त धनानि विविधानि च
हिरण्यरत्नैः काम्यैः तथा ताम्रस्य भाजकम् ।
रासदामोस्तथा दद्याद्भूमिं शम्भुवतीं तथा ।
पट्टवस्त्राण्यनेकानि दद्याद्दे शुद्धमानसम् ।
निलुभा च तथा राज्ञो दे भार्ये हि विवस्वत ।
उद्दिश्य ते च देवानि वस्त्रालङ्कारधानि च ॥
एव मनुष्यते तेन पाठको हि मघोतले ।
पुत्रपौत्रादिसंयुक्तो हर्षविभर्गमात्मनः ॥
पुत्रा तु सकलान् भोगान् सूर्यलोके मघोयते ।
अष्टादशपुराणानां श्रवणे यतः कल भवेत् ॥
तत्फलं समनाप्नोमि सत्यं सत्यं वदामि ते ॥

इति श्रीशाल्मपुराणे पञ्चमसप्ततितमोऽध्यायः ।

Post Colophon —

राम श्रीसूर्याय । शके १७६३ आषाढ द्वादश्या कुजे ।

This purāṇa embodies the traditions of the introduction of the sun-worship of the Scythians into India and of

the consequent settlement of the Magii, the sun priests in the country.

4093.

11010. *The Same.*

Substance, foolscap paper 12½ x 6 inches. Folia, 100. Lines, 13, 14 on a page. Character, Nāgara Date, Samvat 1970. Appearance, fresh. To the end of adhyāya 83

An Upa-purāṇa, on the worship of the sun as the supreme deity.

For a full description of the Purāṇa see I.O. Catal. No. 3619.

It begins after the maṅgalācaraṇa तिमिरकिरकिरातः, etc., with the speech of सूतः—

प्रह्वयन्तु ऋषयः सर्वे श्राम्बाख्यं पावनाशनं, etc.

That is, it is wanting in the hymn to the Sun God and the questions, put by Samuka to Suta (quoted in the I.O. Catal.).

Generally it is found on comparison to agree with the I.O. MS. In the MS. the two parts are consecutively marked. The last chapter is marked 83. The second part (ज्ञानोत्तर on mysticism with Māraṇa, Ucāṭana, etc.) begins in 81A, इति श्रीश्राम्बपुराणे ज्ञानोत्तरं प्रथमः प्रकरणः, ५५ and in one or two places; the rest have chapter marks.

It ends :—

एवं सन्तुष्यते येन पाठको हि महीतले ।

पुत्रपौत्रादिशंसुक्तो हर्षनिर्भरमानसः ।

भुक्ता तु सकलान् भोगान् सूर्यलोके महीयते ।

अष्टादशपुराणानां श्रवणे यत् फलं लभेत् ॥

तत् फलं समवाप्नोति सत्यं सत्यं वदामि ते ।

अथमेधस्तं पुण्यं यत् फलं लभते शरः ॥

तत् पञ्च समवाप्नोति श्रुत्वा श्राम्य महामते ।
 श्रद्धारभ्य कथामेता ये वदन्त्यन्ति पठन्ति च ॥
 तेषां हि वाञ्छितं सर्वं प्रदास्यति हि भास्कर ।
 न तेषाञ्च कुले श्राम्य कुष्ठस्याधिभयं भवेत् ॥
 एतत् सर्वं समाख्यात भास्करेण महात्मना ।
 पृच्छतो मम श्राम्यो हि मयुष्मेन महोत्तमे ॥

Last Colophon —

इति श्रीशाम्भपुराणे भारद्वाजसंवादो नामाध्याय समाप्त ।

Post Colophon —

संवत् १८९० भाद्रपदतृतीया चन्द्रवासरे इति श्रीवत्सेन मिश्र ।

4094.

10105 शाकद्वीपदिगिराजमाहात्म्यम् ।

Saka-dvīpi dvīja rāja mahātmyam

Being the seventh adhyaya of Samba-purana

Subst in a country made paper 7x4½ inches Folia 4 Lines 8
 to 10 on a page Character Nagara Date Simvat 1870 Appearance
 old and discoured Complete

Colophon —

इति श्रीशाम्भपुराणे शाकद्वीप(दी)गिराजमाहात्म्य नाम
 सप्तमोऽध्याय ।

Post Colophon —

स १८७८ शके १७४४ शुभस्यानजानकौनगरे राजपुरे । इति
 सिद्धि । शुभ भूयात् ।

Beginning —

मेघाच्छतो यदा सूर्य्य आद्वादौ यज्ञकर्मणि ।
 शाकद्वीपो दिगन्तत्र स्थापनीय प्रयत्नत ॥
 शाकद्वीपो दिगो यत्र तत्र सूर्य्यो न सशय ।
 सूर्य्योऽभिर्वाक्षणा यत्र तत्र यथादिक्रिया ।

XV. SAURA-PURĀNAM

4095.

1402 सौरपुराणम् । *Saura-purānam*

The 15th Upa-purana in the list of Kurma-purana

Substance country made paper 9½ x 4½ inches Folia, 174 Lines
10 on a page Extent in Slokas 3 400 Character, Nāgari Appearance
old and worn out

This is a defective manuscript, incomplete at the end,
with leaves 163 to 174 partially mouse-eaten

It is the same work, as Bk No 406, p 182, notices
But our manuscript contains 55 chapters and four verses
of the next. while the Bk MS has 65 chapters The
opening lines are to be found in Bk

The Satsamvāda The first set of interlocutors are
the Sun God and his son Manu, the second set are Vvāṇa
and Suta and the third set are Suta and the Rsis
assembled at Naimiṣaranya for a sacrifice

See below for details

4096.

8202 *The Same*

Substance country made paper 13 x 7 inches Folia 160 Lines
16 on a page There are many leaves missing here and there They
are Nos 41, 42 47 48 50 51, 52 57, 58, 85 93 95 96 97 100, 101
109, 116-123 Character Nāgari Date, Samvat 1896 Extent in Slokas
5 600

A minor or Upa-purāna, which is said to have been
first narrated by Āditya or Sun God to Manu It teaches
devotion to Śiva as the supreme god

Beginning —

अथादिशकया लिख्यते ।

श्रीमदादेवाय नमः ।

यस्याशया जगत्त्रया विरिञ्चि पालको हरिः ।
 सद्यर्ता कालददाय्यो नमस्तस्मै पिताकिने ।
 तोषादामुक्तम तोष्य क्षेत्राणां क्षेत्रमुत्तमम् ।
 मुनीनामाय्ययो गिर्य भैमिषाण्यमुत्तमम् ।
 श्रौतकाद्या महात्मानः शिवभक्ता मन्त्रोजन ।
 दीर्घमत्र प्रकुर्वन्तस्तपेशानस्य तृष्टये ।
 तस्मिन् मन्त्रे महाभागो मुनीनां भाग्यगौण्वात् ।
 आजगाम मुनीन ददुः सुतः पौराणिकोत्तमः ।

नृपय ऊचुः ।

कथं भगवता पूर्वसादित्येनामर्हप्रिया ।
 पुराणं कथितं सुत तन्मे वक्तुमिहार्हमि ।
 कृष्णदीपापनात् साक्षात् सर्वं हि विदितं त्वया ।
 त्वत्तो नाम्यपरो वक्ता पुराणानां महातपा ॥

2A, सूत उवाच ।

नत्वा सूर्यं परं धाम ऋगयजु सामहविणे
 त्रिसन्ध्यं त्रिजगद्योनिं त्रिधादिशु त्रितत्त्वतम् ।
 पुराणं मन्त्रवक्ष्यामि मौनं शिवकथाश्रयम ।
 यच्छ्रुत्वा मनुजः शीघ्रं पापकण्टकमुत्सृजेत् ॥

2B,

आमोन्मनुः सूर्यसुतो वर्त्तते यो महातपा ।
 न कदाचिन्महाभागात् कामिकाख्येन ययौ ।
 प्रातर्हंसस्य नृपते यंश्चे विपुलदक्षिणे ।
 तत्त्वं विचारयामासुर्मिथो यत्र महर्षयः ॥

व्यशक्तास्ते महाभागा भगवाद्यास्तत्त्वनिर्णये ।
 एव स्थितेषु विप्रेषु सायया भोहितात्मसु ॥
 सशयाविष्टचित्तेषु वागभूदशरीरिणी ।
 तप कुरुष्व विप्रेन्द्रास्तपोज्ञानसर्वह्वणम् ।
 तपसा प्राप्यते सर्वमिति ते शुश्रुवुर्गिरम ।
 श्रुत्वा तन्मूनय सर्वे भगवाद्या दग्धकिन्लिधा ।
 मनु पुरस्कृत्य यय क्षेच वै दादशात्मन

तेषुस्तत्र तपो घोरं तत्त्वदर्शनकाङ्क्षिणम् ।
 शते वर्षसहस्रे तु सुखं प्रत्यक्षतामगात् ।
 किमर्थं तप्यते वत्स चेते सर्वे महर्षयः ।

सूत उवाच ।

इति दृष्ट्वा रवि साक्षात् प्रत्यक्षं पुरतः स्थितम् ।
 मन्ये क्षतार्थमात्मानं मनुर्वैवस्वतस्तथा ।
 आत्मान्येन + माधाय सर्वभावेन सयमौ ।
 श्रुति चकार स मनुमुनिभिः सद्यः श्रुतम् ॥

मनु उवाच ।

नमो नमा वरेण्याय वरदायामुमालिने ।

3A. मनु उवाच ।

किं मध्येयस्यां तत्त्वं वेदान्तेषु प्रतिष्ठितम् ।
 कस्माद्विश्वमिदं ज्ञातं कस्मिन् वा लघुमेष्ट्यति ।
 कस्य ब्रह्मादयो देवा वधे तिष्ठन्ति सर्वदा ।
 तदेकमघवानेकमुभयं वा वद प्रभो ।
 केन वा ज्ञायते सम्यक् व्यलमस्तीति तद्वद ।
 ज्ञाने तस्मिन् किं रूपं तस्य ज्ञानं किमात्मकम् ।
 चरितं तस्य किं तात किं तीर्थं तदधिष्ठितम् ।

XVI. PARĀSAROPA-PURĀNAM.

4097.

308. पराशरोपपुराणम् । *Parāsaropa-purānam.*

The 16th Upa-purāna in the list of Kārma-purāna.

For the manuscript see L. 822.

In chapter I, Upa-purānas are named.

3A, ष्वमाद्याषिताप्तेन शिवेन मुनयः पुरा ।
 श्रुत्वा सत्यवतीमूनी पुमान् सकलं मुदा ॥
 अन्यान्यपुराणानि चक्रुः सारस्वती वै ।
 १ आद्यं सदत्कुमागेक्षं २ नारसिंहं ततः परम् ।
 ३ गान्धाख्यं ४ शिवधर्माख्यं ५ दौर्वांसं ६ नारदीयकम् ।
 ७ कापिलं ८ मानवक्षैव ९ तथैवोशनसेरितम् ॥
 १० ब्रह्माख्यं ११ वारुणं १२ कालीपुराणाख्यं तथैव च ।
 १३ वाशिश्लुनैऋतं च १४ साम्बं १५ सौरं तथैव च ॥
 १६ पराशरसमाख्यं १७ मार्गीयं १८ भार्गवाद्यायम् ।
 पाराशरसमाख्यं तु पुमानमिदमुत्तमम् ॥
 मथैव कथितम् ।

4098.

8205. *The Same*

Substance, country made paper 10½ x 5 inches Folia, 40 Lines,
 10 on a page Extent in ślokas, 1,100 Character, Nāgara of the nine
 teenth century Appearance, old and discoloured

For a full description of the work see L 822 In this MS. there is one chapter more.

Last Colophon :—

इत्यप्युक्तं पाराशरेऽष्टादशोऽध्यायः ।

MISCELLANEOUS PURĀNAS

4099.

1670 विष्णुधर्मः । *Viṣṇu-dharmah*

Substance country made paper 12×6½ inches 1 oia, 262 Leaves
8 on a page Extent in ślokas 4 600 Character, Nagara Appearance,
tolerable Complete

For a full description of the work see L No 2293

But Rajendra Lal and Eggeling both think that
Viṣṇu dharma and Viṣṇu dharmottara are one and the
same work, but they are different works (for Viṣṇu
dharmottara see H P R 2, 190), and for a correct des-
cription of the present work, see I O Catal. No 3604

The oldest MS of 'Viṣṇu dharma' in Nepal is dated
NS 167 (1047 A D), see Nepal, Cat Vol I, p 29
Viṣṇu-dharmottara in three parts was used by Alherum in
1030 A D or before

See Buhler's paper in I A Vol XIX, p 382

Leaf 256B —

हेतुवादवसैर्मोह कुहकैश्च जनैस्तदा ।

पापयिष्यन्ति करिष्यन्ति चतुराश्चम्यद्रुधका ॥

पापयिष्यन्तमृतमर्थं अमदेतदसतं हतम् ।

भविष्यति तदा भूयो बुद्धं प्रवर्जितोत्कटम् ॥

ननु दिजातिशुश्रूषां न च धर्मानुपालनम् ।

करिष्यन्ति तदा शूद्रा प्रवर्ण्य-लङ्घिणो हृष्या ॥

उत्कोचा सौमताश्चैव महायानरतास्तथा ।

भविष्यत्यथ पापयिष्यन्ति कपिला भिक्षवस्तथा ॥

बद्धा यावकनिर्घृता सिद्धपुत्रा तथा परे ।
भविष्यन्ति दुरात्मानो मुदा कल्पयुगे नय ॥

न हि जास्तु जनो दवान पृथगिच्छन्ति मानवा ।
श्रेष्ठभाषाविनयेन हेतुवादविकृतिता ॥

4100.

3506 *The Same*

Substance country made paper 14x3½ inches Folia 182 Lines
9 on a page Extent in slokas 4 600 Character Bengali of the sixteenth
century Appearance, discoloured and worn off Complete

See the previous number

Colophon —

इति विष्णुधर्म समाप्त ।

Post Colophon —

श्रीकृष्णचरण प्रसीद । श्रीजनार्दनशर्माख्य साक्षरमिदम् ।

श्रीकृष्णाय नमः ।

The second introductory verse in the present MS
is नमो व्यासाय गुरवे • instead of दैवायनोदयुट • in the pre-
vious MS

4101

3914 *अपराजितास्तोत्रम् । Aparajitā-stotram*

From the Viṣṇu dharmottara

Substance country made paper 13x3½ inches Folia 4 Lines 7
on a page Extent in slokas 50 Character Bengali Date Śaka 1753
Appearance fresh Complete

Colophon —

इति विष्णुधर्मोत्तरे द्वितीयकाण्डे त्रैलोक्यविजयापराजिता
समाप्ता ।

Post Colophon —

शकाब्दा १७५३ । ४ । २६ ।

Beginning :—

ॐ नमोऽपराजितायै ॥

ॐ नीलोत्पलनिभा देवी निदामुद्रितलोचनाम् ।

नीलकुक्षितकेशाद्या निम्ननाभि बलिप्रियाम् ॥

नानाभरणसंयुक्ता चक्रवर्कैश्च वेष्टिताम् ।

वराभयकराम्भोजा प्रणतार्तिविनाशिनोम् ।

पादयोः शृङ्खलापूर्णा बह्विष्टेदनदेवताम् ।

म्नोता पीताम्बरोपेता गूरुसखिलेपनाम् ।

पीठशतवाहता देवी परमैश्वर्यप्रभञ्जनोम् ।

शङ्खचक्रगदाहेतिभिर्वचक्ता त्रिलोचनोम् ॥

4102.

3943 व्याधिप्रशमनापामार्जनकम् ।

Vyādhi-prāśamanāpāmārjanam.

From the Viṣṇu-dharmottara.

Substance, country made paper 13×4 inches Folia, 5 Lines, 10
on a page Extent in Slokas, 110 Character, Bengali Date, Śaka 1753
Appearance, fresh Complete

Colophon :—

इति श्रीविष्णुधर्मोत्तरे व्याधिप्रशमनापामार्जनक समाप्तम् ।

Post Colophon .—

लिखित श्रीरामलोचन देवशर्मणा शकाब्दा १७५३ । ४ । २६ ।

4103.

2201. *The Same*

Substance, country made paper 8½×4 inches. Folia, 21 Lines, 7
on a page Extent in Slokas, 220 Character, Nagara Appearance,
discoloured Complete

A charm for the cure of distempers, arising from various causes It is an interlocution between Dulya and Pulista

Colophon —

इति त्रीविषयधर्मोत्तरे पुलस्त्यप्रोक्तमथामार्जनस्तोत्रं मधुगंधम् ॥

पुलस्त्य उवाच ।

3A, Why is it called *Apa marjana* ?

गृहीत्वा तु समूलाग्रान् कृशान् शुद्धातुषस्तुषैत
मार्जयेत् सर्वमात्राणि कुशये दालभ्य प्रान्तिजन ॥

7A, अथ ध्यानम् प्रवक्ष्यामि सर्वपापप्रणाशनम् ।

वाराहसपिण देव सस्मरन्नर्चयन् नयेत् ॥

वृक्षतनु वृक्षद्वान् वृक्षद्वं सुप्रोभितम् ।

क्षण्णन्तु वेदवेदाङ्गयुक्ताङ्ग भुषणैर्युतम् ॥

उद्भूय भूमि पातालात् हस्ताभ्यामुपगृह्य ताम् ।

शालिका भूमि शिरसा मूर्द्ध्नि लिपन्तमच्युतम् ॥

रत्नवैदूर्यमुक्ताभिभूषणैरुपप्रोभितम् ।

पीताम्बरधरं देव शुद्धमान्यानुलेपनम् ॥

त्रयस्त्रिंशदिभिर्मंदैः स्तूयमानं मुखा तथा ।

ऋषिभिः मनकाद्यैश्च स्तूयमानं दिवानिशम् ॥

वृक्षद्विगुणसरोमिषं गोयमानं च क्रिद्मरैः

इत्थं ध्यात्वा तथामानं नयेद्विद्यमत्तज्जन ॥

End —

लिखित्वा पुनयेद्यस्य सर्वत्र सुखमाप्नुयात् ।

आयुर्भाग्यमैश्वर्यं ज्ञानमन्ते शनि नभेत ॥

It is distinct from the *Apamarjana* stotra as noticed in L. 893

4104.

11067. *The Sami*

Substance, country made paper. 6x4 inches. Folia, 19, of which the 2nd is missing. Lines, 11 on a page. Character, Nāgara. Date, Samvat 1812. Appearance, old and discoloured.

Colophon :—

इति श्रीविष्णुधर्मोत्तरे उन्तरखण्डे दाल्भ्यपुलस्त्यसंवादे व्या-
मार्जनं स्तोत्रं संपूर्णम् ।

Post Colophon :—

ओषिन्तामणिः प्रीयता । मवत् १८१२ अधिक ज्येष्ठामित-
चयोदशा शनौ लिखितम् ।

Beginning :—

ओषिन्तामणये नमः ।

दाल्भ्य उवाच ।

भगवन् प्राणिनः सर्वे विषरोगाद्युपश्रवैः ।
दुष्टग्रहोपचातैश्च मार्जकालमुपश्रवैः ॥ १ ॥
आभिचारिकृत्वाभिः स्पर्शरोगैश्च दारुणैः ।
सदा सम्प्लोशमानास्ते तिष्ठन्ति मुनिसत्तम ॥ २ ॥
येन कर्मविपाकेन ग्रहरोगाद्युपश्रवाः ।
न भवन्ति नृणां तन्मे यथाददत्तमर्हति ॥ ३ ॥

पुलस्त्य उवाच ।

व्रतोपवासै र्यै विष्णुर्नाम्यजन्मनि तोषितः ।
ते नरा मुनिशार्दूल ग्रहरोमादिभागिनः ॥ ४ ॥
ये न तत्परां चित्तं सर्वदेव वरैः कृतम् ।
विषज्वरग्रहणां ते मनुष्या दाल्भ्य भागिनः ॥ ५ ॥
आरोग्य परमावृद्धिं मनसा यद् यदिच्छति ।
तत्तदाप्रोत्यमन्दिमं परचायुततोषकम् ॥

Then follow Nyāsa and other preliminaries:—

6B, ॐ नमः परमार्थाय परमाय महात्मने ।

अखण्डरूपाय आपिने परमात्मने ।

गविदानन्दरूपाय योगिने परमात्मने ।

नमस्कृत्य प्रवेष्ट्यामि यद् यत् मिथ्या मे वच ॥, etc.

There are three leaves containing Hanumadaṣṭaka by Sri Rāmacandra, complete, dated, Samvat 1840, and two stray leaves, one containing the beginning of a stotra to Ganapati and the other the end of Dāridra-vidirna-stotra, addressed to Siva.

इति श्रीवशिष्ठेन (वशिष्ठेन) कृतं दारिद्र्यविरोधस्तोत्रं नमः (नमः)-
पूर्णं समाप्तम् ।

4105.

910 वासिष्ठोपपुराणम् । *Vaśiṣṭhōpa-purāṇam*.

For the manuscript see L. 1759

It has 17 leaves and not 13 as in L.

4106.

8204 *The Same*

Substance country made paper 10½ x 1½ inches Folia 7ⁿ Lines
7 to 10 on a page Extent in Slokas, 909 Character, Nāgara of the
nineteenth century Appearance fresh

Last Colophon —

इति श्रीवामिष्ठैश्चे उपपुराणे दारिद्र्योपध्याय

An interlocution between Śiva and Vasiṣṭha on the
glories of God Śiva.

4107.

4566D देवोपुराणम् । *Devī-purāṇam*

Substance, country made paper 18½ x 6½ inches. Folia, 107 Lines
12 on a page Character, Bengali Written in the same hand as 4566
A, B, C. Appearance, fresh Incomplete at the end

The Purāna is well-known, often noticed and often printed.

107B, इत्याद्ये देवीपुराणे देवदेवीसम्बन्धे देश्याः क्षत्रराजः समाप्तः ।

There are only seven lines in the last page, and the manuscript breaks abruptly.

4108.

4061. देवीभागवतम् । *Devī-bhāgavatam.*

Substance, country-made paper 12½ × 6½ inches Folia, 591 Lines, 12 on a page. Character, Nāgara Date, Samvat 1865 Appearance, fresh Complete Written in a beautiful hand

Skandha I is complete in 40 leaves; II in 24; III in 59; IV in 45; V in 68; VI in 62; VII in 75; (after the 7th is the date संवत् १८६५); VIII in 29; IX in 117; X in 15; XI in 32; XII in 25.

Often noticed and printed

4109.

8947 देवीभागवतोक्तं गायत्रीमन्त्रकवचम् ।

Devī-bhāgavatoktam, Gāyatrī-mantra-kavacam.

Substance, country made paper 10½ × 4½ inches Folia, 3 Lines, 9 on a page Character, modern Nāgara Appearance, fresh Incomplete

2B, इति देवीभा० द्वादशमन्त्रे गायत्रीमन्त्रकवचं तृतीयोऽध्यायः ।

4110.

2460. देवीपीठस्थानमाहात्म्यम् ।

Devī-pīṭha-sthāna-māhātmyam.

From the Devī-bhāgarata.

Substance, country-made paper. 9 × 4 inches Folia, 5 Lines, 8 on a page Extent in slokas, 65 Character, Nāgara of the nineteenth century Appearance, fresh

Colophon —

इति देवीभगवते महापुराणे अष्टादशनाहत्या मञ्जितायां
सप्तमस्कन्धे त्रिशोऽध्याय ।

The Devi-bhagavata has been several times printed

4111.

6535 दुर्जनमुखचपेटिका । *Durjana mukha chapetika*

By Kāśa natha

Substance country made paper 10½ x 6½ inches 10½ x 8 Lines
10 on a page Extent in slokas 100 Character modern Nagari Ap-
pearance fresh Complete

Colophon —

इति श्रीमद्भट्टोपनामकनगरामभट्टसुत बागानसौगमसम्भव
दक्षिणाचारमतप्रवर्तक काशीनाथभट्टविरचिता दुर्जनमुखचपेटिका
समाप्ता ।

Post Colophon —

मालवीय बालमुकुन्दस्यैव पुस्तकम् ।

A slap on the face of durjanas or evil minded persons
By durjnas it means the Vaisnavas who hold the Śrīmad
bhāgavata to be among the eighteen great puranas

This puts Devi bhāgavata in the place of the Vaisnava
Bhagavata, among the 18 Puranas

Beginning —

श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।

अनाद्याखिलाद्याय, etc , etc

या विश्वं विनशति धालयति या सृष्टिं कल्पयति
ब्रह्माणं च हरि हर च मनसोवादादयतो गुणे ।

माविष्टो च रमासुप्तो च तनुजा इत्याय तेभ्यः प्रपूज्य
जुष्टा यश्नति दृश्यते च सकल तां नौमि विश्वेश्वरीम् ।

The object of the work :—

सुन्दरो सुन्दरं नत्वा ब्रुवे शास्त्रविनिश्चयम् ।

देवीभागवते ग्रन्थे चर्यानामन्वयसूत्रे ।

It goes on :—

न च भगवत इदं भागवतमिति व्युत्पत्त्या वैष्णवभागवतमेवेति
गणितमिति वाच्य । तत्रोपपुराणानां मध्ये वैष्णवाभिमतभागवतस्य
प्रथमं गणितत्वात् ।

4112.

732. महाभागवतम् । *Mahabhaqaratam.*

Substance, country made yellow paper 18½ x 4½ inches The original
manuscript had 139 leaves, but as many leaves have been restored, there
are at present 150 leaves Lines, 9 on a page Extent in ślokas, 5,300
Character, Bengali Date, Saka 1697 Appearance, tolerable Complete
Part I only

For a description of the work see H.P.R III, 220 and
L 359

The Last Colophon :—

इति श्रीमहाभागवते ... प्रथमखण्ड .. नामाश्रीतितमोऽध्याय ।

Post Colophon Statement. —

श्रीश्रीलक्ष्म । शुभमस्तु अक्षय्या १६६७ भाद्रपद दशमदिवसे
साङ्गता यात

4113.

680 *The Same*

(प्रथमः खण्डः) ।

Substance country made paper Bound in the form of book Pages
173 Lines 30 on a page Extent in ślokas 4,841 Character Bengali
Date, Saka 1731 Appearance old

The Last Colophon —

इति श्रीमहाभागवते महापुत्रो प्रथमखण्डममाप्तिर्नामा
श्रीतितमोऽध्याय ।

Post Colophon:—

शकाब्दा १७३१ तिथिरिय श्रीरामतनु देवशर्मण ।

4114.

8119 *The Same*

Substance country made yellow paper 13½ x 2½ inches Folia 149
Lines 10 on a page Character, Bengali of the early nineteenth century
Appearance, fresh Incomplete at the end

For the beginning of the work see I. 359

The last colophon in the incomplete manuscript —

149A, इति श्रीमहाभागवते महापुराणे त्रिमहत्तमोऽध्याय ।

4115.

4400 *The Same*

Substance, country made paper 18 x 5 inches Folia 1 to 30 + 22 to
213 Lines, 7 on a page Character, Bengali of the early nineteenth
century Appearance fresh The first part complete

Folia 1 to 30 belongs to some other manuscript
being written in a different hand and smaller in size,
14½ x 5 inches The 30th leaf comes abruptly to an end
in the middle of a verse, which begins in the 6th line of
the 26th leaf of the other manuscript

Last Colophon —

इति श्रीमहाभागवते महापुराणे प्रथमखण्डसमाप्तिर्नामा
श्रुतितमोऽध्याय । समाप्तश्चाय । श्रीमहाभागवताख्यपुराणे
प्रथमखण्ड ।

Post Colophon —

श्रीरघुनन्दनचतुपुरिख पुस्तिकैवा

The work has been often noticed and printed

4116.

4400 *The Same*

Substance country made paper $17\frac{1}{2} \times 6\frac{1}{2}$ inches Folia, 85 Lines, 12 on a page Extent in slokas 5 100 Character, Bengali of the 10th century Appearance, fresh Complete

For the beginning and the end of the work see H P R III, 220 See also L 359 which is not complete

In the present manuscript the work is complete in 79 chapters But in the MS of H P R the last chapter is marked 81 Two chapters 78th and 79th are omitted in the present manuscript

Colophon —

इति श्रीमहाभागवते महापुराणे प्रथमखण्डे समाप्तिर्नाम
नवसप्ततितमोऽध्यायः ।

4117.

117 भगवद्गीता । *Bhagavat-gita*

Substance, country made paper Folia 10 1st leaf missing Lines 6 on a page Extent in slokas 162 Character Bengali Appearance tolerable

It is said in the colophons to belong to the Mahabhagavata, one of the four Puranas which by their claim to a place among the 18 Maha-puranas

The present work consists of the five chapters from 15 to 19 of the Purana and treats of the yoga scheme of salvation in an interlocution between Himalaya and his daughter Durga The latter is the expounder of the scheme

It ends thus —

तपसा यज्ञदानादिकर्मणामिह विद्यते ।

फलस्य सकृदा नैतस्या विद्यत मुनिपुङ्गव ।

इत्युक्तं ते यथा ज्ञाना निवर्त्तापि परमेश्वरो ।
 लोभया मेनकाद्यर्भे भूय किं शोभुमिच्छामि ।

The Last Colophon :—

इति श्रीमच्छाभाश्रिते मच्छापरान्ते श्रीभगवद्गीतोक्तं समाप्तं
 नमि जगद्विशतितमोऽध्यायः । ॐ नमः नमः ।

4118.

135. *The Same*

This manuscript has been noticed by Dr. Mitra under No 440 in Vol I of his notices

See above

4119.

1278 जैमिनिभागवतम् । *Jaimini bhāgavatam*

Substance, palm leaf 15×1 inches Fols. 155. Lines 4 & 5 on a page Extent in Slokas, 7,100 Character Udiya Date the 29th year of Vira Keshari Deva Appearance soiled and mouse eaten Complete

Beginning —

श्रीगणेशाय नमः । ॐ नमो भगवते वासुदेवाय ।

श्यामि हिरण्यवसनं सुकिरीटमुष्ट

नीलालकभ्रमरमण्डितकुण्डलाम्बुजम् ।

शङ्खचक्र-चक्र-शर-पाप-मदालि-चर्म-

पुत्राष्टवाजसमल पुरुष नमामि ।

कुलशो नैमिषारण्ये श्रोतको नाम विद्युत् ।

पद्मच्छ सौति धर्मात्मा सर्वज्ञास्त्रविज्ञादम् ।

वासुदेवस्य चरितं वज्रशस्तम् श्रुत्वा मया ।

त्वामेवैतच्छ्रित्वा पृच्छामि सन्दिग्धमनसश्च मे ।

मता सरस्वतीशोऽथ पादुका नमस्कृतये ।

युगे युगे हरिं कुर्यादवतारमग्रे यद्यम् ।

येन येनावतौर्लोऽसौ वपुषा मधुसूदन ।

4116.

4400 *The Same*

Substance country made paper 17½ x 8½ inches folia. 85 lines
12 on a page Extent in slokas 5199 Character, Bengali of the 18th
century Appearance, fresh Complete

For the beginning and the end of the work see H P R
III, 220 See also L 359 which is not complete

In the present manuscript the work is complete in 79
chapters But in the MS of H P R the last chapter is
marked 81 Two chapters 78th and 79th are omitted in
the present manuscript

Colophon —

इति श्रीमद्भागवते महापुराणे प्रथमखंडे तन्मात्राणि
नवसप्ततितमोऽध्यायः ।

4117.

117 भगवतौगीता । *Bhagavat gita*

Substance country made paper folia 10 lat leaf missing Lines
6 on a page Extent in slokas 162 Character, Bengali Appearance
tolerable

It is said in the colophons to belong to the *Mahā*
bhagavata, one of the four Puranas which lay their claim
to a place among the 18 *Mahā-puranas*

The present work consists of the five chapters from
15 to 19 of the Purana and treats of the yoga scheme of
salvation in an interlocution between Himalaya and his
daughter Durga The latter is the expounder of the
scheme

It ends thus —

तपसा यद्वासादिकर्मेणामिह विद्यते ।

फलस्य तद्भूया नेतस्या विद्यते मुनिपुङ्गव ॥

1120

655 अध्यात्मभागवतम् । *Adhyatma bhāgavatam*

For the manuscript see L 1457

Post Colophon Statement —

शकाब्दा १०८६ । ब्रह्माब्दाः १२८१ माघे निमित्त श्रीमता
मदाधरभट्टाचार्येण दशशान्तिनामिका । परोपकाराय । इति ।

The object of this work is to give a spiritual meaning to incidents in Sri Kṛṣṇa's career and to amorous sports as described in the Bhagavata. It explains, for instance, as a metaphor the failure of Yodha in having her son tied up with a chord. The chord, although lengthened *ad infinitum*, invariably fell short by two *angulis*. In the metaphor the two *angulis* represent the two *gunas* *Rajas* and *Tamas*. Yodha failed to bind Him up as she was not in fullness of *Sattva*. There were sprinklings of *Rajas* and *Tamas* still. So *Rasa* is explained as the union of Bhakta's souls with absolute divinity. The work is of great use to a Kathāka.

4121

3309 धर्मपुराणम् । *Dharma puranam*

Substance co ntry made paper 1 1/2 x 3 inches Fols 100 Lines
5 on a page Extent in slokas 2000 Character Bengali of the eighteenth
century Appearance old and worn off Writing effaced

It begins thus —

नारद उवाच ।

तव प्रसादतो ज्ञातो विप्र पूज्यतमश्च यः ।

यथा जानामि देवेश क्षियया माधवाधमम् ।

मृदि शीघ्रं सुखेष्ट यदि त्वं वक्तुमिच्छति ।

तेन तेनैव मधुहा मधियामधिमण्डति ।
 वासुदेवाय यज्जात देवकीगर्भसम्भवम् ।
 नीलोत्पलदलश्याम मनोदयमन्दनम् ॥
 कलेवङ्ग म्माङ्गममृतसुख गतवान् कथम् ।
 कुतूहलमिदं स्मृतं कथयस्व ममानघ ॥

सौतिरवाच ।

पठन् प्रौढकं वक्ष्यामि संगृह्य प्रमादूतम् ।
 दाम्कानायकद्वयेऽङ्कितं कल्पशायकम् ॥
 देहं त्यक्त्वा यतः कृष्णो गतवान् स्व निकेतनम्
 भुवो भारवतागाय यथा विरुणमार्थतः ॥

It ends thus —

मङ्गलभुवनभीम वेदवेदान्तसारम् ।
 नववनस्पतिगात्रं मोक्षदक्षेकपात्रम् ॥
 तमभजन्ति भुनीन्द्रा सुन्दरास्तु सुवेशम् ।
 वनं जनं मूनेन्द्र (?) धीतवस्त्रं पवित्रम् ॥
 कृष्णस्य चरितं श्रुत्वा नटय प्रणकादयः ।
 प्रशशंसुः श्रुतं सर्वं स्व समाश्रयमाययुः ॥

Last Colophon —

इति श्रीजैमिनिभागवते व्यासार्जुनसम्वादे षष्ठ्यर्गत्रयविंशत्य
 अध्याये नवमोऽध्यायः । समाप्तश्चायं ग्रन्थः ।

Post Colophon Statement —

श्रीवीरकेशरिदेवस्य ऊनचिन्तादेः सङ्गीतमणिः
 वामदेवानन्देन लिखितं जैमिनीभागवतम् ।
 श्रीकृष्णाय नमः ।

99A, इति धर्मपुराणे देवानां म्यानलक्षणम् , 105B, इति धर्मपुराणे द्वाष्ट-
माद्यात्म्यम् , 107A, इति धर्मपुराणे द्वाष्टमाद्यात्म्य समाप्तम् , 114B, इति
धर्मपुराणे धर्मोपाद्यात्म्य समाप्तम् ; 117B, इति धर्मपुराणे तुलसीमाद्यात्म्य
समाप्तम् . 121A, इति स्कन्दपुराणोऽथ विषयो + + + + धर्मपुराणे
तुलसीस्तम् , 125B (the last colophon), इति धर्मपुराणे महाभाष्य
समाप्तम् ।

It ends thus :—

किमन्येन ब्रह्मेण महाभाष्यं मदिमागुणम् ।

न शक्यते विष्णुनापि किमन्येनैवैवभाषितं ।

The MS does not agree with the notice of the same work, as given in L 2182. But on comparison of the topics of the present manuscript with those of Rājendra lāla's MS, the former appears to be an abridged edition of the work. Some topics are left un-indicated in the present manuscript.

The word *Pañcakhyaṇa* means

पञ्चोत्तरार्धं च पञ्चसप्त सप्तसप्तनेषु च ।

मित्रादीनां विष्णुभक्ति एते पञ्च महामथाः ।

These are illustrated by five stories—

4122.

3657 *The Same.*

Substance country made paper 13×5 inches Folia, 118 Lines, 10 on a page Extent in Slokas, 2,600 Character, Bengali Date, Saka 1628 Appearance, faded and worn out Complete

This is to be differentiated from the *Dharma-purāṇa*, described in L 2182. The interlocutors in this are *Sūta* and *Maharṣis* while there, *Vāsa* and the *Maharṣis*.

The Last Colophon :—

इति श्रीधर्मपुराणे महाभाष्ये मृतमहर्षिस्तवादे दिवत्वा
विष्णुस्तमोऽध्यायः ।

ब्रह्मोवाच ।

कनिर्दधविधैर्युक्तस्तथैव तथैकादिभि ।

सन्ध्यासयमनीयस्य स एव ब्राह्मणोत्तम ।

देवपूजाप्रतैर्मु + वेदविद्यादिभिस्तथा ।

सन्ध्याशौचादिभिस्तैव योगदानाभितर्पणै ।

पञ्चकानादि विप्राणा कथितानि मन्त्रयिभि ।

आग्नेय वाहय द्वाक्ष्य वायस्य दिशमेव च ।

आग्नेय भस्मना ज्ञान अद्भिर्वाहयमुच्यते ।

आयोदित्येति च ब्राह्म्य वायस्य गोमज स्मृतम् ।

इत्यादि ।

Topics —

11A, इति धर्मपुराणे ऋजोत्पत्ति , 18B, इति धर्म० विप्रादीना वृत्ति विधान नाम , 21B, इति धर्मपुराणे गोब्रह्मसा , 26B, इति धर्मपुराणे पित्रतर्पण नाम , 30A, इति धर्म + + आचारादिर्वाग् , 42A, इति धर्मपुराणे पञ्चा ख्याने , 53A, इति धर्मपुराणे पञ्चाख्याने पित्रभक्तिनाम सर्ग समा + 59B, इति धर्मपुराणे प्रतिवर्तीपाख्यादम् , 66A, इति धर्मपुराणे विधवाधर्म , 67B, इति धर्मपुराणे पञ्चाख्याने स्त्रीकामाख्यानम् , 73A, इति धर्मपुराणे पञ्चाख्याने तुलाधारसमादे श्रुतखालोभोपाख्यानम् , 77A, इति धर्मपुराणे अद्वय्य चरकम् , 80B, इति श्रीधर्मपुराणे पञ्चोपाख्याने कालप्रभावे लौकिकोत्पत्ति 84B, इति धर्मपुराणे पञ्चाख्यान समाप्तम् ।

१४B, बिजा उचु ।

कति धर्माधर्माणि लोकेषु सर्वाणि + + +

वद गो यानि कर्माणि यदि नोऽस्ति ज्ञानयह ।

आम उवाच ।

अथवा भवने गात्रकृष्यन्ति मासमेककम् ।

कृत्वाणि तारयेत् सप्त सप्त्र्यदेव प्रयुजितः ।

87A, इति धर्मपुराणे (ग्या) खातादिदानम् , 91A, इति धर्मपुराणे पञ्चगव्यादिकीर्तिधर्म समाप्तम् , 92B, इति धर्मपुराणे आलिदानमाचक्षम् ,

10B, इति धर्मपुराणे पतिव्रतीषांशान्ते नवमोऽध्यायः . 13A, इति श्रीधर्म-
पुराणे पण्यपदीये दशमोऽध्यायः . 15A, इति धर्मपुराणे पञ्चांग्याने स्त्रीणां
सात्त्विकमेकादशोऽध्यायः . 18B, नृत्ताधारमन्त्रादि त्रयम्यान्त्रोभाष्यायाम् . 50B,
इति धर्मपुराणे अष्टन्याहरणम् . 52B, इति धर्मपुराणे पञ्चांग्याने कामप्रभावे
ओद्दिद्योत्पत्तिः . 55A, इति श्रीधर्मपुराणे पञ्चांग्यायाम् १५ . 57A, इति
श्रीधर्मपुराणे प्रदीपांग्यास्तादिदानम् (1) १६ . 59A, इति धर्मे(प्रदीप)(?)
पुराणे पुष्करिण्यादिकीर्तिधर्मे समाप्तः . 63B, इति धर्मपुराणे दानधर्मकथनम्
69B, • ब्रह्माक्षमाज्ञाव्यायम् . 74B, पाश्याप्यायाम् २१ . 76A, • नृत्तमी-
माज्ञाव्यायम् २२ . 78B, • युक्तमीमांसा २३ . ५3B, • धर्मद्वयमङ्गायाम्
२४ . 85A, • गणपतिस्तव २५ . 91B, • कालकेयवधः . 92B, • कालेय-
यवनवधः . 94B, • देवासुरविमर्दे बलवधः . 95A, • देवानाकदुर्द्धमदुर्मुखावध-
२२ . 97A, • तारुवधः . 99B, • मधुवधः २५ . 101A, • वज्रवधः २६
103B, • त्रिपुरवधः २७ . 107B, • हिरण्याक्षवधः . 108B, इति श्रीधर्म-
पुराणे देवानां विजयस्तोत्रम् २८ . 112B, • पुण्यापुण्यविवेकः ३० . 115A,
पुण्यापुण्यस्तोत्रं समाप्तः ३१ . then the last colophon (2nd quoted
above

It ends thus —

य इदमिति पठेद्वापि पुराणं धर्मसचकम् ।

न मुक्ताः सर्वपापेभ्यो विष्णुनापुण्यमाप्नुयाम् ॥

There is an index, along with it, of some work on
'Tantra' in one leaf . There is also the last leaf of another
work, containing the colophon —

इति मौडीय शिवरामधर्मविरचिता वर्धमाला समाप्ता ।

4123

4090 दृढधर्मपुराणम् । *Bṛhat dharma-purāṇam*

S bistane country made paper . It is 6 inches . Folio 183 Lines 9
on a page . Character Bengali of the nineteenth century . Appearance
old and dilapidated . Complete

Printed in Bibl Ind

Post Colophon —

इति समाप्तस्याय ग्रन्थ । औद्योत्यचरणान्विन्दध्याननिपुण श्री
 औद्युत (the name is totally effaced) शर्मण पुस्तकमित्र
 शुभमस्तु शकाब्दा १९२८ । राम ।

Beginning —

ॐ नमो भगवते वासुदेवाय नारायण नमस्कृत्य, etc , etc

नैमिषारण्ये महाशरणे श्रीनकादा महाशय ।
 तपस्तेषुपपाकाम ते सर्वे ब्रह्मवादिन ।
 एतस्मिन्मन्त्रे स्तुतो व्यागशिष्यो महाशुनि ।
 व्याजगाम स्वतन्त्रोय ते सर्वैरभिनन्दित ।

अथ य ऊचुः ।

कथयस्व कथामेता सशयश्चेदकारिणीम् ।
 को वा पुण्यतमो लोके को वा लोकाधम स्मृत ।
 कृत्तिक्षीनैर्दिनैरन्यै किं कार्यं कलियोगत ।
 ससारतरुण धर्मं यथावद्वक्तुमर्हसि ।

स्तुत उवाच ।

ब्रह्मध्व अथय सर्वे धर्माख्यावमनुत्तमम् ।
 यत् श्रुत्वा सर्वपापेभ्यो मुच्यते नात्र सशय ।
 ब्रह्मनारदसम्वाद धर्माख्याय पुरातनम् ।
 यदाह भगवान् ब्रह्मा नारायण महाशुने ।

ब्रह्मोवाच ।

ब्रह्म पुत्र महाभाग धर्माख्याय यथोचितम् ।
 ब्राह्मणो वेदवेदाङ्गमर्वाशास्त्रार्थपात्रम् ।

Colophon —

9B, इति श्रीधर्मपुत्राणे गवर्जित्यति . 17B, • गोमाहाय्य द्वितीयो
 अध्याय , 23B, • ब्राह्मणसम्वादो व्याजगामादि चतुर्थ सर्ग , 27B, • पद्यमो
 अध्याय , 31B, 36B, इति धर्मपुराणे पद्याख्याने पितृभक्तियाम सप्तमोऽध्याय ,

40B, इति धर्मपुराणे प्रतिप्रतीपाख्याने त्रयोविंशोऽध्यायः ; 43A, इति श्रीधर्म-
पुराणे पञ्चप्रदीपे दशमोऽध्यायः . 45A, इति धर्मपुराणे प्रद्युम्नाख्याने स्तोत्रा-
माख्यानमेकादशोऽध्यायः . 181B, तुलाधारमहादे श्रद्धमालोभाख्यानम् , 501B,
इति धर्मपुराणे अष्टाध्यायखण्डम् , 52B, इति धर्मपुराणे प्रद्युम्नाख्याने कामप्रभावे
लोहितोत्पत्तिः , 55A, इति श्रीधर्मपुराणे प्रद्युम्नाख्यानम् १५ . 57A, इति
श्रीधर्मपुराणे प्रदीपाख्यानादिदानम् (?) १६ . 59A, इति धर्म(प्रदीप)(?)
पुराणे दुष्करिण्यादिकीर्त्तिधर्म समाप्तः , 63B, इति धर्मपुराणे दानधर्मकथनम् ,
69B, • ददाक्षमाहात्म्यम् . 74B, धान्यपाख्यानम् २१ , 76A, • तुलसी-
माहात्म्यम् २२ , 78B, • तुलसीस्तव २३ ५3B, • धर्मद्वीपङ्गाख्यानम्
२४ , 85A, • गणपतिस्तव २५ , 91B, • कालकेशवधः 92B • कालेश-
वधवधः , 94B, • देवासुरविमर्हे बलवधः , 95A, • देवान्तकदुर्द्धर्षदुर्मुखवध
९२ , 97A, • तारकवधः , 99B, • मधुवधः १५ , 101A, • हनवधः १६ ,
103B, • त्रिपुरवधः १७ , 107B, • हिरण्यक्षवधः , 109B इति श्रीधर्म-
पुराणे देवानां विजयलोचनम् १८ , 112B, • पुण्यापुण्यविवेकः १० , 115A,
पुण्यलोकोत्सर्गः समाप्तः ११ , then the last colophon 42nd quoted
above

It ends thus —

यः श्रद्धांति पठेदापि पुराणं धर्मसंज्ञकम् ।

स मुक्तः सर्वपापेभ्यो विष्णुकापुण्यमाप्नुयात् ॥

There is an index, along with it, of some work on
Tantra in one leaf. There is also the last leaf of another
work, containing the colophon —

इति गोडीय शिवरामशर्मेविरचिता वर्यमाला समाप्ता ।

4123

4590) बृहद्भर्मपुराणम् । *Bṛhad dharmā-purāṇam*

Si balance country made paper 16 x 5 inches. Fols 183 Lines 1
on a page Character Bengali of the nineteenth century Appearance
old and dilapidated Complete

Printed in Bibl Ind

4124.

2537 *The Same*

Substance country made paper 17×3½ inches Folia 192 of which leaves 7 178 and 179 are missing Lines 6 on a page Character Bengali Appearance old and worn on it

4125.

4406 *The Same*

Substance country made paper 10×4 inches Folia 192 of which the first and the 191st leaves are missing Lines 8 9 on a page Character, Bengali of the nineteenth century Appearance fresh The first leaf is a restoration

Last Colophon —

इति बृहद्भूमिपुराणे उत्तरखण्डे व्यासनावातिसम्पाद । ८ ।

समाप्तश्चाय यन्त्र ॥

Printed in the Bibl Ind series

4126

4464 *The Same*

Substance country made paper 21×5½ inches Folia 107 Lines 10 on a page Character, Bengali of the nineteenth century Appearance fresh Incomplete

The manuscript goes up to the end of the 77th adhyaya

Colophon —

इति श्रीबृहद्भूमिपुराणे उत्तरखण्डे सप्तसप्ततितमोऽध्याय ।

There are only six lines of the next chapter

Chapters are consecutively marked in all the three sections of the work, in the present manuscript, while in the Bibl Ind edition of the work, the chapters in the first two sections of the work only are consecutively marked, those of the last being marked separately from 1 to 14

So there are three chapters more in the present manuscript, which is still incomplete The Bibl Ind edition ends in leaf 103A of the present manuscript

4127.

1505 *The Same*

Substance country made yellow paper 18x5 inches Folia 253
Lines 6 on a page Character Bengali in a very modern hand Appearance fresh Complete

The Bibl Ind edition of the Purāṇa ends in leaf 230B, of the present manuscript, which contains seven chapters more

There are twelve duplicate leaves, unmarked

4128

233 गङ्गास्तवः । *Gaṅgā stāvah*

From Brhad-dharma-purana

For the MS see L 480

Printed in the Brhad dharma purana Bibl Ind edition Chapters 45 to 50 both inclusive

4129

5323 रामायणोत्पत्तिः । *Ramayanaotpattiḥ*

The twentieth chapter of the Brhad dharma purana

Substance country made yellow paper 18½x3½ inches Folia 3
Lines 8 on a page Character Bengali of the nineteenth century Appearance fresh

Beginning —

संख्यावृत्तम् ।

मातर्दुर्गे महेश्वरिण इराय घनघोरहितम् ।

किम्तद् वस्तु मत किंवा मूल तम्य च मे वद ।

देवराज ।

अयेर इत्युत सत्यौ परा ब्रह्मनिमित्तम् ।

यदा यद्विहित यदाह्वतोर्भा प्रकाशये ।

Colophon —

इति बृहद्भूमिपुराणे रामायणोत्तराणि ।

See the printed edition pp 163-172

4130.

1556 नीलमतपुराणम् । *Nilā mata-purāṇam*

Substance Kāśmīrī paper 7½ x 6½ inches Folia, 80 Lines, 16 on a page Extent in Slokas 1,900 Character, Kāśmīrī Appearance, old and worn out Complete

For the notice of the work see Buhler's Kāsmīra Report, p 39 and Extract, pp iv to ix and Oxf MSB, which is very short

The present manuscript differs materially from Buhler's It deals with the holy places in Kāsmīra Nīla, one of the serpent deities, is one of the interlocutors

It begins thus —

श्रीनिवास हरिं देव वरद परमेश्वरम् ।

चैत्योक्तनाथ भोविन्द प्रणम्याक्षरमव्ययम् ।

पर्योत्तिष्ठगम्भीरश्रीमान् नृपतिर्जनमेजय ।

ममच्छ शिष्य व्यासस्य वैशम्पायनमन्त्रिकात् ॥

अबसजय ।

महाभारतस्योत्तरे नानादेश्या नराधिप ।

महाशूरा समयाता दितृणां मे महात्मना ॥

कथं काशीरको राजा नायकस्तत्र कीर्तय ।

पाशुवैर्धातैराद्वैत न ह्यतः स कथं नृप ॥

काशीरामगङ्गा चैव प्रधानं अगतिं श्रितम् ।

वैशम्पायन ।

काम्बोराधिपतिं पूर्व्वं गोवन्द इति विभुत ।
 नरासन्ध[स्य] समयादासुदेव सधंवरे ॥
 अगाम माधव योद्धुं चतुरङ्गबलान्वित ।
 तत्र तस्याभवयुद्धं वासुदेवेन धीमता ।
 यादृशं वासुदेवस्य नरकेन सहाभवत् ।
 ततः स वासुदेवेन युद्धे हि विनिपातितः ।
 अन्तर्द्वौ तस्य पत्नी वासुदेवोऽभ्येक्षयत् ।
 भविष्यन् पुत्रराज्यार्थं तस्य देशस्य गौर्वान् ।
 ततः सा सुधुवे पुत्रं बालं गोवन्दसञ्जितम् ।
 बालभावात् पाण्डुसुतैर्नानीत कौरवैर्न वा ॥

अनन्तेय ।

देशस्य गौरव चक्रे क्रिमये द्विममत्तम् ।
 वासुदेवो मघात्मा यदभ्यमिषुत स्त्रियं स्त्रियम् ॥

वैशम्पायन ।

यैव देवो तथा सैव काम्बोरा नृपपुङ्गव ।
 व्यासीत् सारः पूर्णजलं सुरस्य समनोहरम् ॥
 शालिमालाकुलं स्तोतं सत्पलायै समन्वितम् ।
 माध्यायध्याननिरतैर्यज्ञशौलैर्नर्युतम् ।
 तपस्त्रिभिर्यज्ञपरैः वेदवेदाङ्गपारगैः ।
 क्षत्रियैः समहाभागैः सर्व्वेष्टास्त्रास्त्रपारगैः ।
 तैश्चैर्हस्तिरतैः गृधैर्दिशतिपत्तिवारकैः ।
 देवतायतनोपेतं सर्व्वतोर्ध्वमयं शुभम् ।
 एषिण्यां यानि लोप्यंति तानि तत्र नराधिप ।
 ऋष्यायमममवाधं श्रौतातपःशुभम् ।
 अष्टस्य परराष्ट्राणां तद्भवानामकोविदम् ।
 गोश्वनागादिवल्लं दुर्भिक्षात्प्रवर्णितम् ।
 अश्वदेवमायकं रज्यःपुण्यं प्राकृत्यता दितम् ।
 सर्व्वं शम्यगुपोपेतं अनातःप्रवृद्धप्रभम् ॥

स्त्रीभिश्च सुकुमाराभिर्देवालयसमश्रियम् ।
 दुष्टैर्मृगशार्ङ्गैर्महिष्यैर्विवर्जितम् ॥
 केलिप्रायजनाकीर्णं नित्यदुष्टैर्जनेहृतम् ।
 उद्यानारामसम्प्राप्तं वीणापटवनादितम् ॥
 नित्यशौण्डिनोपेतं नानाद्रुमजलौघधम् ।
 नानामृगगणाकीर्णं सिद्धभारणसेवितम् ॥
 कश्मीरामण्डलं पुण्यां सर्व्वतीर्थमरिन्दम ।
 तत्र नागा क्रूराः पुण्या स्तत्र पुण्याः शिलोच्चयाः ॥
 तत्र नक्षत्राणां पुण्याः पुण्यानि च सरांसि च ।
 देवालयं महापुण्यां तेषां चैव तथाश्रमम् ।
 तस्य मध्येन निर्याता सौमन्तनिव युष्मती ।
 वितस्ता परमा देवी साक्षाद्भिन्नगोद्वता ॥

इत्यादि ।

It ends :—

इत्येवमुक्तं जनमेजयस्य व्यासस्य शिष्येण महाप्रतेण ।
 सङ्क्षेपतो ग्रन्थवज्रत्वभौत्या समयग्राह्यैर्वङ्गसूचितं यत् ॥
 सर्व्वत्र नैतदुपयोगमेति ततो नमो मे भगवान्महात्मा ।
 अतीव हृद्ये वङ्गविरुदेऽपि जनप्रिये भारतपूर्णाक्षत्रे ॥

Colophon :—

इति नीलमते वितस्तामाहात्म्यं समाप्तं चेदं नीलमतं नाम
 पुराणम् ।

The work has now been edited with notes, a preface
 and indices by Babu Rāma-lāla Kañji-lāla, M.A., Professor
 of Sanskrit, Mahārāja's College, Sri-nagara in the Panjab
 Sanskrit Series.

4131.

5706. *The Same.*

Substance, country-made paper 9½ x 5½ inches Folia, 52 Lines,
 11 on a page Extent in Slokas, 1,700 Character, Nāgara Appearance,
 discoloured Complete

Topics :—

7B, नीलमते ऋद्धद्वय , 13B, इति नीलमते वितस्ताजयम् ; 11B, इति नीलमते नीलदर्शनम् , 15A, नीलमते नीलस्तोत्रम् ; 18B, इति श्रीनीलमते देवोत्थापनम् ; इति सन्वत्सरप्रवेशः, नीलमते सप्तमीविधानम् ; 21A, इति नीलमते शिवरात्रि ; 22B, नीलमते छन्दोदेवपूजा ; 23A, नीलमते पिशाच चतुर्दशी ; 26A, नीलमते नववत्सरा ; 28B, नीलमते कामधेनुपूजा , 31B, नीलमते ऋद्धदेवपूजा ; 33B, नीलमते राशधर्मा ; 37B, नीलमते नागायतन-कोत्संगम् ; 47A, इति नीलमते व्याघ्रमस्तामिवनम् , 52A (last colophon), इति नीलमते वितस्तामाहात्म्य । सम्पूर्णमिदं नीलमतम् ।

Post Colophon Statement —

शुभं सवत् १८०० (?) । १ चादृश पुस्तके दृष्ट इत्यादि ।

4132.**1362 परानन्दपुराणम् । *Parananda-puranam.***

Substance, country made paper 13×7 inches Folia 120 Lines 12 on a page Extent in slokas, 3,600 Character Nāgara Appearance, tolerable It has 46 chapters

For a description of the work see L 2265

4133.**8206 *The Same***

Substance country made paper 10×6 inches Folia 120 Lines, 13 on a page Extent in slokas, 3,800 Character, Nāgara Date, Samvat 1844 Appearance, old, worn out and pasted Complete

Pauranic legends For a full description of the work see L 2265

Last Colophon —

इति श्रीमत्परानन्दपुराणे षट्चत्वारिंशोऽध्यायः संपूर्णः ।

Post Colophon —

श्रीसंवत् १८४४ शके १७० (?) माघे मासे दश्यापक्षे शुद्ध-
वासरे माघधदेशान्तर्गते पाटलिपुत्रनगरे गङ्गासमीपे फुल

वरिकरोपनामक-रामछय्येन लिखिता स्वार्थ परार्थ विद्वानेव-
दि ज्ञानाति, cto, cto

4134.

2826 स्वर्णाद्रिमहोदयः । *Śarnadri-Mahodayah*

From Ekāmra-candrika, Catal III, No 2425A

Substance, palm leaf 11×1½ inches Folia 103 Lines 4 on a
page Character, Nāgara of the nineteenth century Written with a
style Appearance, fresh Complete

For the MS and the work see L 2437

4135.

775 एकाग्रपुराणम् । *Ekāmra-puranam*

A palm leaf manuscript noticed in L 1561 The manuscript is in a dilapidated condition and cannot be handled

It contains the first part

Rajendra Lala's statement as to the date of the work "The work cannot be placed under any circumstances, earlier than the eighth century of the Christian era" is too early For the work mentions Vinḍu-hrada a tank excavated by Bhava-deva Bhatta in the eleventh century A D

4136.

776 *The Same (Second Part)*

It contains the second part

A palm-leaf manuscript in Udiya character, in a dilapidated condition

4137.

406 गणेशगीता । *Ganeśa Gita**From Maha Ganesa purāna*

For the MS see L 1403

4138.

5472 गणेशगीता टीका गणपतिभावद्वैपिका ।

*A commentary on Ganesa Gita, entitled Ganapati
bhava dipika.**By Nīla-kaṇṭha, son of Govinda*

Substance country made paper 11½ x 5 inches Folia 135 Lines
13 on a page Extent in slokas 5 000 Character Nāgara Date Śaka
1610 Appearance old and discoloured The leaves marked 2 3 are
missing

Ganesa gita commented upon is from Maha Ganesa
purana, described in L 1403 It relates to yoga in its
three aspects, karma, jnana and upasana

It begins thus —

श्रीगणेशाय नमः । श्रीसरस्वत्यै नमः । श्रीगुरुवर्येभ्यो नमः ॥

गणेशोऽयं लोक स भवति गणेश मतिष्ठते

गणेशोदीर्घं स्पृष्ट्वयत्तु गणेशाय सततम् ।

गणेशादुद्धृतं स किमिह गणेशस्य विकृति

गणेशे चाध्यस्त प्रकटय गणेशाय यद्वृतम् ॥

गणाधीश नमस्कृत्य गणाधीशानमोदताम् ।

गणेशप्रोतये गीतां व्याकरोमि ययामति ॥

कर्मोपास्तिज्ञानकाण्डा वेदेखिव मता इह ।

सूत्र सत्तिर्वात्तिकश्च वेदान्तेष्विव गम्यते ॥

तत्राय चतुरध्यायी कर्मकाण्डप्रशसनम् ।

ततश्चतुर्भिर्विज्ञेय भक्तिमार्गस्य विस्तरः ॥

नवमादित्रयेतेषु चानकाण्डार्थे हेरिताः ।
 एवमेकादशाध्यायी मन्दाकाण्डत्रयात्मिकाम् ।
 सूत्रमष्टादशश्लोका प्रथमाध्याय आदित ।
 यावदध्यायसम्पूर्तिस्तस्य दृष्टिरदोरिता ।
 ततो दशभिरध्यायै र्वन्तेर्वाचिकमोरितम् ।
 सूत्रेऽप्याद्ये श्लोकयुग्मे विषय स प्रयोजन ।

उक्तस्तत्स्तिभिःश्लोकैः ।

Here ends the first leaf The second and third are missing The fourth leaf commences on the third verse as quoted by Rajendra Lāl in L 1403,

It ends .—

दृष्टिकामेन विहितकारो दृष्टि (?) रूपा दृष्टिफलेन शतृष
 जगदाकादयति । अतस्तत्रात्यन्त दृष्ट फल अदृष्टफल तु कर्तु-
 रपरिमितम् ।

एव गणेशगौताध्येतुरपि दृष्ट फलमन्यम् अदृष्टमपरिमित
 भवति इति तन्मोक्षाय उपपद्यत इति पुक्तमुक्त मुक्तिमन्ते प्रयान्ति
 ते इति ।

न वेद्वि हेरन्मिरी रहस्यम्
 वद्यापि टीकात्र मयावधायि ।
 तच्चापल मे क्षमता दद्यात्
 लम्बोदर किम् निमज्जतीह ।

श्रीचातुर्धरभनितौ गणेशगौताटीकाया गणपतिभावदीपिकाया गम्भीरप्रतत
 सदर्थदर्शिकायां अध्यायोऽदशपर्योऽन्तिमस्कटोऽभूत् ।

इति श्रीमत्पद्मावतप्रमाणमर्यादाधूरन्धर-चतुर्थवशावतस-गोविन्दसूरिसूनु
 नौलकण्डस्य कृतौ गणेशगौताटीकायां गणपतिभावदीपिकायामेकादशोऽध्याय
 समाप्तोऽयं ग्रन्थः ।

Post Colophon Statement —

गणेशरमिरीन्दौ विक्रमार्कस्य श्राक्ते
 पुरश्चरपरिकाश्याम् भाद्रपुक्षे चतुर्था ।

4140.

290 *The Same**With a commentary by Gopala Bhatṭa surnamed Dara*

The leaves are put in order

For the MS see L 1410

Rajendra Lala has left the text unnoticed It is a hymn to Ganesa in 171 verses, embodying a thousand epithets of the God

*It begins thus in leaf 2A**It ends —*

अवन्तनामानन्त श्रीरवन्तोऽनन्तसौख्यद ।

ति वैनायक नाम्ना सद्गुणमिदमौरितम् ॥ १७० ॥

इदं ब्राह्मे मुहूर्ते यं प्रत्यक्षं पठते नर ।

करस्य तस्य सकलमैहिकामुक्तिं सखम् ॥ १७१ ॥

Post Colophon Statement —

शके १५४६ प्रभवसप्तम्यरे मधुमासे शुक्लपक्षे द्वादश्या रवौ
मघाशुक्ले ॥ तद्दिने इदं पुस्तकं बालकृष्णेन वाराणसीक्षेत्रे
लिखितं शुभं भवतु ॥

The obverse side of the last leaf has the beginning of the Ganesa-kavaca

4141

8 विख्यादपुराणम् । *Vikhyada puranam*

See L 735

4142.

1352 केदारकल्पः । *Kedara kalpah*

Substance country made paper 10×4½ inches Folia 72 Lines 8
on a page Extent in Slokas 610 Character Bengali Appearance
fresh

It is stated in colophons to be an extract from Vikhyāda-purāṇa, which appears to be a Tantrika compilation of modern origin written in ungrammatical Sanskrit. It consists of 21 chapters. In this Mahādeva in reply to a query of Kārtika, describes the journey from earth to heaven. It is called Maha panthā or the great journey.

Colophons —

इति केदारकल्पे विष्णुपुराणे शम्भुकार्तिकेयमवादे स्वर्गविधिर्नामप्रथम पटल ।

- 7B, • स्वर्गगमननामद्वितीय पटल ।
 12A, • स्वर्गगमनविद्याचार्यव्ययमाननामद्वितीय पटल ।
 14B, • स्वर्गगमननाम चतुर्थ पटल ।
 17A, • स्वर्गगमनविधिराजपुरी नाम पञ्चम पटल ।
 25B, • स्वर्गगमनविधिश्चक्रपालपुरी नाम षष्ठ पटल ।
 29B, • स्वर्गगमनविधिसुतपालपुरी नाम सप्तम पटल ।
 31A, • स्वर्गगमनविधिस्तौरसामरपरिणामा अष्टम पटल ।
 33A, • स्वर्गगमनविराजपुरीपूर्वनाम नवम पटल ।
 35A, • • • • • दशम पटल ।
 36B, • स्वर्गगमननामइन्द्रसिंहस्यगमन एकादश पटल ।
 40A, • स्वर्गगमनविधिऋषिकृष्णपुरीनाम द्वादश पटल ।
 42A, • स्वर्गगमनकृष्णपुरी नाम त्रयोदश पटल ।
 44B, • स्वर्गगमनविधिउज्जैनपुरी नाम चतुर्दश पटल ।
 46A, • स्वर्गगमनविधिहैमपुरी नाम पञ्चदश पटल ।
 51A, • स्वर्गगमनविधिषोडशपुरी नाम षोडश पटल ।
 56A, • स्वर्गगमनविधिकैलास नाम सप्तदश पटल ।
 61B, • स्वर्गकैलासइन्द्रपुरी नाम अष्टादश पटल ।
 64B, • स्वर्गगमनविधिइन्द्रपुरी नाम एकोनविंशति पटल ।
 67B, • स्वर्गगमनविधिधर्मराज नाम विंशति पटल ।

72B, the last Colophon : • सप्तपुरीवैकुण्ठधाम नाम एकविंशति
पटलः ।

End :—

महेशान्नामो देवो महिम्नोनामो स्तुतिः ।

अधोरात्र्यापरो मन्त्रो नास्ति तत्त्वं गुरोः परम् ॥ ७७ ॥

ॐ यदक्षरमिति पठेत् ।

4143.

3158 *The Same*

Substance, foolscap yellow paper. 14½ x 4½ inches Folia, 52 Lines,
10 on a page. Character, Bengali Date, Saka 1772. Appearance, fresh
To the end of the 20th chapter.

It begins :—

ॐ शिवगौरीकार्तिकेभ्यो नमः ।

अथ केदारकल्प लिख्यते ।

एकदा पर्वतासीनं देवदेवं जगद्गुरुम् ।

प्रणम्य परिपृच्छामि कार्तिकेयो महाभुजः ॥ १ ॥

कार्तिकेयोवाच ।

मेरुपृष्ठे सुखासीनं देवदेवं जगद्गुरुम् ।

प्रणम्य च जगन्नाथं सर्वपूर्णमहेश्वरम् ॥ २ ॥

वाच पृच्छा करोमौश साधकाः क्षिताय च ।

मम पथं च पश्यन्ति कथं सत्यं च मानवाः ॥ ३ ॥

सत्याय च फलं ब्रूहि सत्यमेव सदाशिव ।

गच्छन्ति साधकाः सर्वे स्वयं देहेन शङ्कर ॥ ४ ॥

... ..

... ..

श्रीश्वरोवाच ।

धन्योऽस्मि बन्धुमेतत्त्व लोकानामुपकारकम् ।

ब्रह्मणं पृच्छस्व तत्त्वेन पटन् तत्त्वं ब्रवीमि ते ॥ ७ ॥

केदारगमनं पुण्यं महापथं समाश्रितम् ।

पश्यन्ति मानुषा यस्या नैषा श्रद्धं कुलदयम् ॥ ८ ॥

कोटिपुत्रेण जातेन मातुर्पादौदहारिणा ।

ज्यामन्य मानुषा लोके न दृष्टाश्च महापथम् ॥ ९ ॥

... ..

विष्णुवृक्षतरोर्मूले लक्ष्मणं जपेद्दिन ।

तत्र सिद्धशरीरोऽसौ ह्योमेनैव प्रहस्यते ॥ १२ ॥

अधोरात्रायरो मन्त्रो भद्रिभ्यो नापरः स्तुतिः ।

महेशात्रायरो देवो नास्ति तत्त्वं गुरो परम् ॥ १३ ॥

अधोरमन्त्रं जानाति गुरुवक्त्रादिनिर्गतम् ।

सर्वधर्माश्चकामानां कैवल्यस्य च भाजनम् ॥ १४ ॥

... ..

ॐ चैलासदृशं पुण्यं स्तुतेन न सद्यः ।

यत्र देहेन यत् कर्म क्रियते कर्मकर्मभिः ॥ १७ ॥

तदेहे तत्र लभ्य स्यात् कल्पकोटिशतैरपि ।

इदं देहे पुनर्नैव कर्माणां लभते फलम् ॥ १८ ॥

अतो धर्मसमूहेन नैव धर्मस्तु लोपयेत् ।

पद्म त्वष्टकं कुर्व्यात् तत्र पूजा समाचरेत् ॥ १९ ॥

ध्यायेन्मोक्षद्वारं तत्र शान्त्यौवर्त्तनं परम् ।

उपचारैः शोडशभिः सर्वशक्तिमन्वितैः ॥ २० ॥

वलिप्रधानं कुर्वीत पुन सर्वशक्तिप्रियम् ।

वाञ्छितान् लभते कामान् पुत्रपौत्रमन्वित ॥ २१ ॥

2B, इति श्रीवद्व्यासले तन्त्रे अथोरमन्त्रसाधनप्रकरणं प्रथमम् अथ पूजा-
विधानमाह्वयते; 3A, * शिवस्तोत्रं समाप्तम्; 3B, इति श्रीवद्व्यासले तन्त्रे
शिवकालिकसंवादे शिवकवच सम्पूर्णम्; इति वद्व्यासले तन्त्रे शिवपूजाप्रकरण-
पटलः ।

4A Begins —

ॐ नमो मयेष्टाय ।

श्रीश्वर उवाच ।

शैलराजस्य पृष्ठे तु इदं स्थानानि यानि मे ।
 अस्ति पुण्या मन्दादेवि नदी वैतरणी शुभा ॥ १ ॥
 पितृणां तोयदानेन हस्तिर्भवति पुष्कला ।
 अत्रापि परमं देवि पश्येद्विद्विमानयम् ॥ २ ॥
 द्विमानयं यत् दत्तं त्रुटिमानं द्वि काचयम् ।
 तेन दत्ता भवेत् सर्वा गन्तव्योपा वसन्धरा ॥ ३ ॥
 व्यासाय चातयेयन्तु भृगुतुङ्गेषु मानव ।
 इन्द्रेण धारिते चोत्ते ददनोकं न गच्छति ॥ ४ ॥
 गत्वा द्विमानयं पश्य दृष्ट्वा माहेश्वर पदम् ।
 वशान् गन्तारयन् सद्यो दद्यात्पूज्यान् दद्यापरान् ॥ ५ ॥
 द्वितीयं मध्यमं स्थानं तत्र मध्ये ह्यनं मया ।
 तत्र च गदाप्रदो पुण्या मन्दापुण्या गन्तव्यो ॥ ६ ॥
 तत्तुङ्गे वा ध्वजपि द्रुमाते तु प्रकाशिता ।
 मरुतयो मन्दापुण्या देवगन्धर्वमेविता ॥ ७ ॥

श्रीदेवराज ।

मनुष्याणां हितार्थाय मया पृष्टो माहेश्वर ।
 तन्मे वदस्व देवराज यत् वै गन्तव्यो मन्दा ॥ ८ ॥
 गन्तव्यान् परमं परमं यदादत्तमाह प्रभो ।
 कान्तमिच्छामि नापनं दृष्टुं वक्रादिनिर्गमम् ॥ ९ ॥

श्रीश्वर उवाच ।

इति देव मन्दापुण्या तीर्थलङ्कारमुत्तमम् ।
 तद्वत् तन्मन्दापुण्या निर्गमं तद्विषयं मे ॥ १० ॥
 इत्युक्तं पश्यन् गच्छन् वरान् देवि विवश्वरम् ।

मण्डरोरादिनिष्कान्तं शुक्लाख्यपात्रमुत्तमम् । १९ ।

कैदारमुदकं देवि ये पिबन्ति महाभगा ।

मम तुल्यवलाः सर्वे सर्वे सख्यन्दगामिनः । २० ।

5A, इति श्रीकैदारकल्पे देवीश्वरसवादे जीवनिस्तारोपाये प्रथमपटल ।

5A, श्रीदेवुवाच ।

क्षेत्राणां परमं क्षेत्रं तोषाणां चैव यत् स्मृतम् ।

प्रमाणं तस्य क्षेत्रस्य श्रोतुमिच्छामि तत्त्वतः ।

श्रीश्वर उवाच ।

दक्षिणोत्तरतश्चैव पश्चमोऽनन्तमायतम् ।

पूर्वपश्चिमतश्चैव योजनत्रयमायतम् । १ ।

तस्मिन्नु पर्वन्ते देवा ऋषयश्च तपोधनाः ।

क्षेत्रस्य बाह्यतः सर्वे तपः कुर्वन्ति सुदृवाः । २ ।

6A, इति श्रीकैदारकल्पे श्रीदेवीश्वरसवादे जीवनिस्तारोपाये द्वितीय पटल , 6B, • तृतीय पटल 7A, • चतुर्थः पटल , 8A, • पञ्चमः पटल , 8B, • षष्ठः पटल , 9B, • सप्तमः पटल 11A, • अष्टमः पटल , 12B, • नवमः पटल , 13B, • दशमः पटल ।

The 11th Paṭala begins —

मेरुपृष्ठे सुखासीनं रेवदेव जगद्गुरुम् ।

महेश्वरम् । १ ।

स्वामी कार्तिकेय उवाच ।

अथ प्रपन्नकरो देव साधकानां हिताय च ।

महापथं च यच्छान्तिं कथं सख्यश्च मानवाः । २ ।

तत्पार्थं च फलं ब्रूहि सख्य देव सदाशिव ।

गच्छन्ति साधकाः सर्वे स्वयं देहेन प्रहृष्टाः । ३ ।

श्रीश्वर उवाच ।

मनसा कर्मणा वाचा साधनमिति क्रित्विधम् ।

विनश्यति क्षतं तोषां ये ऋषयन्ति महापथम् । ४ ।

महापथ परो धर्मे विषु लोकेषु विश्रुत ।
 मया स्नेहेन ते नृप कथ्यते पार्तिकौतुकम् ॥ ५ ॥
 पथा मध्ये महापथ्या पथ्यान् पदमुत्तमम् ।
 पथ्यानां च शिरः पथं महापथ्यानुत्तमम् ॥ ६ ॥
 दुर्लभं देवतानां च दुर्लभं चैतरेजने ।
 दुर्लभं गणगन्धर्वैस्तथा ते प्रवदाम्यहम् ॥ ७ ॥

15B. इति श्रीकेदारकल्पे जीवनिस्तारोपाये स्वामिकार्तिकेयसंवादे
 एकादश पटलः ।

16A, ईश्वर उवाच ।

शृणु स्कन्द महाप्राज्ञ महायोगी महातपा ।
 निर्भयेन महापथ्यं गन्तव्यं च हिमालयम् ॥ १७ ॥
 अघोरेण च मन्त्रेण अष्टषष्ठादिनिर्मित ।
 अघोरं च महामन्त्रं महासिद्धिकरं नृणाम् ॥ १८ ॥
 महाविघ्नहरं नृणां महापथ्यप्रदायकम् ।
 व्याश्रिते चैवमासे च गन्तव्यं च महापथ्यम् ॥ १९ ॥
 प्रथमं तत्र गन्तव्यं ललिता यत्र तिष्ठति ।
 ज्ञात्वा मन्दाकिनीतीर्थं उपवासं करोति यः ॥ २० ॥
 मन्दाकिनीसङ्गमेधुं रात्रौ आगच्छ चरेत् ।
 महाकृपप्रसादेन प्राप्तव्यं ययमुत्तमम् ॥ २१ ॥
 भद्रेश्वर महातीर्थं वृद्धा हरति पातकम् ।
 केशव्यागश्च कर्तव्यं तत्र स्थाने महाबुधैः ॥ २२ ॥

20B, * द्वादश पटल , 23B, * त्रयोदश पटल , 25B, इति
 श्रीकेदारकल्पे कार्तिकेयशिवसंवादे जीवनिस्तारोपाये चतुर्दश पटलः , *
 पञ्चदश पटल , 33A, इति श्रीकेदारकल्पे कार्तिकेयशिवसंवादे जीवनिस्तारो
 पाये षोडश पटल , * कार्तिकेश्वरसंवादे सप्तदश पटल , 45B, * अष्टादश
 पटल , 51A, इति श्रीकेदारकल्पे जीवनिस्तारोपाये स्वामिकार्तिकेयसंवादे
 स्वर्गारोहणसोपानं नाम एकोऽनविंशतिपटलः ॥ समाप्तश्चायं केदारखण्डः ॥ यदक्षरं
 परिभ्रष्टमिच्छादि ।

There are vertical ślokas over the words समाप्तश्चाय
केदारखण्ड ।

The 20th chapter relates to the Mantra of Aghora

The Last Colophon —

इति श्रीकेदारकण्ठे स्वामिकार्त्तिकेशशिवसदादे जीवनिस्तारो
पाये अधोरमस्तविधिर्विश्रुतिपटलः ।

Kedara kalpa as contained in the present manuscript may be divided into three parts. The first part extends to three leaves and relates to the worship of Śiva. It is said here to be an extract from the Rudrayamala and is an interlocution between Śiva and Kartiḥa.

The second part in leaves 4 to 13 is about the sacred places, specially about Kedara in the Himalayas. Kedara extends north and south over five *yojanas* and east and west over three *yojanas*. This is an interlocution between Śiva and Devī and contains 1 to 10 *pāṭalas*.

The third part is an interlocution between Śiva and Kartikeya and contains 11 to 20 *pāṭalas*. It describes the maha patha or the great journey from the Himalayas to the heaven of Śiva and seems to be an (?) abridgment of the Kedara kalpa as contained in our No. 4143 stated therein to be an extract from the Vilhāda purāṇa and extending over twenty one *pāṭalas*.

4144

3144 बृहत्पाराशरः । *Brhat Paraśarah*

Substance country made paper 10×5 inches Fols 10 Lines
10 on a page Character Nāgarī of the eighteenth century Appearance
old & discoloured and worm eaten Incomplete at the end

Chapter 11 ends in leaf 160. The 12th has ten leaves only.

A work on acara in the form of a Purāṇa

See L 2294

4145.

9831 कालामिः । *Kalāgnih*

Substance, country made paper $6\frac{1}{2} \times 3\frac{1}{2}$ inches Folia, 15 Lines, 6 on a page Extent in slokas 80 Character, Nāgara Date, Samvat 1882 Appearance, tolerable Complete

Said to belong to the Nandi-kesvara-purāṇa On the worship of Kalāgni-rudra and on the propriety of putting across the forehead three carved horizontal marks, called त्रिपुण्ड्र in Sanskrit, this being indispensable to the worship of Kalāgni-rudra

For the beginning and end see the Adyaṁ Catal pp 159, 160, 161

Colophon —

इति श्रीनन्दिकेश्वरपुराणोक्त कालामिरूपोपनिषत् समाप्त ।

शुभमस्तु भवत् १८६२ फाल्गुन वदि ८ मुकामु बुदेलधडमध्ये
ग्राम कलिअरसमीपे ।

SAMHITAS NOT AFFILIATED TO ANY
PURĀNA

4146.

9392 शिवसंहिता । *Śiva-samhita*

Substance country made paper 13×5 inches Folia 27 Lines, 10
on a page Extent in ślokaś 650 Character Nagara Appearance,
fresh Complete

Repeatedly printed in India

4147.

213 *The Same*

For the manuscript see L 474

This is to be differentiated from other books that go
under the same name

Leaf 2A —

प्रकृतिर्या परा चैव पुमान् य पर एव च ।
तावेकं ब्रह्म जानीहि लोलया दिलभागतम् ॥
एकमेवाद्वितीयस्तु यद्ब्रह्मसच्चिदानन्दम् ।
नित्यानन्दमनिर्वाणमजिह्वमगुणं विशुद्धम् ॥

Leaf 2B —

दधार सगुणं देहं ब्रह्मविष्णुशिवान्तकम् ।
ब्रह्म विष्णु-शिवानाद्यं शक्तिः कापि न च स्थिता ॥

Leaf 6B —

आश्रयेण गुह्यतो देहे सागपदानि सन्ति वै ।
मूलाधारस्ताधिष्ठानं भनिपूरस्त्वनाहतम् ॥
विशुद्धिराद्या तस्योर्ध्वे महत्त्वदलपद्मम् ।
गुह्ये चतुर्दलाभोगे मूलाधाराख्यमस्ति वै ॥

षट्दल लिङ्गमूले स्थापिष्ठानच्च तिष्ठति ।
 नाभौ दशदलस्यास्ति मणिषमाख्यपञ्चमम् ।
 द्वादये द्वादशदलमस्त्यानाहतसञ्जकम् ।
 विशुद्धाख्य कण्ठमूले षोडशदमस्ति च ।
 व्याघ्राख्य द्विदल पञ्चैरुष्टमस्ति कपालके ।
 अधोमुख शिरस्यास्ति सप्तदलमम्बुजम् ॥

Leaf 10A —

व्याघ्राक्षके मन म्यान तत्र काम प्रजायते ।

व्याघ्राक्षके चन्द्रकला सदा पौषधधारिणी ।
 तद् योगेन भवेच्छुक्र काम शुक्रमयं सृतम् ॥

11B, पुत्रे त्वपि नन्दिकेश माणपत्यमुपेयुभिः ।
 ममापि च भवेद् ब्रीडा कामतत्त्व समीरितुम् ॥

12A, Nandī says —

अद्यो मे किमिदं भाग्यं मुहेन मम तुल्यता ।

In leaves 40 to 46, it speaks of Yonisiddhi (Kula-siddhi) Karmasiddhi and Jñāna-siddhi

Leaf 42A —

योनिसिद्धिरियं प्रोक्ता सत्तेषां त्वयीश्वर ।
 सत्तेषां कुलाचार कथयाम्यवधारय ॥
 परयात केशमर्यन्त प्रवृत्ति कुलरूपिणौ ।
 अधस्त्रोर्द्धं च ये मार्गाः कुलमार्गाः प्रकीर्तिताः ।
 पुमानपि सद्देशान् कुलमार्गाश्चक्षते यः ।
 स्त्रीपुत्रयोग कुलाचार कामभावेन कथ्यते ॥

55B, एतस्मादपि (शुद्धादपि) य श्रुतां कन्यां वस्त्र धनान्यपि ।
 सहादेव हि गृह्णाति सोऽप्यात् कामलोऽप्यवा ॥

धनलोभाच्च विप्रेन्द्र न स पापो द्विजो भवेत् ।
 त याजयति यो विप्रो धनलोभान्मुहुर्मुहुः ॥
 गृह्णात्यचितवस्तूनि तस्य पापं कियद्भवेत् ।
 यदि तस्य गृहे भुङ्क्ते व्यामाद्वैद्यस्तथा ॥
 पलं सूतं तस्य गव्यमैक्ष्वर्यं प्रतिगृह्णात् ॥
 एकदैव तदा विप्रो न स पापिनं लिप्यते ॥
 शुष्कान्नं घटिगृह्णापि यदि लोभेन खादति ।
 प्रत्यहं स तु पापो स्याद्भ्रातृघ्नो वाच सशयः ॥

56B,

ब्रध्मादपि यः शूद्रादानात् प्रतिगृह्णात् ॥
 याति पूर्ववदापस्तु तस्य पापं भवेत्तु ॥
 चिरंसेवका शूद्रा व्याघ्रयन्ति द्विजाधमम् ।
 तदाश्रयाद् शौचसिद्धिः शूद्रमोक्षं न वर्त्तते ॥
 राजन्यवैश्याशूद्राणां दानपात्रं भवेद्द्विजः ।
 कन्यादानं मन्त्रादानं तस्मै दत्त्वा फलं लभेत् ॥
 शूद्रोऽपि कन्या विप्राय दद्यात् फलं विद्वदे ।
 उत्तमो मध्यमयैव मध्यमो नात्र दोषभाक् ॥
 कुमारौमुदहेदिष्टं शूद्रकन्या विप्रानतः ।
 ततो दास्यो भवेत्तस्य विप्रगेहे द्विजोत्तमः ॥
 ततः प्रभृति सा दास्यो न याति पितुराश्रयम् ।
 विप्राश्रमेव सायाति विप्रोऽपि तदा द्विजः ॥
 करोति प्रत्यहं सा च विप्रोऽपि तस्य मार्जणम् ।
 पादोदकं पिबत्येषा विप्रं पश्यति सन्ततम् ॥
 नद्याविष्णुशिवानाथं सुहृद्वैव दिने दिने ।
 सायवेदमन्त्रेषु साययेत् कुशधारिणि ॥

यव व्रतस्या सा चेत् स्यात् यावद्वादशवत्सरान् ।

तदा युद्धा भवेद्विप्र शूद्रकन्या दिनालये ।

57B, ब्राह्मणः शूद्रकन्यायां निजोदायामपत्यकम् ।
यत्तत् त्रिपादहोत्रस्तु ब्राह्मण्यमिदं कथ्यते ।

78A, बालगोपालमन्त्रस्तु शूद्राय दातुमर्हति ।
गैरवस्थापि मन्त्रस्तु दद्याच्छूद्राय वै दिज ।

4148.

1197 गर्गसंहिता । *Garga-samhitā*

Substance country made paper 11½ x 6 inches Lines 9 on a page
Character Nāgara Appearance fresh

The manuscript comprises eight khandas, each separately paged I गोलकखण्ड in 51 leaves, II वृन्दावनखण्ड in 54, III तिरिरानखण्ड in 24, IV मापूर्यखण्ड in 47, V मयुराखण्ड in 68, VI विश्वजितखण्ड in 140, VII बलभद्रखण्ड in 34 and VIII विज्ञानखण्ड in 21 See H.P.R., II, 50, which contains nine khandas The part wanting in the present manuscript is द्वारकाखण्ड which comprises 21 chapters

This is to be distinguished from the well known astronomical work of the same name It is a Vaiṣṇava purāṇa more in the nature of a Tantrika Mahatmya than a Purāṇa

4149.

1653 The Same

द्वारकाखण्डः ।

Substance country made paper 11 x 5½ inches Folia 51 Lines 9
on a page Extent in slokas 900 Character, Nāgara Fresh

By reading the MS, it seems that Dvāraka khandā should follow Mithura khandā and should occupy the sixth place among the 1 khandas of the Garga Samhitā

For a full description of the complete Garga-saṃhita
see H.P.R., II, 50

The present manuscript contains the Dvaraka-khanda
only.

It begins .—

कृष्णाय वामदेवाय देवकीनन्दनाय च ।

नन्दगोपकुमाराय गोविन्दाय नमो नमः ।

ब्रह्मलाभ्य उवाच ।

श्रुतं तवमुखात् ब्रह्मन् मधुराखण्डमद्भुतम् ।

वद मां दारकाखण्डं श्रीकृष्णपरिताम्यतम् ॥

The Last Colophon —

इति श्रीमद्गर्गाचार्यसंहिताया श्रीदारकाखण्डं तृतीयदुर्ग-
पिण्डारकानाद्याम् (?) नामैकविंशोऽध्यायः ।

4150

5696 *The Same (Vrindavana)*

(*वृन्दावनखण्डः only*)

Substance country made paper 14 × 7½ inches Folia 30 Lines,
13 on a page Character, Nāgara in a modern hand Appearance, fresh

Vrindavana-khanda is complete

Last Colophon —

इति श्रीमद्गर्गाचार्यसंहिताया श्रीवृन्दावनखण्डे श्रीनारद-
ब्रह्मलाभ्यसम्वादे शङ्खचूडोपाख्याने त्रयोविंशोऽध्यायः ।

See H.P.R., Vol II, No 50

4151.

2703 *The Same (Giri raja khanda)*

गिरिराजखण्डः ।

Substance—country made paper 10½ × 5½ inches Folia 4 Lines
12 on a page Extent in slokas 100 Character Nāgara Appearance
fresh

A mere fragment of Garga-saṃhitā, the Vaiṣṇava-purāṇa. It contains the fifth and the sixth chapters only of the Gīrājā-khaṇḍa. This is no interloction between Nārada and Bahulāsya.

It begins:—

श्रीनारद उवाच ।

एकदा सर्वगोपाला गोप्यो नन्दसुतस्य तम् ।

अद्भुतं चरितं दृष्ट्वा नन्दमाज्यंशोमतीम् ॥ १ ॥

गोपा उवाच ।

हे गोपराज त्वदग्रे कोपि जातो न चादिष्टम् ।

न क्षम त्वं शिलां धर्तुं ममाहं (?) हे यशोमति ।

क मत्तदायनो बालः क्षादिराजस्य धारणम् ।

तेन गो जायते शङ्का तव पुत्रे महावले ॥

2B, इति श्रीमद्गोपाय्यसंहिताया श्रीगिरिजाखण्डे षड्दशानारद-
सर्वादे गोपद्वयभानुविवादो नाम पञ्चमोऽध्यायः ; 1B, • हरिपरीक्षणा नाम
षष्ठोऽध्यायः ।

Then the first verse only was written of the next chapter.

4152.

3553 ब्रह्मसंहिता । *Brahma-saṃhitā*

With the commentary by Rūpa Goswami

Substance, country made paper	14½ x 5½ inches	Folia 15	In
tripaṭha form	Character, Bengali	Date, Saka 1720	Appearance,
fresh	Complete		

For both the text and the commentary see I O Cital
No 2511

Post Colophon.—

शकाब्दा १७२० ।

पुस्तकमिदं समाप्तम् ॥

4153

1992 हरिद्राचूर्णविधानधारणमाहात्म्यम् ।

*Haridra curna vilhana dharana mahatmyam**From Brahma samhita*

For the manuscript and the work see L 4092

*Colophon —*इति श्रीब्रह्मसंहिताया श्रीहरिद्राचूर्णविधानधारणमाहात्म्य
समाप्तम् । २२ ॥*Post Colophon —*

संवत् १८४६ भाद्रपद कृष्ण १३ चन्द्रकोलास्याममध्ये लिखा ।

This is a Devanagari manuscript written in Bengal

4154

10722

Substance country made paper 14x5 inches Folia 6 marked 2-5
and 24 2 Lines 7 10 on a page Character Bengal of the eighteenth
century Appearance old and discolouredFoll 2-5 contain a portion of a commentary on some
work on Bhakti (Bhagavata ?)Foll 24 and 25 are written in tripatha form contain
the colophons —

24B (text), इति ब्रह्मसंहिताया मूलसूत्राख्यपञ्चमोऽध्याय ।

25B (commentary), इति श्रीब्रह्मसंहिताया मूलसूत्राख्यपञ्चमा
ध्यायस्य टीका ।

इति ॐ तत सत् । ॐ गोपालाय नमः ॥

The slokas of the text are marked 64-70

4155

4627 वशिष्ठसंहिता । *Vasistha samhita*

(योगकाण्डम् only)

Substance country made yellow paper 14x5 inches Folia 25
 =(11 35) Lines 8 on a page Extent in Slokas 675 Character Bengali
 of the nineteenth century Appearance fresh Complete

It begins thus —

ॐ नमः परमशान्तं सचिदानन्दरूपाय ।
 वशिष्ठं वागविदां श्रेष्ठं त्रिकालज्ञं मुनीश्वरम् ।
 सर्वशास्त्रार्थतत्त्वज्ञं योगेषु परिनिष्ठितम् ।
 जितेन्द्रियं जितक्रोधं ब्रह्मज्ञं ब्रह्मण्यं प्रियम् ।
 तपोवनगतं सौम्यं विद्याध्ययनतत्परम् ॥
 ब्रह्मवृत्तिं महाभागैः ब्राह्मणैश्च सुप्रोभितम् ।
 सर्वभूतहितं शान्तं सत्त्वसम्यं जितेन्द्रियम् ॥

प्रणम्य दण्डवद् भूमौ महाकाव्यशक्तिं मुनिम् ।
 पप्रच्छ पितरं शक्तिं प्राञ्जलिं श्रद्धयान्वितं ॥

शक्तियवाच ।

भगवन् सर्वशास्त्रज्ञं सर्वभूतहिते रतम् ।
 केनोपायेन ससारात् बन्धदुःखसमाकुलात् ।
 सर्वज्ञानमयात् कस्मान्मुक्तोऽहं स्या सदा सुखी ।
 पुत्रेणैव पिता पृथुः शक्तिर्यथा ब्रह्मवादिना ।
 ऋषिरालोक्य नेत्राभ्यां वाक्यमेतदभाषत ॥

वशिष्ठ उवाच ।

12A, - तदापराया गच्छात् अद्यापि यस्मिन्नेवम् ।
 कर्माणि सप्त गच्छात् काला भोगे प्रसज्यते ।
 पश्यन्निमग्नराग यन्मा त्वं परिच्छिन्नि ।

मयैवमुक्तं मन्युः सयम्भूनां कथायक ।
 वृद्धा मां सप्रयक्षात्मा मम तत्त्वदमत्रवोत् ।
 जातस्य द्विविधो ज्ञेयो पश्यामी वेदजोदितः ।
 कर्मात्माकादुमावेतो प्रवर्त्तकनिवर्त्तको ।
 तर्काश्रमोक्तं कर्मैव काम (१) सर्वकल्पपूर्वकम् ।
 प्रवर्त्तक भवेदेतत् समाप्तं वै प्रवर्त्तनात् ।
 तदेव ज्ञानसमुक्तं सर्वकामविवर्जितम् ।
 निवर्त्तक भवेदेतत् सगन्तव्य (२) निवर्त्तनात् ।
 निवर्त्तक भवेदेतत् द्विविधं मुनयो विदुः
 बाह्यमभ्यन्तरश्चेति पश्यक मुक्तिमाधनम् ।
 बाह्यं वदिः क्रियेत्येव पश्यद् विहितमाधनम् ।
 अभ्यन्तरञ्च कथ्येव विध्यनुष्ठानवर्त्तनम् ।
 तयोरेकतरं कुर्व्यान् नित्यं कर्मा यथाविधि ।
 ज्ञानभक्तिरमायुक्तं सदानन्दसमप्रतः ।
 ज्ञानिनोऽज्ञानिना वापि यावदेवमध्यात्मम् ।
 तावद्वर्णाश्रमप्रोक्तं कर्तव्यं कर्म मुक्तये ।
 इत्येतत् कर्म सर्वं च कर्मकारः हि तत्त्वतः ।
 उपदिश्य ततो ब्रह्मा योगनिष्ठोऽभवत् स्वयम् ॥

एतत् श्रुत्वा वशिष्ठोक्तं पुनः शक्तिरतन्त्रितः ।
 पुनः प्राह मुनिश्रेष्ठ प्रयत श्रद्धयान्वितः ।
 विध्युक्तं कर्म विप्रेन्द्र ज्ञानेन सह कुर्वन्तः ।
 मुक्तिरुक्ता हि तत्त्वाभ्यां तयोर्ज्ञानं वद प्रभो ।

आत्मज्ञेनैवमुक्तस्तु वशिष्ठ प्रीतिमानस ।
 पुत्रमालोक्य नेत्राभ्यां ज्ञानरूपमभासत ॥
 ज्ञानं ज्ञानात्मकं विद्धि व्यागश्चात्मनि संस्थित ।
 स योगोऽष्टाङ्गसंयुक्तः सर्ववर्त्मनि उच्यते ॥
 अङ्गानि सम्यग्वदस्यामि यथाश्रद्धं यथायतनम् ।
 समाहितमना भूत्वा शृणु पुत्रक सुव्रत ॥
 यमश्च नियमश्चैव तथासनमपीष्यते, etc , etc , etc

It is complete in eight chapters, treating of the eight *angas* of the yoga.

It ends thus —

भावाभावविनिर्मुक्तो भावचेदः समाहित ।
 सोऽयं वत्स विशेषेण शृणुजिद्योगजिदं भवेत् ॥

Last Colophon —

इति वशिष्ठसंहिताया योगकाण्डेऽष्टमोऽध्यायः ।

4156

5464 वामदेवसंहिता । *Vamadera samhita*

Substance country made paper 10×4½ inches Folia 297 Lines
 10 on a page Character Nagara of the eighteenth century Appearance
 discoloured

It consists of two batches of leaves

The first batch containing 220 leaves marked from 91 to 310

Beginning —

श्रीगणपतये नमः ।

गुरु गणपति दुर्गा बहुल शिवमन्त्रतम् ।
 ब्रह्माय त्रिरिजा लक्ष्मी वाणी वन्दे विभूतये ॥
 मुनीनाममगण्यावामयस्य मन्त्रामुनिम् ।
 इह मयश्चुरेकान्ते शृङ्गाद्या ब्रह्मविभूताः ।
 वामदेव मन्त्राभाय शिवध्यानपरायणम् ।

अथ उच्यते ।

भावनम् भाविनाऽपि विद्वेजकल्पानिधि ।

मन्त्रेण मन्त्रेणानां मन्त्रिभिरन्यथाविधि (?) ।

या त्वया कथिता विद्या प्राणानाम्वा जगत्पत ।

मेव विद्या नानाभावि यदाप्या हो परो (?) मनु ।

शिवरूपस्य ऐमां भक्तिमूर्तिवत्पदः ।

प्रधानभावे (?) कृत्वा मन्त्रकृत्वाभावि कृत्वाभिव ।

मन्त्रेणैव यदाप्या मन्त्रे कथिता विद्वत्पत ।

उक्तमाधमरूपत्वात् उताहो मन्त्रे भवे ।

उक्तम् मन्त्रेणैव यदाप्या मन्त्रे मन्त्रेणैव ।

श्रीरामदेव ।

सत्यम् वे सदाभावा शिवभावा मूर्तिभिर ।

युग्मं कृत्वा मन्त्रेणैव शिवमन्त्रेणैव ।

93A, इति श्रीरामदेवमहिम्नायै निदम्बरमहिम्नायै नमः
द्वितीयभागे प्रथमोऽध्याय 95A, • मन्त्रेणैव यदाप्या मन्त्रे मन्त्रेणैव
द्वितीयभागे द्वितीयोऽध्याय , 98B, • उक्तमाधमरूपत्वात् उताहो मन्त्रे भवे
तृतीयोऽध्याय , 100B, • मन्त्रेणैव यदाप्या मन्त्रे मन्त्रेणैव
• चतुर्थोऽध्याय , 103B • प्रथमोऽध्याय 108B,
• पञ्चमोऽध्याय , 116B • मन्त्रेणैव यदाप्या मन्त्रे मन्त्रेणैव
माहेन्द्रमहिम्नायै निदम्बरमहिम्नायै उक्तमाधमरूपत्वात् उताहो मन्त्रे भवे
षष्ठोऽध्याय , 122B, • मन्त्रेणैव यदाप्या मन्त्रे मन्त्रेणैव
128B, • मन्त्रेणैव यदाप्या मन्त्रे मन्त्रेणैव
द्वितीयभागे द्वितीयोऽध्याय , 137A, इति श्री • श्रीरामदेव
महिम्नायै निदम्बरमहिम्नायै उक्तमाधमरूपत्वात् उताहो मन्त्रे भवे
उत्तरभागे याज्ञपत्यकल्पे अथोक्तमहिम्नायै मन्त्रेणैव यदाप्या मन्त्रे मन्त्रेणैव
माहेन्द्रमहिम्नायै उत्तरभागे मन्त्रेणैव यदाप्या मन्त्रे मन्त्रेणैव
षष्ठोऽध्याय , 142A, • मन्त्रेणैव यदाप्या मन्त्रे मन्त्रेणैव

143A, • नन्दिकेश्वरमन्त्रविधिनाम एकविंशोऽध्याय , 145B, • नन्दिकेश्वर-
 मिद्धान्ते मन्त्रार्थसंग्रहविधिनाम विंशोऽध्याय , 148A, • त्रिशष्टकल्पे
 मृतमध्वोवनेमन्त्रविधिनाम एकविंशोऽध्याय , 150B • मृतमध्वोवनेप्रकर्म-
 नाम द्वाविंशोऽध्याय , 155B, • दुष्वासप्रोक्तमयम्बगकल्पविधिनाम चतुर्विंशोऽध्याय ,
 155A, • दुष्वासप्रोक्तमयम्बगकल्पविधिनाम चतुर्विंशोऽध्याय ,
 160B, • मयम्बमन्त्रकल्पे पञ्चविंशोऽध्याय , 161B, • मयम्बगकल्प
 समाप्तिनाम षड्विंशोऽध्याय , 167B, • शिवकामस्तुन्दरीमनुष्ये उत्तरांशे
 सप्तविंशोऽध्याय , 172B, त्रिपुरादिमन्त्रकल्पविधिनामाष्टाविंशोऽध्याय ,
 176B, • चिन्तामण्यादिविधिनामैकोनविंशोऽध्याय ; 179B, • पञ्चादि-
 विधिनाम त्रिंशोऽध्याय , 181A, • शिवकोटिमन्त्रविधान नाम एकविंशोऽ-
 ध्याय , 186B, • नन्दिकेश्वरमिद्धान्ते उत्तरांशे प्रक्षाप्तविधिनाम द्वाविंशो
 अध्याय , 191A, • षडक्षरीविधिनाम त्रयस्त्रिंशोऽध्याय , 196B, • षड-
 क्षरीयन्त्रप्रयोगविधिनाम चतुस्त्रिंशोऽध्याय , 200B, • शिवपक्षात्तरीमक्षा-
 गुप्तमन्त्रविधिनाम पञ्चविंशोऽध्याय , 206A, • शम्भुशानुवकल्पे षट्त्रिंशो
 अध्याय 215A, • वेदान्तरक्ष्ये उत्तरांशे नन्दिकेश्वरमिद्धान्ते शरभादिविधि-
 नांम सप्तविंशोऽध्याय , 219A, श्रीवामदेवमहिताथी • गायत्री ब्रह्मादिमन्त्रादे-
 षष्टविंशोऽध्याय , 221B, गायत्रीकल्पे एकविंशोऽध्याय , 227B,
 इति श्री • वेदान्तरक्ष्ये उत्तरांशे स्वायम्भुवमनुप्रोक्तगायत्रीकल्पे कौशल्यकथा
 प्रस्तावे चत्वारिंशोऽध्याय , 233A, • नन्दिकेश्वरमिद्धान्ते स्वाय • कौशल्यकथा
 प्रस्तावे सत्यकामप्रश्नमिद्धान्ते षाष्टविंशोऽध्याय , 238A,
 • स्वायम्भुवमनुप्रोक्तगायत्रीकल्पे कौशल्यकथाप्रस्तावे पिप्पलादसप्तकामवादे
 गायत्र्यर्थध्यानविधिनाम द्विचत्वारिंशोऽध्याय , 246B, • सप्तकामप्रश्नसमाप्ति
 नाम त्रिचत्वारिंशोऽध्याय , 249A, • पिप्पलादगार्गेसवादे चतुश्चत्वारिंशो
 अध्याय , 253B, • चिदम्बरविधिनाम पञ्चचत्वारिंशोऽध्याय , 256A, •
 चिदम्बरविधौ दीक्षाविधिनाम षट्चत्वारिंशोऽध्याय , 257B, • सप्तचत्वारिंशो
 अध्याय , 260A, • अष्टचत्वारिंशोऽध्याय , 263B, • पिप्पलादगार्गेसवादे
 पार्वतीमहादिमिद्धान्ते सूर्यप्रश्नोत्तरे एकविंशोऽध्याय , 266A, • पञ्चांशो-
 अध्याय , 272A, • चिदम्बरमनुप्रासादमनुप्रश्ना नाम एकपञ्चांशोऽध्याय ,

- 143A, • चन्द्रोत्थरमन्त्रविधिनाम एकविंशोऽध्याय ; 145B, • नन्दिकेश्वर
मिद्धान्ते मृगांशुर्गमैत्रविधिनाम विंशोऽध्याय ; 148A, • त्रिदश
मन्त्रमन्त्रोत्थरमन्त्रविधिनाम एकविंशोऽध्याय ; 150B, • मन्त्रमन्त्रोत्थरमन्त्र
नाम द्वाविंशोऽध्याय , 155B, • दुर्वांसप्रोक्तस्य मन्त्राक्षरविधिनाम त्रिंशोऽध्याय
; 158A, • दुर्वांसप्रोक्तस्य मन्त्राक्षरविधिनाम त्रिंशोऽध्याय
160B, • मन्त्रमन्त्रमन्त्राक्षरविधिनाम पञ्चविंशोऽध्याय , 164B, • मन्त्रमन्त्र
मन्त्राक्षरनाम षड्विंशोऽध्याय ; 167B, • शिवकामसुन्दरीमन्त्राक्षरविधिनाम
मन्त्रविंशोऽध्याय ; 172B, • विष्णुमन्त्रमन्त्राक्षरविधिनामाष्टाविंशोऽध्याय
176B, • विष्णुमन्त्राक्षरविधिनामैकोनविंशोऽध्याय ; 179B, • देव
विधिनाम विंशोऽध्याय ; 184A, • शिवकोटिमन्त्रविधान नाम एकोनविंशो
ऽध्याय , 186B, • नन्दिकेश्वरमिद्धान्ते उत्तमगोत्रे यज्ञाक्षरविधिनाम द्वाविंशो
ऽध्याय , 191A, • यज्ञाक्षरविधिनाम त्रयविंशोऽध्याय ; 196B, • यज्ञ
यागोपनयनविधिनाम त्रयविंशोऽध्याय , 200B, • यज्ञाक्षरविधिनाम
गणमन्त्रविधिनाम षड्विंशोऽध्याय ; 206A, • यज्ञमन्त्राक्षरविधिनाम
ऽध्याय , 215A, • वेदान्तसूत्रे उत्तमगोत्रे नन्दिकेश्वरमिद्धान्ते यज्ञमन्त्राक्षरविधिनाम

274B, • त्रिदम्बरमनुमन्त्रिमन्त्रेण नाम त्रिपञ्चाशोऽध्याय , 278B, • त्रिदम्बरौचिद्विद्यान्यासध्यानादिविधिर्नाम त्रिपञ्चाशोऽध्याय , 281A, • त्रिदम्बरपूजाविधिर्नाम चतुष्षष्ट्योऽध्याय , 281B, • त्रिदिव्यापूजाविधान नाम पञ्चपञ्चाशोऽध्याय , 286B, • ध्यानपूजाविधिर्नाम षट्षष्ट्योऽध्याय , 292B, • मन्त्रपञ्चाशोऽध्याय , 295B, • अष्टपञ्चाशोऽध्याय 297A, • पाशुपतदोक्षाविधिर्नाम एकविंशत्यध्याय , 300A, • पाशुपतदोक्षाविधौ यष्टितमोऽध्याय , 302A, • एकयष्टितमोऽध्याय , 306A, • दोक्षाकल्पे द्वियष्टितमोऽध्याय , 309A, • त्रियष्टितमोऽध्याय ।

The second batch consists of 77 leaves marked from 1

1B, इति श्रीवामदेवमहितायामुत्तराग्ने दोक्षाकल्पे एकमस्रतितमोऽध्याय .
 4A, • नन्दिकेश्वरसिद्धान्ते त्वरितरुद्रकल्पेऽसङ्ग त्रिदम्बरविधान द्विमस्रतितमो-
 ऽध्याय , 5B, • हिरण्यगर्भदेवतासम्वादे त्रिदम्बरविद्याप्रकाशविधौ त्वरितरुद्र
 कल्पे त्रिमस्रतितमोऽध्याय , 8A, • चतुस्रमस्रतितमोऽध्याय 10A • पञ्च
 स्रतितमोऽध्याय , 13A, • हिरण्यगर्भगोतासु शतरुद्रगोपोद्गातप्रकरणे ध्येय
 स्वरूपविवरण नाम षट्स्रतितमोऽध्याय , 15A • उपरिभागे हिरण्यगर्भगोतासु
 सप्तस्रतितमोऽध्याय , 17B, • भरतकथाप्रस्तावे रुद्रकल्पे अष्टमस्रतितमो
 ऽध्याय , 19A, • एकविंशत्योऽध्याय 21B, • रुद्रानामविवरण नाम
 अष्टोत्तितमोऽध्याय , 23A, • ब्राह्मणभरतकथाप्रस्तावे श्रीरुद्रकल्पे श्रीरुद्र
 न्यासविवरण नाम एकाशोत्तितमोऽध्याय 25A, • रुद्राभिधेयस्वरूपविवरण
 नाम द्वाशोत्तितमोऽध्याय , 28A, • रुद्राध्यायाङ्गभूतभस्मरुद्राक्षविवरण नाम
 त्र्यशोत्तितमोऽध्याय , 32B, • आद्यानुवाकगतमन्त्रविवरण नाम चतुश्शोत्तितमो
 ऽध्याय , 34B, • द्वितीयानुवाकगतमन्त्रविवरण नाम पञ्चाशोत्तितमो
 ऽध्याय , 37B, • रुद्रतृतीयानुवाकगतमन्त्रविवरण नाम षडशोत्तितमोऽध्याय ,
 39A, • चतुर्थ्यानुवाकगतमन्त्रविवरण नाम सप्ताशोत्तितमोऽध्याय , 42B, •
 पञ्चम्यानुवाकगतमन्त्रविवरण नाम अष्टाशोत्तितमोऽध्याय , 45B, • सप्तमा
 नुवाकगतमन्त्रविवरण नाम एकविंशत्यध्याय , 47B, • अष्टमानुवाकगत-
 मन्त्रविवरण नाम नवतितमोऽध्याय 49B, • नवमानुवाकगतमन्त्रविवरण नाम

एकनवतितमोऽध्याय , 50B, • दशमानुवाकगतमन्त्रविवरण नाम द्विनवति
तमोऽध्याय , 52B, • दशमानुवाकगतमन्त्रविवरण नाम त्रिनवतितमोऽध्याय
55A, • दशमानुवाकगतमन्त्रविवरण नाम चतुर्नवतितमोऽध्याय , 56A, •
शङ्खप्रसवाश्वसम्पाद श्रीरुद्रकल्पे एकादशानुवाकगतमन्त्रस्वरूपविवरण नाम पञ्च
नवतितमोऽध्याय , 57A, • शाकुन्तलमरतकथाप्रस्तावे श्रीरुद्रकल्पे श्रीरुद्रा
ध्यायगतसूत्र नाम स्वरूपविवरण नाम षष्ठनवतितमोऽध्याय , 58A, • श्रीरुद्र
कल्पसमाप्तिर्नाम सप्तनवतितमोऽध्याय , 59A, • मन्त्रभागविवरण नाम अष्ट
नवतितमोऽध्याय , 62A, इति श्रीवाम • उत्तराश्वे नन्दिकेश्वरसिद्धान्ते द्विरष्ट
गर्भावान्तरसिद्धान्त समाप्तिर्नाम एकानशततमोऽध्याय , 65B, • सिद्धान्ते
साङ्ख्यज्ञानविवरण नाम शततमोऽध्याय , 68B, • नन्दिकेश्वरसिद्धान्ते समाप्ति
र्नाम एकशततमोऽध्याय , 73B, • वेदवेदार्थतत्त्वनिरूपणे समस्तागमनासयष्ट-
संहिता नामकयन नाम द्विशततमोऽध्याय (?) 75B, • वेदवेदार्थनिरूपणे
संहितामाहात्म्यकयन नाम त्र्यधिकशततमोऽध्याय , 77B, इति श्रीवामदेव
संहिताया श्रीमदनुत्तरब्रह्मतत्त्वागमरहस्य विशेषनिरूपणे संहिताध्यायसमाप्तिर्नाम
चतुरधिकशततमोऽध्याय ।

Post Colophon —

श्रीकाशीविश्वेश्वरपणमस्तु ।

4157. ~

778 कपिलसंहिता । *Kapila samhita*

A palm leaf manuscript noticed in L 1362

Character Udiya

4158

311 *The Same*

Being a legendary work on the holy places in Orissa

For the work see L 1362

It is in Devanagari, a manuscript in 60 pages half bound and of the foolscap size

The Post Colophon Statement:—

संवत् १८२६ माघशुक्लदशम्यां तिथौ लिपि समाप्तायम् ।

4159.

625 सौभरिसंहिता । *Saubhari-samhitā*

For the manuscript see L. 1476, for another copy see
Bik p. 460

Colophon:—

इति सौभरिसंहितायां त्रिविनाशदमंवादे इन्द्रप्रम्यमाहात्म्ये
अष्टादशाध्यायो सम्पूर्णम् ।

इदं पुस्तकं अष्टपक्षमेक [१५८] पत्रपर्यन्ति लोगत गणेश-
नाथकृष्णेश्वरी ज्वालानाथात्मनःप्रीतये समये संवत् १८०१ सालं
जितनाम उत्तरायणे वसन्तशुक्लौ मेषश्रावणदिने गुर्यौ वैशाखमासे
शुक्लपक्षे अष्टमीतृतीयां परिपूर्णं स्यात्

The present MS has a few lines more at the end in
addition to the contents of the Bik manuscript

4160.

5732 धनुर्मासमाहात्म्यम् । *Dhanu-masa mahatmyam*

*Professing to form part of the Pañchārātrāgama of the
Bhāradvāja samhitā*

Substance country made paper 9½ x 4½ inches Folia 14 Lines 7
on a page Character, Nāgara of the nineteenth century Appearance,
fresh

To the end of the 6th chapter

Last Colophon:—

इति श्रीभारद्वाजसंहितायां पञ्चरात्रागमे ब्रह्महमन्वादे धनु
र्मासमाहात्म्ये अष्टोऽध्यायः ।

Beginning:—

अथ धनुर्मासमाहात्म्यं लिख्यते

शौनक उवाच ।

सूत सूत महाभाग सर्वशास्त्रविशारद ।
 पुराणमधीतं वेत्त्य धाराशय्यप्रभावतः ।
 सर्वेषामपि मासानां माहात्म्यं तन्मुखाद्भूतम् ।
 अधुनेह महाभाग धनुर्माहात्म्यमुत्तमम् ।
 मासानामुत्तमं प्रोक्तं मानमार्गशिखाभिधम् ।
 तस्मिन् मामे कथं कार्या हरेः पूजा तथा + + ॥

4161.

9805. जानकीस्तवराजः । *Jānakī-stava-rājah.*

Substance, country, made paper 11x5 inches 10 line to line, 8
 on a page. Extent in Slokas, 180 Character, Nāgara Appearance,
 old Complete

From the Agastya-samhitā

Colophon:—

इति श्रीपरमरश्म्ये जगन्महिताया जानकीस्तवराज' धद्-
 विशोऽध्यायः ।

Beginning:—

श्रीशिव उवाच ।

वन्दे विदेहतनयापदपुण्डरीक
 केशोरसौरभसमाहृतयोगिचित्तम् ।
 हर्तुं त्रितापमनिशं मुनिहससेव्य
 सम्मानसालिपरिषीतपरागपुञ्जम् ॥
 घन्यास्तएव तव देवि पदारविन्द
 स्थन्दायमानमकरन्दमहर्निशं ये ।
 भङ्गायमानमनसो नितगं भजन्ते
 भावावबोधनिष्ठ्याः परदेवतायाः ॥ इत्यादि ।

End:—

इदं मे परमैकान्तं रश्मिं सुरसत्तम ।
 न प्रकाश्यं त्वया शम्भो शठाय भावदेधिले ॥ ६० ॥

भक्तिर्यस्यास्ति देवेश सर्वेश्वर्यं तथा मयि ।
 गुरौ सर्व्वात्मभावेन विद्यते भक्तिरुत्तमा ॥ ६१ ॥
 तस्मै देय सते शम्भो भवना + हृदे हरौ ।
 सर्व्वभूतहितेच्छाय शान्ताय योग्यमूर्त्तये ॥ ६२ ॥
 इत्युक्ता भावना मूर्त्तिं मोता जनकनन्दिनी ।
 कृपापात्राय तस्मै सा प्रादाद् वरान्तर पुन ॥ ६३ ॥

4162

10166 हनुमन्माहात्म्यवर्णनम् ।

*Hanuman mahatmya varnanam**Being an extract from the Parashara samhita*

Substance country made paper 4½ x 3 inches Folia marked 4 6
 Lines 11 12 on a page Character Nagara of the eighteenth century
 Appearance old and discoloured Defective in the beginning

It begins with the second half of the 13th verse
 The last verse is marked 40

Colophon —

इति श्रीपराशरसंहिताया भास्वशास्त्रे मैत्रयपराशरसवादे
 हनुमन्माहात्म्यवर्णन नाम षष्ठविंशोऽध्यायः ।

Post Colophon —

१७१६ । २ । १ । १ । ४ लिखित उपाध्या गोपालदेवमुत
 चतुर्भुजेन

It is called also Vānara Gītā

End —

इति वानरगौता ये पठन्ति अद्भुतान्विता ।
 पुत्रपौत्राद्यभोगाश्च लभन्ते तत्तत्कामजात ॥ २८ ॥
 इह मुक्ताखिलानां कामान् आह्वयेयप्रसादतः ।
 गच्छन्ति ते पदं नित्यं पुनरावृत्तिवर्जितम् ॥ ४० ॥

WORKS OF THE NATURE OF PURĀṆAM.

4163.

7. धर्मोदयम् । *Dharmodayam.*

Said to belong to the Pātala-khaṇḍa in some colophons, of Skanda-purāṇa, in some of Brahma-purāṇa (20, 32, 33) in others again, of Brahmāṇḍa-purāṇa (21, 25, 31)

See L. 707.

This is a very modern work, as it gives a description of the consecration of a temple to Satya called सत्यपीठ or सत्यनारायण. It has some vague recollection of the important reign of Kumārapāla of the Solāṅkhi or Chaulukya dynasty of Ujjain; and was a great supporter of Jainism.

In the present work, however, Kumāra-pāla is made the king of Brahmapurāṇa, and the son-in-law of Āma king of Kānyakubja. We know of a king Āmarāja, of Kanauja, the son of Yaśovarmadeva (740-760 A.D.). Āmarāja was a Jaina. He had a Jaina yati for his preceptor, named Indra Suri. Kumāra-pāla is said to have resumed the land grants of Brahmanas of Dharmāranya, a tract of land situated to the north of Gujarat. Sabhramatī (modern Sabarmatī) and Suvarṇakṣī and Kāsyapī flowed through it. The principal places mentioned in this are Matr-vāsanaka (p. 100) Sitapura, Sukha-basaka and Śrī-kṣetreya. Evidently the Solankhi Kumāra-pāla is meant here. He flourished in the 12th century. But he is made here the son-in-law of Āmarāja, and the king of Brahmapurāṇa.

4164.

10252. धर्म्मारण्यम् । *Dharmāraṇyam*.

Substance, country made paper 10½ x 1½ inches. Folio 20. Lines 10-12 on a page. Extent in shloka 1700. Character, Nāgari of the eighteenth century. Appearance, old and discoloured. Complete.

Legends in connection with Dharmarajya (which is situated in Nanniyar-ksettra) and its sacred spots from the Skanda-purana and Brahma-purana.

Beginning:—

ॐ श्रीगणेशाय नमः । ॐ श्रीवक्त्रेश्वराय ।
 प्रपद्ये देवमीशानं शान्तं प्रमथयम् ।
 महादेव महात्मन विद्म्य अगतं धर्म्मम् । १ ।
 भवति पराशरमुनिः, etc., etc. । २ ।
 धर्म्मारण्यं तन्निविष्टमिति शान्तिं भवानोपति ।
 पायाद निरभोगयोगसुखभोगं देव भ धर्म्मेश्वर ।
 सर्वेषां हृदयानि नीरकनया व्याप्य मितं मन्त्रदा
 ध्यात्वा तेन पुनर्विशन्ति मनुजान्मत्तान्काराण्यहम् । ३ ।
 कैलासशिखरे इत्ये सुमासुरनिधिरिते ।
 तत्रासीनं महादेवं गणेशं परिवारितम् ।
 क्षताङ्गनिपटो भूत्वा कुमारो वाक्प्रमथीतुम् । ४ ।

स्वन्द उवाच ।

अधुना श्रोतुमिच्छामि धर्म्मारण्यं + तत्त्वम् । ५ ।

स्याग उवाच ।

अधुना सप्रवक्ष्यामि धर्म्मक्षेत्रं सनातनम् । ६ ।
 एषिया नैमिषक्षेत्रे तक्षकधर्म्मसचकम् ।
 व्यादुष्यते यशस्य च पुण्यं कौर्णविवर्द्धनम् । ७ ।
 स्वर्गापवर्गं नोय धर्म्मारण्यं प्रचक्षते ।

स्तन्द उवाच ।

अनामि देवदेवेश त्वत्प्रसादात् महेन्द्र ।

अपुना प्रोक्तुमिच्छामि धर्म्मोपख्यं च तत्त्वतः ॥ ८ ॥

केन प्रोक्ता एव तान् केन चैवानुशामितम् ॥ ९ ॥

कोमौ धर्म्मोपख्यं (१) किमुत्पन्नं प्रशस्तम् ।

स्यामुदवाच ।

परा मत्प्रपुमे प्राप्ते भगवान् विश्वदृक् पतिः ॥ १० ॥

सदृक्त्वं तपस्वके व्याधौ लोचमिच्छदाया ।

तपसा कथ्यते नातः कथ्यते जनयेत् सुतान् ।

मार्त्तगतास्याभ्युद्गायं तपसा विश्वकर्म्मणः ॥ ११ ॥

संज्ञा नाम मद्भागा तस्यां ममुरजोजनत् ।

मनुं प्रया(त्ता)तयशमं अनेकज्ञानपारमम् ॥ १२ ॥

विनश्यतः सुतो यमाप्तमद्वैतमनः श्रुतः ।

भानुपुत्रो मद्भातेन विश्वधर्म्मा सुदृष्टियः ॥ १३ ॥

विश्वं च धार्यते येन जगत् स्यावर्जजन्मम् ।

सुखानां परमा(१)यस्तु म वै धर्म्मः प्रकीर्तितः ॥ १४ ॥

तेनैव तपसा तप्तं धर्म्मोच्छेधं तदुच्यते ।

ब्राह्मणानां च यथायं क्षत्रियाणां यथाय च ॥ १५ ॥

वैश्यानां धनममृद्धौ शूद्राणान् सुराद्य वै ।

सूत उवाच ।

नमस्कृत्य सुरान् सर्वान् शौनकादीन् मुनौ क्षया ॥ १६ ॥

... ..

यत्प्रसादादहं बह्वे धर्म्मोपख्यकथनकम् ॥ १७ ॥

4A, इति श्रीस्कन्दपुराणे पातालखण्डे धर्म्मोपख्योपाख्याने स्यानोत्पत्ति-
विवेचनो नाम प्रथमोऽध्यायः; 5B, इति श्रीस्कन्दपुराणे • द्वितीयोऽध्यायः,
7A, इति श्रीस्कन्दपुराणे • वनवर्णनो नाम तृतीयोऽध्यायः; 8B, • चतुर्थो-
ऽध्यायः; 10B, • पञ्चमोऽध्यायः; 12B, इति श्रीस्कन्दपुराणे धर्म्मोपख्यो नाम षष्ठो-
ऽध्यायः; 14B, • अष्टमोऽध्यायः नाम सप्तमोऽध्यायः; 18B, इति श्रीस्कन्दपुराणे

ऋहस्यधर्मवर्णनो नाम अष्टमोऽध्यायः , 19A, • क्षेत्रधर्मपञ्चवर्णनो नाम नवमोऽध्यायः , 20A, इति श्रीस्कन्दपुराणे धर्म्मारण्योपाख्याने वनविजोत्पत्ति विवेचनो नाम दशमोऽध्यायः , 21A, • ब्रह्मपतिस्थापना नाम एकादशोऽध्यायः , 29B, इति श्रीस्कन्दपुराणे धर्म्मारण्ये देवमरमाहात्म्ये त्रयोदशोऽध्यायः , 30A, • इक्ष्वाकमाहात्म्यं चतुर्दशोऽध्यायः , 30B, इति श्रीस्कन्दपुराणे धर्म्मारण्य माहात्म्ये श्वानन्दमाहात्म्ये पञ्चदशोऽध्यायः , 31B, इति श्रीस्कन्दपुराणे पाताल खण्डे धर्म्मारण्ये श्रीमातामाहात्म्यं सप्तदशोऽध्यायः , 34B, इति श्रीस्कन्दपुराणे धर्म्मारण्योपाख्याने श्रीमातामातङ्गी माहात्म्यः । १८ ।

37B, इति श्रीस्कन्दपुराणे महादेवकान्तिकेयसत्वादे धर्म्मारण्यस्य माहात्म्यं समाप्तिं पद्यायः ।

अथ धर्म्मारण्यं ऋक्षपुराणे (But Skanda purana continues still)

38A, इति श्रीस्कन्दपुराणे पातालखण्डे धर्म्मारण्योपाख्याने अष्टादशोऽध्यायः । १९ ।

38B, इति श्रीस्कन्दपुराणे धर्म्मारण्ये लोहटीमाहात्म्ये एकविंशतितमोऽध्यायः , 41A, इति श्रीस्कन्दपुराणे धर्म्मारण्ये सप्तपत्तोर्यमाहात्म्ये द्वाविंशोऽध्यायः , 44A, इति श्रीस्कन्दपुराणे पातालखण्डे धर्म्मारण्योपाख्याने लोहयक्षा माहात्म्ये धर्म्मारण्यान्तर्गते वनपुत्रमहासोपाख्याने लोहाक्षरविचेष्टित नाम तीर्थ माहात्म्यं समाप्तिं पद्यायः ।

44A, महादेव उवाच ।

पृथुं वत्सं प्रवक्ष्यामि हरिश्चन्द्रो विद्यानकम् ।
यदिधानेन हे वत्सं विष्णुसामञ्जसमाश्रयात् ।
ऊर्ध्वं गुह्यचतुर्दशं अष्टम्या वा भृगोर्दिने ।
नवम्या वा दशम्या वा एकादश्या गृह्येऽर्चयेत् ।
वृत्तिकराश्रिते (?) सर्वे तत्र कर्त्तव्यं कृत्वा ;
आन्तर्योपवृत्तयेऽथ श्रद्धायाः प्रसादम् ।

हरिप्रद्वरो वृत्तवस्तिन् मूले मसाचरेत् (?) ।

तद्वत्तत्र प्रकर्त्तव्यो हेमा पंचपत्तेन च ॥

44B, इति श्रीस्कन्दपुराणे हरिप्रद्वरिविधान समाप्तम् ।

In 45A begins the extract from the Brahma-purana .—

व्यास उवाच ।

नानारूपधरा देवो नानाविध समाश्रिताः ।

नानापलप्रदायो वै सक्षणादेव चर्चिताः ॥

स्थानादुत्तरदिग्भागे आशापूर्णसमीपतः ।

पूर्वे तु विद्यते देवो आनन्दानन्ददायिनी ॥

वसन्ति चत्वरि देवो नानारूपधरा मुदा ।

इष्टान् कामान् ददात्येषा (?) जलदानेन तर्पिता ॥

In fol 45 also begins a separate pagination from 1 :—

45B, इति श्रीब्रह्मपुराणे ब्रह्मनारदनंवादे धर्म्मारण्यमाहात्म्ये तीर्थवर्णनो-
नाम षष्ठोऽध्यायः ; 48A, इति श्रीब्रह्मपुराणे ब्रह्मनारदसवादे धर्म्मारण्यमाहात्म्ये
रामचण्डिवर्णनो नाम सप्तमोऽध्यायः ; 50B, • मलयमन्दिग्माहात्म्ये श्रीगाम-
तीर्थयात्राया अष्टमोऽध्यायः ; 53B, • शासनप्रदो नाम नवमोऽध्यायः ; 54B,
• जोर्जोद्धारवर्णनो नाम दशमोऽध्यायः ; 57B, • हनुमत्समागमो नाम
एकादशोऽध्यायः ; 61A, • शान्तप्रप्तिर्नाम द्वादशोऽध्यायः ; 64B, • ब्राह्मण-
प्रत्यागमनो नाम त्रयोदशोऽध्यायः ; 65B, • जातिभेदवर्णनो नाम चतुर्दशो-
ऽध्यायः ; 69A, (Last Colophon) • जातिधर्म्मवर्णन नाम पञ्चदशो-
ऽध्यायः ॥

Post Colophon :—

श्रीशुभं भवतु ॥ कल्याणमस्तु ॥ संवत् १६ (?)

In a later hand :—

संवत् १८७६ आश्विन शुक्ल ११ पुस्तक धर्म्मारण्य जु मोनलीधुं
८०० । माटे ।

Then begins the extract from Slanda purana on Sanlari vidhana as quoted above which goes to the end of the MS

This is to be differentiated from I 2289

In my Nep Cat Vol II there is a description of Dharma ranyā which is a much bigger work

4165

9820 पाण्डवगीता । *Pandava gita*

Substance country made paper 9x4½ inches Folia 10 Lines 9 on a page Extent in slokas 126 Character Nagara Appearance old Complete

Pandava gita a well known work on the greatness of the God Visnu printed in the Brhatstotra ratna varā p 78 It goes also under the name of प्रपन्नगीता

4165A

2498 *The Same*

Substance country made paper 9½x4½ inches Folia 9 Lines 8 on a page Character Nagara Date Samvat 1884 Appearance discoloured Complete

Post Colophon —

श्रीमद्वत् १८८४ समैकाम आमुनि मासे शुक्रपक्षे पुरणवासी
पौषी मासो मोता । ओषु पाडेके श्रीगमचन्द्राय नम इत्यादि

Colophon —

इति श्रीपाण्डवगीता सम्पूर्ण समाप्त ॥

4165B

1650 *The Same*

Substance country made paper 10½x4½ inches Folia 10 Lines 7 on a page Character modern Nagari Complete

Colophon:—

इति श्रीप्रपन्नगीता समाप्ता ।

4166.

1737. *The Same*

Substance, country made paper 6½ × 3½ inches Folia, 12 Lines, 9
on a page Extent in Slokas, 99 Character, Nāgara Appearance, fresh
Complete

Colophon:—

इति श्रीपाण्डवगीता समाप्ता ।

There are altogether 91 verses

Post Colophon:—

यादृशं पुस्तकं, etc.

विज्जल पुत्र सन्तुभाई रत्नपरीक्षावान तस्येद पुस्तकम् ।

Printed in Brhatstotra Ratnākara p 78.

4167.

5047 *The Same*

Substance, country made paper 16 × 3½ inches Folia, 2 Lines, 8
on a page Character, Bengali of the early nineteenth century Appear-
ance, fresh Complete

Colophon:—

इति श्रीवेदव्यासेनोक्ता पाण्डवगीता समाप्ता ।

Post Colophon Statement —

श्रीठाकुरदास देवशर्मा पुस्तकमिदं स्वाक्षरम् ।

Well-known and printed.

4168.

94 दत्तगीता । *Datta-gītā.*

The present manuscript is noticed in L. 862.

The same work is also described there under No 669,

under the title of *Avadhūta gītā*. These are not different works, "similar in character" as Rājendralāl says. They differ, however, only in that the present MS has at the beginning lengthy preliminaries to the recital of the Gītā and 2 verse more at the end in praise of the work. And these only are quoted by Rājendralāl as "beginning" and "end."

Post Colophon Statement —

सवत् १८५७ जेठ वद । पञ्चसङ्ख्या २० । प्रतिपद वाङ्
बुधे लेख । श्री

4169.

746B सोमोत्पत्तिः । *Somotpattih*

For the manuscript see L 1589

Twenty five verses only

There are two sets of interlocutors and not three as in the Puranas. The first set is Garga and Bhagurī and the second set Rsis and Devatas in one hand and Vyasa on the other.

The Soma juice put in the fire helps the growth of the moon.

4170

1065 *The Same*

Substance country made paper 8½ x 4 inches Folia 2 Lines 12 on a page Extent in *śloka*s 28 Character *Nāgari* Date Samvat 1798 Appearance tolerable Complete

The same as in the previous number

Post Colophon —

सवत् १७८८ आषाढशुद्ध १ शनौ ६

4171.

3940 ज्वरघ्नमाहेश्वरकवचम् ।

*Jvaraghna-Maheshwara-kavacam**Being an interlocution between Bhrgu and Bharata*

Substance country mad paper 13×3½ inches Folia 3 Lines 10
 on a page Extent in Slokas, 75 Character Bengali Date, Śalā 1753
 Appearance fresh Complete

Colophon —

इति भृगुभरतसम्वादे ज्वरघ्नमाहेश्वरकवच समाप्तम् ।

Post Colophon —

ॐ तत् सत् प्रकाश्या १७५३ ।

Beginning —

ॐ नमः शिवाय ॥

अथ माहेश्वरकवचम् ।

भृगुशवाच ।

कर्मजो दुर्वृद्धो घोरो रोगो भवति भूपते ।

देवादीनामशक्तोऽसौ प्राणिनामन्तकोपमः ॥

यतो देवासुरे युद्धे पुरा जातो दुरात्मनः ।

येन ग्राम्यति तत् सर्वं कथयामि तवाग्रतः ॥

पुरा युद्धं मद्वाघोरं देवदानवयोरभूत् ।

सेन्द्रा वै विहृता देवा अन्यकेन दुरात्मना ॥

विजितस्यापि भूतेश्च शूलमादाय पातितः ।

जघान दानवानेकं पुरोमध्ये मद्वाघनः ॥

शङ्करस्य स्त्रिंशदासाञ्ज्वरो जातः कपर्दिनः ।

छायां पिकूललोलात्तं छायाञ्जनययोपमः ॥

ज्वर उवाच ।

यदुक्तं देवदेवेश त्वया वचनमुत्तमम् ।

वरवाणोह तत् भव्यं नान्यथा वचनं मम ।

इत्युक्त्वा त्वा पुनः कृत्वा मतोऽन्तर्धानमेव न ॥

राजोवाच ।

अङ्गन्यासं यदुक्तं भो महेशाक्षरममुतमम् ।

विधानं कौटुम्ब तस्य कर्त्तव्यं केन हेतुना ॥

तद् वदस्व महाभाग विन्तरेण मद्यामते ।

भृगुरवाच ।

महेश कवचं राजन् देवैरपि सुदुर्लभम् ।

यः करोति समाप्तेषु पूतात्मा न भवेन्नरः ।

पुरारिं पुरतः पातु कपर्दीं पातु एष्टत ।

विशेषो दक्षिणे भागे वामे कालीपतिः सदा ॥

4172

3086

Substance country made paper 12x8 inches Folia 1+10 to 12
Lines 10 on a page Character Nagara of the eighteenth century
Appearance discoloured

The first leaf begins —

श्रीमहेशाय नमः ।

अथ यक्षाक्षरौमाद्याख्यं लिख्यते ।

श्रीरक्षो उवाच ।

महर्षिंवर सर्वज्ञ सर्वज्ञानमहोदधे ।

यक्षाक्षरस्य माद्याख्यं श्रोतुमिच्छामि मत्त्वत् ॥ १ ॥

उपमन्यरुवाच ।

यक्षाक्षरस्य माद्याख्यं वर्षकोटिशतैरपि ।

अष्टको विन्तरादङ्गुलं तस्मात् मध्येपतः शृणु ॥ २ ॥

वेदे शिवाममे नाय उभयत्र षडक्षर ।

मन्त्रं स्थितं सदामुख्यो[स्थो] लोके पञ्चाक्षरं स्मृतं ॥ ३ ॥

सर्वमन्त्राधिकस्याय ओंकाराद्य षडक्षर ।

सर्वेषां शिवभक्तानां अशेषार्थप्रसाधक ।

The first leaf ends with the 14th verse and the first few letters of the 15th. Pincaksari means five letters नम शिवाय. They are six with ओंकार at the beginning.

Leaves 10 to 11 are marked with क्ते and the last 12th has निद at the left hand upper margin. They contain verses from the second half of the 78th to the 135th and the first half of the 136th of some stotra —

शिवार्चनरता नित्यं रत्नागौ रत्नवल्लभा ॥ ७८ ॥

सत्कृत्य शिवयोराज्ञां सा मे दिशतु काङ्क्षितम् ।

चण्ड सख्यगणेशान् प्रमोदं देवतमभव ॥ ७९ ॥

4173.

10322 सौतारामविवाहविधिः । *Sata-rama vivaha vidhih*

Substance country made paper 10½ x 6½ inches Folio 3 Lines 14 16 on a page Character Nagara written in a scribbling hand Appearance discoloured Complete

Beginning —

अथ मार्गशीर्षशुक्लपक्षस्या सौतारामयोर्विवाहविधिः ॥

मार्कण्डेय उवाच ।

यद्य रामविवाह च + + + रामकौत्सनम् ।

श्रुत्वा विवाहाभ्युदयं सौतारामवयोर्नमः ॥ १ ॥

कृत्वा पुष्कलमाप्नोति श्रेयो लोकत्रयात्मकः ।

अवकात् पठनामिदं पदं वैष्णवमश्रुते ॥

শ্রাব ।

ব্রহ্ম দেবি প্রবক্ষ্যামি মীমাম্ষৈবাহিকৌ কথ্য ।

যস্য স্মরণমাশ্রমে নরকোত্তাপমাশ্রয়াত্ব ।

মার্মগৌর্ধে মিতে পশ্যে যশস্য + + + + ।

যুধেদ্রি শোভনে তামা যৌগপুস্তে মূলপক্ষে ।

পঠতো গামনশ্চম্য মীমাম্ষায়াচ বিশেষত ।

চন্দ্রতারাশ্লোকে কক্ষা যজ্ঞোমমলিত ।

তৈলশ্লোকস্তন স্মৃতি নদ্যা নির্যাক্ষিয়ামমা ।, etc etc

Colophon —

ইতি যৌতমামহেশ্বরপাশ্রবণো(১)মবাচে নিতাকল্যাণোদয়কথা
সমাপ্তা ।

Two lines more after the colophon

4174.

3862

Substance : country made paper 11 x 3 inches. Folio 14. Lines 6 on a page. Extent in slokas 2609. Character Bengali. Date Saka 1634. Appearance discoloured and worn out. Compl. to

Post Colophon —

প্রকাতীতান্য ১৫২৪ ।

This contains extracts from various Puranas

5B, ইতি ঋন্দপুরাণোষে বৈষ্ণবাস্তমসারোদ্ধতে কার্তিকমাছাত্ম্যে প্রথমো
অধ্যায় , 11A, • দ্বিতীয়োধ্যায় 16A, • তৃতীয়োধ্যায় , 24A, • চতুর্থো
অধ্যায় , 32A, • পঞ্চমোধ্যায় , 36A, • ষষ্ঠোধ্যায় , 39A, • সপ্তমো
অধ্যায় , 42B, • অষ্টমোধ্যায় , 48B, • নবমোধ্যায় 52A, ইতি
ঋন্দপুরাণে বৈষ্ণবাস্তম মাঘমাছাত্ম্যে দশমোধ্যায় 63A, • দ্বাদশোমাছাত্ম্যে
দ্বাদশোধ্যায় 78B, ইতি ঋন্দপুরাণে দ্বাদশোমাছাত্ম্যে ত্রয়োদশোধ্যায় ,
85B, ইতি ঋন্দপুরাণোষে দ্বাদশোমাছাত্ম্যম , 92B, ইতি নবমোধ্যায়
দ্বাদশোমাছাত্ম্যে ষোড়শোধ্যায় , 100A, • সপ্তদশোধ্যায় , 112B, •

एकोनविंशोऽध्यायः, 115B, इति पद्मपुराणोये विंशतिस्रोऽध्यायः 119A, इति पद्मपुराणे एकविंशोऽध्यायः 121B, = त्रिम्पुशाकम्पो द्वाविंशोऽध्यायः 123B, इति पद्मपुराणोये प्रामादमाद्याख्ये त्रयोविंशोऽध्यायः 125A, इति स्कन्दपुराणोये पुस्तकदानमाद्याख्ये चतुर्विंशोऽध्यायः 126B, इति भविष्योत्तमोये विद्यादानविधिः अथ पुराणमार्गोद्धारः (The Last Colophon) इति स्कन्दपुराणोये कार्तिकमाद्याख्यः समाप्तः ।

4174A.

5628

Substance, palm leaf 14½ × 1½ inches Folia, 96 Lines, 3, 4, 5 on a page Extent in slokas, 1,600 Character, Udiya of the nineteenth century Appearance, old and worn eaten

A manual for a number of *Pratas* or vows in Sanskrit, with an Udiya translation

The leaves are numbered up to the 49th :—

19B, इति श्रीशिवधर्मोत्तरे मोमनाचव्रतकथा समाप्ता; 20A, अथ अन्नन्तव्रतपूजाविधिः; 25A, इति पूजाविधिः समाप्तः; 49B, इति श्रीस्कन्दपुराणे अन्नन्तव्रतकथा समाप्ता; इति श्रीभविष्यपुराणे श्रीकृष्णमुघिष्ठिरसवादे षट्षिपक्षमोव्रत समाप्तम्; इति श्रीभविष्योत्तरे देवेन्द्रनारदसम्वादे लक्ष्मीव्रतकथा समाप्ता ।

4175-4176.

3091. एकादशीव्रतोद्यापनविधिः ।

Ekādasi-vratodyāpana-vidhih.

Substance, country made paper 10 × 4½ inches Folia, 3 Lines, 11 on a page Extent in slokas, 75 Character, Nagari of the nineteenth century Appearance, fresh Complete

It begins :—

श्रीगणेशाय नमः ।

अथैकादशी उद्यापनम् ॥

अर्जुन उवाच ।

कीदृग् व्रतविभर्गोऽत्र विधानं चात्र कीदृशम् ।

स पूर्णं हि भवेद् येन तन्मे वद क्षपानिधे ॥ १ ॥

श्रीकृष्ण उवाच ।

शृणु पाण्डव यत्नेन प्रवक्ष्यामि तदव्ययम् ।
 शक्तं स्वर्णसहस्रे तु व्यशक्तं काकिणीमपि । २ ॥
 ददाति अद्भुता पार्थं तम स्यादुभयोरपि ।
 शक्तश्चेद्दिगुण दद्याद्यथोक्तो मध्यमो विधिः ॥ ३ ॥
 उत्तार्यमध्यशक्तस्य दानं पूर्णफलप्रदम् ।
 तद् भूप विधिमप्येकं कथयामि तवाग्रतः ॥ ४ ॥
 यानि कष्टेन चीर्णानि तवानि पुरुषोत्तम ।
 विपलान्येव सर्वानि उत्थापनविधिं विना ॥ ५ ॥
 प्रबोधसमये पार्थं कुर्यादुत्थापनक्रियाम् ।
 मार्गशीर्षे विप्रशेषे माघे भीमतिथावपि ॥ ६ ॥
 दशम्या दिनशेषे रात्रौ गुरुगृहे नृजेत ।
 एकादशीदिने पार्थं गुरुमभ्यर्च्य शक्तितः ॥ ७ ॥
 गृहीत्वा चरणी मूर्द्धा पार्थयौत विचक्षरा ।
 पण्यदेशोद्धृतं विप्रं प्रान्तं सञ्चंगुणान्वितम् ॥ ८ ॥
 सदाचारपरं पार्थं वेदवेदाङ्गपारंगमम् ॥

4177-4178

2297

Printed in country made paper 7 1/2 x 3 inches Lines 7 1/2 on a page
 Character Nāṣṭrik Appearance discoloured

I अथ मलमासशुक्लैकादशीव्रतम् ।

पुष्पिष्ठिर उवाच ।

भगवन् श्रोतुमिच्छामि व्रताणामुत्तमं व्रतम् ।
 शुक्लपक्षेऽधिसासे तु पुरुषोत्तमपूजनम् ॥

3B, इति श्रीब्रह्माण्डपुराणे मलमासशुक्लैकादशीव्रतं समाप्तम्,
 अथ मलमासशुक्लैकादशीव्रतम्. 4B and 5A, इति श्रीभविष्योत्तरपुराण
 मलमासस्य शुक्लाकामदेकादशीव्रतं समाप्तम् ॥

Five leaves

II यधिष्ठिर उवाच ।

वैशाखशुक्लपक्षे तु किन्नामैकादशी भवेत् ।

किं फलं त्रयोविधिक्षेत्रे कथयन्म जनाह्न ।

4A, इति श्रीकूर्मपुराणे वैशाखी शुक्ला मोहिनी एकादशीव्रत समाप्तम् ।

युधिष्ठिर उवाच ।

वैशाखकृष्णपक्षे तु किन्नामैकादशी भवेदित्यादि ॥

6B, इति श्रीभविष्योत्तरपुराणे वैशाखकृष्णपक्षे चित्रेकादशीव्रत समाप्तम् ।

Six leaves

III अथ ज्येष्ठशुक्लैकादशीकथाप्रारम्भः ॥

— भीमसेन उवाच ।

पितामह महाबुद्धे शृणु मे परमं वच ।

युधिष्ठिरश्च कुन्ती च तथा हृषदग्निर्गौ ॥ १ ॥

4B, and 5A, इति श्रीब्रह्मवैवर्तपुराणे व्यासभीमसेनसंवादे ज्येष्ठशुक्ला भीमोनिर्ज्जला एकादशीव्रत समाप्तम् अथ ज्येष्ठकृष्णैकादशीव्रतम्, 6B, इति ब्रह्माण्डपुराणे ज्येष्ठकृष्णा अपरा एकादशीव्रत समाप्तम् ।

Six leaves

IV अथ व्याघाटशुक्लैकादशीव्रतम् ॥

युधिष्ठिर उवाच ।

व्याघाटे शुक्ले पक्षे तु यदेवशयनीव्रतमित्यादि ।

3B, इति श्रीब्रह्माण्डपुराणे व्याघाटशुक्ला देवशयनी एकादशीव्रत समाप्तम् अथ व्याघाटकृष्णैकादशीव्रतम् 5B, इति श्रीब्रह्मवैवर्तपुराणे व्याघाटकृष्णा योगिनी एकादशीव्रत समाप्तम् ।

Five leaves

V अथ श्रावणशुक्लैकादशीव्रतम् ।

युधिष्ठिर उवाच ।

श्रावणे शुक्लपक्षे तु किन्नामैकादशी भवेत् । इत्यादि ।

3B and 4A, इति ओमविद्योत्तमपुराणे यावदशुक्ला पञ्चदा एकादशी-
व्रतम् समाप्तम्, अथ यावदलक्ष्मीकादशीव्रतम् : 1B, इति ओमलक्ष्मीवर्त्तपत्राणि
यावदलक्ष्मीकादशीव्रतम् समाप्तम् ।

ओलक्ष्मीपङ्कगमस्तु ।

शके १७३० विभवनाम संवत्सरे आश्विन कृष्णतृतीया तिथौ भद्रपदे
तद्दिने इदं पत्रक समाप्तम् ।

Six leaves

VI. अथ भाद्रपदशुक्लैकादशी ।

युधिष्ठिर उवाच ।

भाद्रपदशुक्लपक्षे तु किन्नामैकादशी भवेत् ।

उतदिच्छाम्यहं श्रोतुं कथयन् जनार्दन ।

2B, इति ओमलक्ष्मीवर्त्त भाद्रपदशुक्लैकादशीव्रतम् ।

Two leaves

VII अथ भाद्रपदशुक्लैकादशी ।

युधिष्ठिर उवाच ।

नभस्य शुक्लपक्षे तु किं नामैकादशी भवेत् ।

4B, इति ब्रह्माण्डपुराणे भाद्रपदशुक्लैकादशीव्रतम् ।

Four leaves

VIII ओमशेषाय नमः ।

ओलक्ष्मी उवाच ।

इदंशुक्लैकमना राजन कथयिष्यामि विस्तरात् ।

अजानानेति विख्याता सर्वपापप्रणाशिनौ ।

2B, इति ओमलक्ष्मीवर्त्तपुराणे भाद्रपदशुक्लैकादशीव्रतमाहात्म्य-
कथा संपूर्णा ।

युधिष्ठिर उवाच ।

लक्ष्मी भाद्रपदे शुक्ले किन्नामैकादशी भवेदित्यादि ।

6B, इति ब्रह्माण्डपुराणे भाद्रपदशुक्ला पञ्चा एकादशीव्रतकथा संपूर्णा ।

Six leaves

IX. अथ आश्विनशुक्लैकादशी ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन भगवन्मधुसूदन ।

इयस्य शुक्लपक्षे तु किमामैकादशी भवेत् ।

3A, इति श्रीमद्भगवद्गीतायां आश्विनशुक्लैकादशीव्रतम् ।

Three leaves.

X. अथ आश्विनकृष्णैकादशी ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन भगवन्मधुसूदन ।

कृष्णे वा आश्विने पक्षे ।

3B, इति श्रीमद्भगवद्गीतायां आश्विनकृष्णैकादशीव्रतम् ।

Three leaves.

XI. अथ कार्तिकशुक्लैकादशी ।

युधिष्ठिर उवाच ।

कार्तिकस्य सिते पक्षे किमामैकादशी भवेत् ।

Colophon :—

8A, इति श्रीस्कन्दपुराणे कार्तिकशुक्लैकादशीव्रतम् ।

Eight leaves.

XII. अथ कार्तिककृष्णैकादशी ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन भगवन्मधुसूदन ।

कार्तिकस्यामिते पक्षे किमामैकादशी भवेत् ।

5A, इति श्रीमद्भगवद्गीतायां कार्तिककृष्णैकादशीव्रतम् ।

Five leaves.

XIII

सूत उवाच ।

देवकिनन्दनं हृषीकेशं वसुदेवात्मजं हरिम् ।

नमस्कृत्य प्रवक्ष्यामि महापापहराणि व ।

8B, इति भविष्योत्तरपुराणे मार्गशीर्षशुक्लैकादशीव्रतम् ।
Eight leaves

XIV. अथ मार्गशीर्षशुक्लैकादशी ।

वन्दे विष्णुं प्रभुं माछाक्षोकचयसुरप्रदम् ।

विश्वेशं विश्वकर्ताहं प्रसादयन्ममोत्तमम् ।

3B, इति ब्रह्माण्डपुराणे मार्गशीर्षशुक्लैकादशीव्रतम् ।
Three leaves

XV अथ पौषशुक्लैकादशी ।

दुर्धरिहर उवाच ।

कथिता वै त्वया लक्ष्म्य सकलैकादशी शुभा ।

कथयस्व प्रसादेन पौषशुक्ले तु या भवेत् ।

1A, इति ब्रह्माण्डपुराणे पौषशुक्लैकादशीव्रतम्
Four leaves

XVI अथ पौषलक्ष्म्यैकादशीव्रतम् ।

दुर्धरिहर उवाच ।

एकादशी पौषमासे लक्ष्म्यपक्षस्य का भवेत् ।

किं नाम्ना को विप्रस्तस्या को देवस्तत्र पूज्यते ।

4B, इति गरुडपुराणे पौषलक्ष्म्यैकादशीव्रतम् ।
Four leaves

XVII अथ माघशुक्लैकादशी

दुर्धरिहर उवाच ।

माघस्य लक्ष्म्यपक्षे तु षटतिथा कथिता त्वया ।

अथ यैकादशी शुक्लं वा च मे ब्रूहि माघव ।

4B, इति श्रीभविष्योत्तरपुराणे माघशुक्लैकादशीव्रतम् ।
Then three lines more on the same topic.
Four leaves.

XVIII. अथ माधल्यैकादशी ।

युधिष्ठिर उवाच ।

कथितैकादशी पौषशुक्लपक्षस्य वै पुनः ।

एकादशी माधल्ये किं नामो ह्यस्य तां वद ।

5A, इति माधल्यैकादशीव्रतम् ।

Five leaves

XIX. मागुनक्षत्रैकादशी ।

युधिष्ठिर उवाच ।

मागुनक्षत्रमिते पक्षे किमाख्यैकादशी भवेत् ।

कथयस्व प्रसादेन वासुदेव ममाग्रतः ।

4A, इति श्रीरुद्रपुराणे मागुनक्षत्रैकादशीव्रतम् ।

Four leaves.

XX. अथ पागुनशुक्लैकादशी ।

युधिष्ठिर उवाच ।

पागुनस्य सिते पक्षे ह्यस्यैकादशी भवेत् ।

कावात्या को विधिर्देव पल तन्नाम कौतव्य ।

4A, इति ब्रह्माण्डपुराणे पागुनशुक्लैकादशीव्रतम् ।

Four leaves.

XXI.

युधिष्ठिर उवाच ।

वासुदेव गमस्तेऽस्तु कथयस्व ममाग्रतः ।

चैत्रस्य शुक्लपक्षे तु किं नामैकादशी भवेत् ॥

4A, इति वायुपुराणे चैत्रौ शुक्ला कामदा प्रक्षललितैकादशीव्रतम्; 4B,

श्रीगणेशाय नमः, अथ चैत्रहय्या एकादशी ।

युधिष्ठिर उवाच ।

फाल्गुने ह्यष्टमपक्षस्य श्रुता एकादशी मया ।

चैत्रस्य ह्यष्टमपक्षे तु किं नामैकादशी भवेत् ॥

3A, इति भविष्योत्तरपुराणे चैवष्टण्णाध्यायमोचनिकाश्रितम् ।

Eight leaves.

4179.

3063.

Substance, country made paper 6½ x 3½ inches Folia, 7 Lines, 10
on a page Extent in slokas, 140 Character, Nagara of the eighteenth
century Appearance, discoloured Complete

I

3A, इति वामनपुराणोक्त मानसस्त्रानविधि ।

Begins —

साष्ट्रे मुहूर्त्तं चोत्थाय चिन्तयेदात्मनो हितम् ।

रात्रिवासः परित्यज्य धौतवासस्य धारणम् ।

II.

3A, अथ स्मृत्याचसनम् ।

प्रथमं यत् पितृति तेन श्रद्धां प्रीणाति यद्विधेयं पितृति तेन यत्पुत्रे ..

..... इति कात्यायनोऽवबोधः ।

III

3A, अथ अजपानिषेदनम् । अष्टोत्वादि तिथौ, etc, etc, 4B, अथ

सकल्पः ; 5A, इति अजपास्तकल्पः, अजपास्तोषणम् ।

The stotra begins in 5B.—

वश्यसदलपुष्पे सम्यगाधारयन्ने

अष्टशतमहोत्सवे वारणस्य गणेशम् ।

अभयवन्द्यस्तु चारुपाशविशोद्यत्-

करपुमलसरोजं चिन्तयेदादिमूर्तिम् ।

The Last Colophon —

इति योगवाशिष्ठे अजपास्तोत्रे समाप्तम् ।

4180

10565

Substance country made paper Foha 4 marled 2 3 4 5 Lines
14 on a page Character Nagara of the last century Fresh but worm
eaten Fragment

Colophons —

2A, इति मातस्ये वृषलक्ष्मणम् अथ अश्वलक्ष्मणम् 4B इति
वाराही महिताया अश्वलक्ष्मणम्, 5B, इति राजलक्ष्मणाध्याय ।

MAHĀTMYAS AND STOTRAS UNAFFILIATED

4181.

१११५ एकादशीव्रतमाहात्म्यम् ।

Ekadāśī vrata-mahātmyam

Substance country made paper 9½ x 1½ inches Folia 2 Lines 14 on a page Extent in Slokas 24 Character Nāgara Appearance tolerable Complete

Beginning —

श्रीगणेशाय नमः ।

ब्रह्मावाच ।

एकादश्यान् माहात्म्यं सर्वकाले उदयोच्यते ।

गोभिलं ह्येतत् पुण्यं लभते नात्र संशयः ।

End —

मेढ्रैर्मम दानं पृथोरलमपूरितं

तत्पुण्यं मम प्राप्नोति व्रतमेकादशिव्रतम् ॥ २२ ॥

मार्गशीर्षे तिते पक्षे द्वादश्यां चन्द्रवासरे

सूर्ये दक्षिणायने वनसमोत्पले सामवेदोक्तपञ्चप्रवेदेषु शिवश्रवणे

शमिणे लिखितम् ।

Colophon —

इति श्रीएकादशीव्रतमाहात्म्यं समाप्तम् ।

गणनामः । श्रीगणेशाय नमः । गङ्गायै नमः । सरस्वत्यै नमः ।

4182

१४७१ व्यतीपातमाहात्म्यम् । *Vyātipāta mahātmyam*

Substance country made paper 10 x 4½ inches Folia 7 Lines 11 on a page Extent in Slokas 151 Character Nāgara Date Samvat 1743 Appearance old Complete

This is said to belong to Narada purāṇa. It treats of the rites to be performed on the occasion of Vyātipāta.

Colophon —

इति स्कन्दपुराणे व्यतीपातमण्डिता गमात् ।

Beginning —

योगेशाय नमः । ॐ नमः पुनः पुनश्चाय ।

धर्मशास्त्र ।

यस्तपोक्त व्यतीपात कोदृश म स्वरूपत ।

कस्य पुन वय पूज्य पूजिते तत्र कि फल ॥ १ ॥

वराह उवाच ,

यदा दृश्यतेर्भाष्या तारा जयाह शीतगुः ।

मित्रत्वात् प्राह त सूर्यमयज भार्या दृश्यते ॥ २ ॥

चक्षे चक्ष्मा न तदवाक्य दित शिक्षापित यदा ।

दृष्टस्तदा किलादित्यो दीप्तदृष्ट्याऽभ्युदेक्षत ॥ ३ ॥

तावत् सोमोऽपि दुष्टास्य ततोऽन्योन्यमवैक्षता ।

उभयो दृष्टितम्पाते क्रुद्धया सोमसूर्ययोः ॥ ४ ॥

उद्यतास्त्राऽभवद् घोर पुरुष पिकुलेक्ष्ण ।

लम्बाष्ठा दीप्तदृष्टो भ्रुकुटिकुटिलानन ॥ ५ ॥

कपिलमश्रुकृशान्त लम्बाश्च सहस्राक्षर ।

शिरानुदौघनिक्षय सूर्याग्निमससन्निभ ॥ ६ ॥

सम्भोक्तुकामस्त्रैलोक्य रवीन्दुभ्या निवारित ।

सोऽष्टच्छदय सूर्यन्दू क्षुधितो भक्षयामि कि ॥ ७ ॥

त्रलोक्य भोक्तुकामोऽह भवद्भ्या विनिवारित ।

क्रोधक्षुधौ मा वाधेत पात्येते कुत्र ते मया ॥ ८ ॥

रवीन्दू ऊचतु ।

कोपदृष्टेन विवि + दृष्टिपाताद्भवानभूत ।

व्यतिपातस्ततो नाम्ना भवान भुवि भविष्यति ॥ ९ ॥

इत्यादि

Post Colophon —

संवत् १७४३ आ० १६०८ । माडङ्गातीय पहा उद्यवात्मज
लिखित ।

4183.

10195 गङ्गामाहात्यम् । *Ganga mahatmyam.**Compiled from various sources*

Substance country made paper 11x7 inches Folia 80 Lines 11
12 on a page Extent in slokas 250 Character Nāgara of the
eighteenth century Foll 71 80 are restorations in the character of the
nineteenth century Appearance discoloured Complete

Beginning —

श्रीदुर्दिता जाय नमः ।

विश्वेशमोक्ष प्रणिपत्य शम्भु नारायण श्राव्यतमप्रमेयम् ।

पापौघक्षयो वरपुण्यदात्री गङ्गा गणेशश्च सरस्वतीश्च ।

इति द्वाभ्युपगमेषु धर्मशास्त्रेण च स्थितम् ।

मनुचिन्तोमि माहात्यं गङ्गादिषु यथामतिम् ।

4B, इति श्रीमहाभारते आनुशामनिके गङ्गामाहात्यम्, 8B इति
महाभारते गङ्गामाहात्यम्, 34B, इति विष्णुधर्मोत्तरे गङ्गावातिनामाध्याय ,
39B, इति ब्रह्माण्डपुराणे उषसिभागे गङ्गामाहात्यम्, 42B, इति श्रीचार्प
रामायणे बालकाण्डे गङ्गावतम्, 43A इति नागदीये गङ्गामाहात्यम् 51A,
• इति कामिकामहिताया गङ्गामाहात्यम् 57B इति भविष्यपुराणे, 60A,
इति भविष्यपुराणे गङ्गामाहात्यम्, 60A, इति भविष्यपुराणे, 66A, इति
भविष्यपुराणे गङ्गामाहात्यम्, 67B, ditto , 70B, ditto ,
74A, इति भविष्यपुराणे गङ्गामाहात्यं समाप्तम्, 77A, इति पद्मपुराणे गङ्गा
माहात्यम् 80A, इति श्रीपाद्रे पातालखण्डे गङ्गामाहात्यम्, 83B, इति •
गङ्गामाहात्ये गङ्गोत्पत्ति , (Last Colophon) इति श्रीपद्मपुराणे पातालखण्डे
गङ्गामाहात्यं समाप्तम् ।

4184.

7948 महालक्ष्मीमाहात्यम् । *Vahā lakṣmī mahatmyam**As told by Gulara*

Substance country made paper 12x6 inches Folia 22 Lines
13 to 16 on a page Extent in slokas 600 Character modern Nāgara
Appearance fresh Date Samvat 1934 Complete

Last Colophon —

इति श्रीगालवोक्ते महालक्ष्मीमाहात्म्ये ऋतव्याख्याने समुद्भवो
नाम १६ ध्यायः ।

Post Colophon —

पण्डित विनायकधरदिवेदेन लिखित काश्या गोवर्द्धने पुरे
भाद्रपदशुक्लपौर्णमन्दवामरे १८३४ ता २९ सितम्बर स १८७६ इ० ।

Beginning —

श्रीगणेशाय नमः ॥

गालव उवाच । (गालोवाच ।)

आसीत् कोलापुरे रम्ये कोलाख्यो दानवीर्यवान् ।

गयाख्य[]लवणाम्बुस्य कनिष्ठौ तस्य भ्रातरौ ॥

ताभ्यां सचैव कोलाख्यस्तपस्तेपे सुदुष्करम्

नर्मदातीरमायाय दिव्यवर्णमहम्बकम् ॥ २ ॥

ततो देव[]शूलपाणि मनुय प्राह पार्श्वतो म ।

गच्छ देवि वर दातु कोलाय नर्मदातटे ॥ ३ ॥

ततो देवो महातीरौ प्राप्य कोलसमीपतः ।

उवाच वचनं तस्य आढभ्यां सद्यः तिष्ठतः ॥ ४ ॥

वरं वृणोष्य मत्तो भो मनसा तव शोधते ।

स तु मोक्षसमाविष्टो न वृणोति तद्वरम् (?) ॥ ५ ॥

क्षुण्णं तुष्णीं समाध्याय प्रत्युवाच महेश्वरी म ।

नाहं स्त्रिया वरं ऋयाम्नेष्टामि प्रतिगम्यताम् ॥ ६ ॥

एव निराकृता देवी अवहेलनावमानिता ।

प्रशस्य “कोल दुष्टात्मन स्त्रियावधमवाप्स्यमि” ॥ ७ ॥

प्रतिगम्य ततो देवी देवाय तन्निवेदयेत् ।

सोपि तुष्णीं समापेदे मेरोमद्विलतायतः ॥ (?) ८ ॥

4185

10210 मणिकर्णिकामहिमा । *Mani karnika mahima*

8 distance country made paper 10½ x 4½ in. l. x. b. l. a. 21 lines
 8 J 01 page Extent in slokas 50 Character N. m. Date Samvat
 1753. Appearance old and discoloured Complete

Colophon —

इति मणिकर्णिकामहिमा समाप्ता ।

Post Colophon —

संवत् १७५३ आश्विन सुदि २० भृगुसमन्वित उपाध्या
 मवेन्द्र ।

कश्चि काशीति काशीति, etc , etc (In a later hand)

The following is written in a bold hand on the obverse
 of the first leaf —

अथ शिवरहस्य]स्य मणिकर्णिकामहिमादित्य संपूर्ण

But there are extracts not only from *Śiva rahasya*, but
 from other works too giving legendary accounts of *Mani
 karnika*

Beginning —

श्रीगणेशाय नमः ।

अथ मणिकर्णिकामहिमा]ख्यम् । सकलपुण्यलभ्यम् ।

शिवरहस्य । शिव देवो प्रति ।

बोरेग्राहलिखे भागे विष्णुबलमन्वित ।

अकार कुण्डममल निर्मालोदकमुत्तमम् ।

मोपानानि अकारम् । अथ शिवैव मनोहरै ।

ततस्तेनैव तत्तोर कृता अ मणिकर्णिका ।

तत्र शिवमय लिङ्ग सवधौषविनाशकम् ।

विधिवत् स्थापयामास विष्णु शिवपरायण ।

ततस्तत्रैव विमले लिङ्गपार्श्वे जनार्दन ।

पञ्चाग्रिमध्ये मतत तप कर्त्तुं समाग्रम् ।

षट्कोटिपुगपर्यन्तं चकारोद्यतरं तपः ।
 तस्मिन्नुपाश्वे संविश्य निगाहारी दृढामनः ।
 पुनरेकाङ्गिणा स्थित्वा प्रज्वाल्य च म पावकान् ।
 षट्कोटिपुगपर्यन्तं तपस्यक्रे बलान्वितः ।
 ततोऽधोमुखमागत्य तपस्तप्तं दुरासदम् ।
 षष्टिवत्सरपर्यन्तं ब्रह्ममानेन विष्णुना ।
 ततस्तत्स्थापिते लिङ्गे प्रादुर्भूतोऽस्माहं शिवे ।
 ततो मां पूजयित्वैव स्तोत्रमेतच्चकार सः ।

विष्णुश्च वाच ।

नमामि विश्वेश्वरमादिदेव नमामि विश्वोत्तममौशमेकम् ।
 नमामि विश्वाधिकमप्रमेयं नमामि शम्भुं गिरिनामजायम् ।

4B, इति शिवरक्षस्यस्य-मणिकर्णिकामाहात्म्यम् । काशीखण्डे । 16A,
 सूतसंहिताया, 19B, इति मणिकर्णिकाविर्भावः ; 21B, विश्वेश्वरमहिमा ।

It ends :—

उत्सृज्य बाहुं त्वसद्ब्रह्मोमि
 त्रयोमयेऽस्मिंस्त्रयमेव सारं ।
 विश्वेशान्निष्ठं मणिकर्णिकाम्
 काशीपुरी मयमिदं विसृत्यम् ॥
 इति विश्वेश्वरमहिमा ।

4186. '

9344. मणिकर्णिकामहिमविवेकः ।

Mani-karnikā-mahima-vivekah.

substance, country made paper. 9x4 inches Folia, 8 Lines, 7 on
 a page Extent in slokas, 90 Character, Nagara, Appearance, toler-
 able Complete

Beginning :—

श्रीयोगेशाय नमः । श्रीयोगाधिपतये नमः ।

अथ मणिकर्णिकामाहात्म्ये सकलपुराणमयश्चशिवरक्षस्ये शिवो देवो प्रति ।

वीरेशदत्तिणे भागे विष्णुर्बलममन्यत ।

चकार कुण्डममल निर्मलचोदकमुत्तमम् ॥ १ ॥

As in the previous number

श्रीगणेशाय नमः ।

2B, श्रीविष्णुस्वायम् ।

नमामि विश्वेश्वरमादिदेव नमामि विश्वोत्तममौशमेकम् ।

नमामि विश्वाधिकमप्रमेय नमामि शम्भु गिरिजामहायम् ॥

End —

तत्रान्ति मणिकर्णाम्ब कुण्ड केशवनिर्मितम् ।

तत्र पीत्वा पयो भूय स्नान्यपो नो भविष्यति ॥ ४१ ॥

मणिकर्णाय य प्रविष्ट + + + ।

शिवोदरे प्रविष्टो य स पुनर्जन्मभाक् तु न ॥ ४२ ॥

मणिकर्णाय वन्देद्यन्तु निवसेन समन्यितम् ।

स वसत्येव कैलासे नरनागशनिघेविते ॥ ४३ ॥

मणिकर्णपविष्टेन सुखं यदनुभूयते

सुखन्तु तादृशं विप्र न कृत्वाप्यनुभूयते ॥ ४४ ॥

मणिकर्णाय नमः स्वात्मा दृष्ट्वा विन्देश्वरं प्रभुं

सर्वशक्तोऽस्मिन्मुक्तं प्रयाति शिवमख्यम् ॥ ४५ ॥

Colophon —

इति श्रीमत् सकलपुत्ररामभट्टे काशीमुक्तिविवेके तीर्थ
माहात्म्यखण्डे मणिकर्णिकामहिमविवेको नाम चतुर्थोऽध्यायः

4187

1715 पुरुषोत्तममाहात्म्यम् । *Purusottama-mahatmyam*

Substance country made paper 9½ x 4 inches 101a 77 Lines ~
on a page Extent in slokas 1200 Character Nagara Date 1855
Appearance fresh. 17 chapters only

The Last Colophon —

इति श्रीमत्पुरुषोत्तममाहात्म्ये नियमनिरूपणं नाम सप्त
दशोऽध्यायः ।

Post Colophon —

पुरोधोत्तममाहात्म्य बाणेषुवसुचन्द्रके ।
समाप्तिमगमत सर्व

Its beginning —

श्रीमल्लवोदरप्राननन्दनानन्दवर्द्धन ।
विश्रवल्लीकुठारेण त्वा प्रपद्ये महाभुज ॥ १ ॥
ब्रह्मादिष्टष्टिकर्त्तृभ्यो माद्यन्तिव (?) मदालस ।
ब्रह्माण्ड इव कुम्भाये विश्रवस्याद् गजानन ॥ २ ॥
कशोद्ववसुता स्तौमि भाग्यौमिव भारतीम ।
धातंराष्ट्रममागौना नमू कर्णावतमिगौग ॥ ३ ॥
वन्दे सद्गुरुपादाब्ज यत्कृपालेश्वरदितम ।
जायते सज्जना सद्य प्रपञ्चागंवपाग्गा ॥ ४ ॥
कदागित पर्यटन तीर्थयात्रामुद्दिश्य धार्मिक ।
सूत पौराणिको व्यामिश्रिष्ठो धर्मेणकाविद ॥ ५ ॥
नैकतीर्थाभिनि स्नातः समगात्रेमिवालय ।
तत्रापश्यत द्विजगणैर्वेष्टित प्रज्जसाग्निभि ॥ ६ ॥
सूक्तिमद्भिरिवादिन्ये वेदवदाङ्गपारमै ।
दिगम्बरैर्मुक्तकेशैरम्बुधैश्च मरीचिषै ॥ ७ ॥

2A, वल्लुचभागंवमुनि शौनक छन्दसमतम ।
शिष्यैरुपेत श्रीमद्भिर्गोर्वाणैरिव वामवम ॥ ११ ॥

It ends —

अष्टो निमित्तत कथित द्विजेन्द्रा
वरिष्ठमाख्यानमिद पुराणम् ।
मासस्तु दिव्य पुरोधोत्तमस्य
माहात्म्यमग्रा जगत्तर्त्तिहार ॥

Colophon —

3B, इति पुरोधोत्तममाहात्म्ये ऋषिसूतसंवादे नाम प्रथमोऽध्याय , 7A •
अधिमासविष्णुनाम द्वितीयोऽध्याय 12A इति • ऋषिपुत्राख्यान नाम

૪મીયોધ્યાય : 20A. • મહાનિશ્ચયપ્રાપ્તિર્નામ અનુષ્ઠીધ્યાય : 23A. • જગ
પ્રવાસ જટિલપુનામ્યાન નામ પદ્યમીધ્યાય : 27B, ૨૬૧ શ્રીમદ્ધામરૂપાનિ
ધર્મોધ્યાય , 31A. • મુદ્ગપન્થોપાખ્યાને (૧) મુજવાજ નામ મયમ • : 3૪B,
• વાજ્ઞોક્તિર્મંથારો નામ અષ્ટમ • : 17B. • મુદેવપન્થોપનો નામ મયમ • :
51B. • ઉમામહેશ્વરર્મવાટે મયમાનજયા ષ્ટમ ; 57B. • દોષદાનકર્મ
તકાદગ્રા • , 57A. • શાવનોધ્યાય : 60A. • અષોડશોધ્યાય : 67B,
• મૂલમૌનકર્મવાટે મુદ્ગપન્થોપાખ્યાને (૧) અનુદ્વિમ • . 6૪A. • જદર્મવિદ્યાખ્યાને
નામ પદ્યદશોધ્યાય ; 73B, ૨૬૨ ષોડશોધ્યાય .

The word *purusottama* in this work does not mean Jagan-natha or Part but the intercalary month which comes at the end of every two years and a half in the Hindu calendar. That month is regarded everywhere as an inauspicious month in which no religious or meritorious work is to be performed. But in this work the month is said to be sacred to Venru, and any good work done in it would lead to Nirvana or Mukti.

4188.

10300 કાશીમહા : Kāśī-mah

*Extracts from various Purāṇas, relating to
pilgrimage to Kāśī*

Substance country made paper 11x7 inches Folio 24 Lines 11
on a page Extent in Slokas 774 Character Devanāgarī Appearance old
and discoloured Complete

Colophon —

૨૬૩ શ્રીમદ્ધામરૂપાનિ કાશીનામ મમાહ .

Post Colophon —

શુભમશ્વ . ૧૬૩૩ . ભગવે કાર્તિકવદિ મુદો વિવિધ
વાગ્દાસી મોક્ષિન્દ્રાધ્યક્ષે .

Beginning:—

श्रीविश्वेश्वराय नमः ।

नारायणं नमस्कृत्य, etc., etc

पुराणानां हि सर्वेषां भारमुद्धृत्य यत्नतः ।

महिमानं पवक्ष्येहं काश्या श्रोतुर्विमुक्तये ॥

4189

9483. शिवसहस्रनाम । *Śiva-sahasra-nāma.*

Substance, country made paper 4½ x 4 inches Folia, 40 of which 10, 12, 15 17-24, 26, 34 35 are missing Lines, 7 on a page Extent in slokas, 175 Character, Nāgara Appearance, old

Names of Śiva with om before and namaḥ after.

4190.

9255. शिवसहस्रनामस्तोत्रः ।

Śiva-sahasra-nāma-stōtrah.

Substance, country made paper 10 x 6 inches Folia, 15 Lines, 8 on a page Extent in slokas, 210 Character, Nāgara Appearance, tolerable Incomplete

It begins:—

श्रीगणेशाय नमः ।

व्यास उवाच ।

एकदा मुनयः सर्वे द्वाएका दृष्टुमागता ।

वासुदेवश्च सोत्कण्ठां हृष्यदर्शनलालसा ॥ १ ॥

ततः स भगवान् प्रीतः पुत्राद्यज्ञे यथाविधि ।

तेजसाशोक्ततो गृह्य ब्रह्मानुपराजम् ॥ २ ॥

तै. एष्टु कथयामास कुमारप्रभृतश्च यन् ।

शरित भूमिभारप्रं लोकानन्दकार परम् ॥ ३ ॥

मार्कण्डेयमुखां सर्वे माध्याह्निकक्रियोत्थिता ।

हृष्य चानमयो चक्रे ब्रह्मस्तकुशादिभि ॥ ४ ॥

4191.

9753.

Substance, country made paper 8½ x 3½ inches Folia, 20 Lines, 9
on a page Extent in Slokas 440 Character, Nāgara Appearance, old.
Complete

This codex contains अक्षरपूर्वास्तुति along with शिवसहस्रनाम ।

I.

Beginning of the first:—

श्रीगणेशाय नमः ।

त्व ब्रह्मविद्या भजता जगता
समक्तिभागा किल [काल] रात्रि ।
देहादिसंशक्तधिया विमोहिनी
माया परानन्दमयी छतद्विधा ॥ १ ॥
शिवे शिवानन्दमये अधोदरे
श्रीपरमंतोष्ठावधनेऽम्बिके शिवे ।
मातर्विशालरक्षि भवानि सुन्दरि
त्वाममपूर्णे शरणं प्रपद्ये ॥ २ ॥

End:—

ये ये विमुक्तेः[ः] श्रुतिमातरं शिवा शिवाङ्गा साधितभक्तकार्यैः
आर्या भजन्ते परमादरेण दारिद्र्यावन्त्यादिभयं न तेषां ॥

Colophon:—

2A, अक्षरपूर्वास्तुति ।

II.

Siva-sahasra-nāma, taken from the Siva-rahasya and
delivered as an interlocution between Skanda and Siva,
begins thus:—

श्रीगणेशाय नमः ।

ऋषय ऊचुः ।

श्रुत वेदार्थतत्त्वज्ञ शिवध्यानपरायण ।
मुकुटपाय वदामाभ्य हृषाक्षी मुनिमत्तम ॥ १ ॥

शिव उवाच ।

- B4, माधु माधु कुमारदाय मय्यहं एह त्वयापुनः ।
 यदिदानीं त्वया एह तदस्ये शृणु मादयम् ॥ ३३ ॥
 एकमेव पुनः शौच्या एह काश्यामहं तदा ।
 समाख्यात मया मय्यहं सर्वेषां मोक्षमाधनम् ॥ ३४ ॥
 दिव्यान्मन्त्रानामानि गन्ति तन्मध्यमं परम् ।
 अष्टोत्तरसहस्रान्नु नाद्यां प्रियतरं मम ॥ ३५ ॥
- 5A, एकैकमेव तन्मध्ये नाम सर्वार्थमाधकम् ।
 मयापि नाद्यां सर्वेषां यत्नं वाङ्मयं शक्यते ॥ ३६ ॥
- 7B, ॐ हिरण्यराज सेवानीर्दिकूपतिस्तदाहं हर ।
 हस्तिंश्च पशुपतिमिदं हाम् न + जगो मम ॥ ३७ ॥ इत्यादि ।

End —

चे शम्भु सुरसत्तम सुरमणेश्वराध्यमोक्ष शिवम्
 प्रैलाधीशसुतात्ममेवममल सम्यग्यन्त्रादरात् ।
 ते धन्या शिवदादपूजनघरादन्तो न धन्यो जन
 सत्य मन्त्रमिच्छोन्ते मुनिवरा मत्त एव सर्वथा ॥ ३५८ ॥

The Last Colophon —

इति शिवरहस्ये सप्तमांशे शिवस्त्वत्सवादे शिवमहस्यनाम
 कथनं नाम प्रथमोऽध्यायः ।

4192.

8664 पीताम्बरासहस्रनामस्तोत्रम् ।

Pitambara-sahasra-nama stotram

Substance English paper 10½ x 5½ inches Folia 8 Lines 11 on a
 page Extent in Slokas 170 Character Nāgarī Appearance fresh
 New Complete

Complete in eight leaves

The stotra begins

ॐ ब्रह्मास्त्रं ब्रह्मविद्या च ब्रह्मभूता सवातनी

Colophon —

इति श्रीउत्कलमन्त्रारे नागेन्द्रप्रयागपादशनाहस्यो विष्णु-
शङ्करमन्त्रादे घोताम्बगामहमनामस्तोत्र [?]

4193.

9498 चैलोक्यमङ्गलाख्यं सूर्य्यकवचम् ।

Trailokya mangala surya kavacam

Substance country made paper 7 1/4 inches. Fols 2 lines 9
on a page Extent in fols as 21 Character Nagari Appearance fresh
Complete

It is an amulet consecrated to Surya

Beginning —

ॐ नम श्रीसूर्याय ।

शुत उवाच ।

शाम्ब शाम्ब महावाहा शृणु मे कवचं शुभम्

चैलोक्यमङ्गलं नाम कवचं परमाद्भुतम् ॥ १ ॥

यजन्नात्मा मन्त्रवित् सम्यक् षण् प्राप्नोति लिखितम् ।

यद्वद्वह्नीत्वा महादेवो गङ्गागामघिषाऽभवत् ॥ २ ॥

इत्यादि ।

End —

रविवारे च सक्रान्तो समस्यासु विप्रवत ।

धारयेत् साधकश्चेत्तुल्लोकोविजयो भवेत् ॥ १५ ॥

त्रिलोक्यमध्यगं कृत्वा धारयद्दक्षिणं भुजे ।

शिखायामथवा कण्ठे साऽपि सूर्य्यो न सशय ॥ १६ ॥

इति ते कथितं शाम्ब चैलोक्यमङ्गलामिधम् ।

कवचं दुर्लभं लोके तत्र खेहान् प्रकाशितम् ॥ १७ ॥

अज्ञात्वा कवचं दिव्यं वा जपेत् सूर्य्यमुत्तमम् ।

निद्रिर्न जायत तस्य कल्पकोटिशतैरपि ॥ १८ ॥

Colophon —

इति श्रीचैलोक्यमङ्गलं नाम श्रीसूर्य्यकवचम् ।

4194.

9895. विष्णुहृदयस्तोत्रम् । *Viṣṇu-hṛdaya-stottram.*

Substance, country-made paper. 8½ x 5½ inches Folia, 2 Lines, 12 on a page Extent in ślokaḥ, 15 Character, Nāgara Appearance, tolerable Complete.

It begins thus:—

ॐ अस्य श्रीविष्णुहृदयस्तोत्रस्य सद्गुरुगणेश्विरनुष्टुप् इन्द्रः श्रीविष्णु
परमात्मा देवता सर्वपापक्षयार्थं जपे विनियोगः

सद्गुरुगण उवाच ।

ममाग्रतः सदा विष्णु[ः] प्रष्टव्य[ः] चापि केशवः ।

गोविन्दो दक्षिणे पार्श्वे वामे च मधुसूदनः । इत्यादि ।

End:—

अष्टौ ब्राह्मणान् दत्त्वा विष्णुलोकमवाप्नोति एकस्यापि न ददाति
+ + दौघमानं न मृच्छति स जात्यन्तो भवति भासेन मृत्युर्भवति
न मन्त्रो न पश्यति मन्त्रं यन्त्रं वृद्धा तन्नाभिज्ञायते स्मेति भगवान्
महाविष्णुरित्याह । इति ।

Colophon:—

इति विष्णुहृदयं सम्पूर्णम् ।

4195.

9914. सुदर्शनस्तोत्रम् । *Sudarśana-stottram.*

Substance, country made paper 12 x 6 inches Folium, one Lines, 18 on a page Extent in ślokaḥ, 18 Character, Nāgara Appearance, old Complete

A hymn in praise of Sudārśana, the weapon of Śrī Kṛṣṇa.

It begins thus —

श्रीशुक उवाच ।

एव भगवतादिष्टो दुर्वासाश्चक्रतापित ।

अम्बरीषमुपाहृत्य तत्पादौ दुःखितोऽग्रहीत् ॥ १ ॥

तस्य सोदयमन वीक्ष्य पादस्पर्शविलज्जित ।

अन्तावोत् तद्भरेत्तु हयया पीडितो भृशम् ॥ २ ॥ इत्यादि ।

4196.

10952

Extracts from various Purānas

Substance country made paper 10×8 inches Folia 47 Lines 12
on a page Character, modern Nagara Appearance fresh Incomplete
at the end

The leaves are marked with the letters ए० मा० abbrevia-
tion of एकादशीमाहात्म्यम् ।

Beginning —

ॐ श्रीगणेशाय नमः ।

नारायणमित्यादि ।

शुक उवाच ।

कदाचिदर्जुन श्रीमान् विष्णुभक्तिपरायण ।

भक्तिनिष्ठासयाष्टकृत वासुदेवं महामतिः ॥

अर्जुन उवाच ।

उपवासस्य नक्तस्य एकभक्तस्य मे प्रभो ।

किं पुण्यं किं फलं तेनैव ब्रूहि सर्वं जगद्गन ॥

7A, इति श्रीमत्सुखाख्ये हरिश्चन्द्रपुराणे एकादशीमाहात्म्य
समाप्तम्, 9A, इति श्रीवृद्धाख्यपुराणे मार्गशीर्षे मासे मोक्षैकादशीमाहात्म्य
समाप्तम्, 11B, इति श्रीगण्डपुराणे वीरभद्रसप्तमैकादशीमाहात्म्य समाप्तम्,
13B, इति श्रीवृद्धाख्यपुराणे वीरभद्रसप्तमैकादशीमाहात्म्य समाप्तम्, 16A, .
इति श्रीमत्सुखाख्यपुराणे वीरभद्रसप्तमैकादशीमाहात्म्य समाप्तम्, 18A, इति श्रीमत्सुखाख्यपुराणे वीरभद्रसप्तमैकादशीमाहात्म्य समाप्तम्.

पुराणे माघशुक्ले त्रयमाहात्म्यं समाप्तम्; 20A, इति श्रीस्कन्दपुराणे पाशुपत-
 कृष्णविजयकादशीमाहात्म्य समाप्तम्; 24B, इति श्रीभविष्योत्तरपुराणे चैत्रकृष्ण-
 पापमोचनीमाहात्म्य समाप्तम्; 26A, इति श्रीबराहपुराणे चैत्रशुक्लकामदा
 नाम एकादशीमाहात्म्य समाप्तम्; 27A, इति श्रीभविष्योत्तरपुराणे वैशाखकृष्ण-
 वरूधिनीमाहात्म्य समाप्तम्; 29A, इति श्रीकूर्मपुराणे वैशाखशुक्लमोहिनी-
 माहात्म्य सपूर्णम्; 30A, इति श्रीब्रह्माण्डपुराणे ज्यैष्ठ्यकृष्णो व्यपराभाहात्म्य
 समाप्तम्; 32A, इति श्रीब्रह्मवैवर्तपुराणे विज्जलैकादशी माहात्म्यम्; 33B,
 ° आषाढकृष्णयोगिनी एकादशीमाहात्म्यम्; 35B, इति श्रीब्रह्माण्डपुराणे
 आषाढशुक्लपक्षे पक्षैकादशीमाहात्म्यम्. 36B, इति श्रीब्रह्मवैवर्ते आवकमाने
 कृष्णैकादशीमाहात्म्यम्, 38B, इति श्रीभविष्योत्तरपुराणे आवकशुक्लपुत्रदा
 नामैकादशीमाहात्म्यम्, 39B, इति श्रीब्रह्माण्डपुराणे भाद्रपदकृष्णे अर्जुनादशी-
 माहात्म्यम्, 41A, इति श्रीस्कन्दपुराणे भाद्रपदशुक्लवाननैकादशीमाहात्म्यम्,
 42B, इति श्रीब्रह्मवैवर्तपुराणे आश्विनकृष्णइन्द्राभाहात्म्यम्; 43B, इति
 श्रीब्रह्मवैवर्तपुराणे आश्विनशुक्लपापार्द्रमाहात्म्यम्, 46A, ° कार्तिके कृष्णा-
 रमाभाहात्म्यम् ।

4197.

10278.

Substance, foolscap paper 13×5½ inches Folia, 4 Lines, 11 on a
 page. Character, modern Nagara Appearance, fresh

A work of the school of Vallabhacārya

Extracts from the Puranas on the following topics --

- 1, अथ चरणोदकमहिमा, अथ हरिमन्दिरतल्लकमहिमा
- 2A, अथ प्रसादमहिमा, अथ शङ्खचक्रधारणम् ।

PANCA-RĀTRAS AND KALPAS

4198

8047 नारदपञ्चरात्रम् । *Narada Pañca ratram*

Substance Foolscap paper 16x5½ inches Folia 107 Lines 1
on a page Character Bengali Date Saka 1722 Appearance fresh
Complete

The meaning and the import of the word Panca ratra has not been properly explained anywhere In this MS are given five lectures delivered by Narada in five nights and therefore the work is called Panca ratra The word ratra means jnana and jnana is of five kinds (See leaf 2B line 4)

33A, इति नारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे पञ्चदशाध्याय ,
48B, • द्वितीयात्रे योगज्ञानलक्षणेऽष्टमोऽध्याय , 69A, • तृतीयात्रे मन्त्रपूजा
ज्ञानविधि पञ्चदशोऽध्याय , 88A • चतुर्थरात्रे द्वादशयुद्धि दशमाध्याय ।

Last Colophon —

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे योगप्रकरणो
द्वादशाध्याय समाप्त ।

Post Colophon —

समाप्तश्चेद नारदपञ्चरात्रं, श्रीकृष्णाय नमः । शुभमस्तु
शकाब्दा १७२२ । ॐ नमोस्तु नमः ।

कोटालिपाडाम्यदेशनिवासिना श्रीकीर्तिनारायणदेवशर्मणा
लिखितमेतत् । श्रीम श्रीयुत कालीशङ्करचोषालस्य पुत्ति
केयमिति ।

दु खेन लिखितो मय्य युववत् प्रतिपालयेत् ।

इमं हरति यो मूढ न निर्वशो भवेद्भुवम् ।

Along with it, there is a fragment of the work, in 22 leaves, containing I, 6 and most part of the seventh

4199

4572 *The Same*

Substance country made paper 16 × 5½ inches Folia 91 Lines 12
 on a page Character Bengali of the early nineteenth century Appearance fresh

For a complete and exhaustive survey of the Pañca-ratra Literature see introduction to the Abirbudbna Samhita published by the Adyar Library Madras under the editorship of Schrader

Last Colophon —

इति नारदपञ्चरात्रे ज्ञानामृतमारे पञ्चमरात्रे योगप्रकरणं नाम
 द्वादशोऽध्यायः ।

IO Catalogue on the authority of Sir R G Bhandarkar speaks of Jnanamṛta sara as one of the seven Samhitas of the Nārada Pañca ratra but the word occurs in every colophon of that Pañca-ratra

समाप्तश्चेद पञ्चमरात्रम् ।

4199A.

6611 महाकालपञ्चरात्रम् । *Mahakala pancaratram*

Substance foolscap paper 10 × 4½ inches Folia 66 Lines 8 on a
 page Character modern Nāgara Appearance fresh Complete in
 twenty one paṭalas Copied from an original dated Samvat 1660

Last Colophon —

इति श्रीमहाकालपञ्चरात्रे एकविंशतिसं पटलः ।

Post Colophon —

संवत् १६६० ।

A pañca ratra work, hitherto unknown and at the same time not at all a Vaiṣṇavite work It is not found in the list of Pañca ratra works in Schrader Introduction

It begins —

श्रीदेव्याय ।

भावन् देवदेवेश सर्वलोकोत्थिते ॥ १ ॥
 त्वत् शून्यान्वयेकाणि तन्माणि कथयामि ॥ २ ॥
 इदानीं सर्वतन्माणां साङ्भूतं पञ्चतन्मम् ।
 महाकालपञ्चमानं योऽनुमिच्छामि साध्यतम् ॥ ३ ॥

श्रीशिव उवाच ।

इष्टव्यातिरिक्तस्येयं गोप्याद् गोप्यतमा नृणां ।
 ना तवाग्रे महेशानि कथमद्य प्रकाशयाम ।
 तथापि तव मप्रोक्त्या कथ्यते इदम् आदरम् ॥ ४ ॥
 त्रिपुरं दातव्यं जित्वा यदाह सम्मितो गे
 इन्द्रायः सकृन्मैवैषं हविष्याद्यमोमै ॥ ५ ॥
 लूयमानं सदानम् भैरवं प्रतिपद्यति ।
 कथं त्वया जितो देव त्रिपुरो देवदेव ॥ ६ ॥
 यच्छक्तिरगन्तव्या विद्याभोग्यमाप्नुयात् ।
 उवाचा सकल देवा जित (१) येन महाद्वजे ॥ ७ ॥
 यस्य नास्ति कथं मृत्युः [] कथो यस्य तु क्लेशः ।
 यमोपि वि(व)क्षय याति यस्य वै भयतटाणात् ॥ ८ ॥
 स कथं ते महादेव जितो देवो महाव्रत ॥

श्रीभैरव उवाच ।

त्रैलोक्यविजया नाम विद्यात्रैलोक्यसाधिनो ॥ ९ ॥
 या कालो मा महादेवो या स्थिता मा च वसिता (१) ।
 त्रैलोक्यविजया चिति यथाया कोर्षिता भुवि ॥ १० ॥
 महाविद्या महामिद्धिमाधिनो दृष्टसाधिनो ।
 महादेवतयापे(१)हि तारादेव्या नियोजिता ॥ ११ ॥
 पूर्वं कामकलाय हि कथं प्राप्तवाञ्छित ।
 अस्त्रं विना महेशानि चिन्तानकुलमानस ॥ १२ ॥
 जलमात्रं महेशानि ब्रह्म(१) च मनो दधे ।

तदा तारा प्रसन्नाभृदोरभेश्वरी परा ॥ १० ॥
 तदा प्रदत्ता विद्येय त्रैलोक्यविजयाभिधा ॥ ११(?) ॥
 व्याक्रमणस्त्राणताले(?) त्वेव त्रैलोक्यमाधिनी ।
 यस्या प्रभावतो देवि श्रितो + त्रिपुर जगतात् ॥ १५ ॥
 सर्वविद्यामहामात्री (शा) त्रैलोक्यविजया परा ।
 कथयस्व महादेव प्रभादात् परमेश्वर ॥ १६ ॥

श्रीदेव्युवाच ।

किं प्रभावः कथं रूपं साधनं कथय प्रभो ।
 त्रैलोक्यविजया विद्या कौटूशोसौ (भा) महेश्वर ॥ १७ ॥
 कौटूश महल मन्त्र यन्त्राणि विविधानि च ।
 ध्यानं च कौटूश तस्या मुद्राभेदं च कौटूशम् ॥ १८ ॥
 वाराधने च देव्यास्तत्फलं भवति कौटूशम्

6B, इति श्रीमत्कालचक्राक्षरे प्रथमं पटलम् ।

श्रीदेव्युवाच ।

देवदेव गणाराध्य सर्वज्ञ कवणानिधे ।
 निखलतुष्टं पुरश्चर्यां वद मे कवणानिधे ॥ १ ॥
 निखलतुष्टं तु तारावत कौर्त्तितं तु भया तव ।
 पुरश्चर्यादिकं वक्ष्ये येन सिद्धं जगत्तपस ॥ २ ॥

8A, • द्वितीय पटलम् ।

श्रीशिव उवाच ।

काम्यं तेऽहं प्रवक्ष्यामि वक्ष्यादिकर्मघटकम् ।
 यस्य विज्ञानमात्रेण नरः सर्वज्ञतामिषात् ॥
 पुनार्योर्नामं सलिख्य धनुषोर्मबिलोमतम् ।
 ग्रथयित्वा मन्त्रयित्वा ज्ञानानकर्मघटे लिखितम् ॥

11B इति श्री० द्वितीय पटलम् ॥

श्रीदेव्युवाच ।

रत्नतोरणयोगस्तु पूर्वं ससूचितस्तथा ।
 तन्मे कथय विश्वेश विश्वाराध्य जगत्प्रभा ॥

यस्य विज्ञानमात्रेण एको जेता जगत्तव ।
सर्वमिद्विपद यत्र स्वयमेव नर्तति च ।

13B, इति श्रीमहाकालपञ्चरात्रे चतुर्थ पटल ।

श्रीदेव्यवाच ।

आवेशा + + + प्रयोगश्च कथयन्म समाधुता ।

श्रीःशिव उवाच ।

मिद्विद्या महाविद्या वैश्वोक्तमाधिनी परा ॥ १ ॥

इच्छामिद्विभवेत्तस्य व्याधिभिर्नाभिभूयते ।

आहार मन्त्रयित्वा तु दक्षिणेन करेण तु ॥ २ ॥

वामेन वधयन्मुद्रा भक्षयेत् दिने दिने ।

सर्वत्तरशतं सायं सुभीवेद्विपदम् ॥ ३ ॥

10A, • पञ्चम पटल ।

श्रीदेव्यवाच ।

ध्यातमाकर्षणं देव सूचितं न प्रकाशितम्

तत्त्वं वद महादेव यद्यहं तव वक्ष्यमां ।

18A, • षष्ठ पटल ।

श्रीदेव्यवाच ।

वैश्वोक्तविजया प्राप्ता मताका न प्रकाशिता ।

मताका वद देवेश पद्यहं तव वक्ष्यमां ।

21A, • सप्तम पटल ।

श्रीदेव्यवाच ।

वद वागप्रयोगा [न] हि कथयामि ग्रहणं प्रिये ।

यस्य विज्ञानमात्रेण अत्रमहारको भवेत् ।

कण्ठाजले शैवेनैव लला शङ्करात्तु वदु शिवे ।

नरास्थितारमारोप्य मय्युच्छिद्यमये नरे ।

दक्षिणा + मुखो हन्यान्मृतस्य भविष्यति

एतदन्यं प्रवक्ष्यामि मुच्चादमुच्छतरं भवेत् ।

शुन पाश्यांसिपनुधि केशैसागडालभैगुण ।

मधुष्णिकृत शत्रुं पूजयेन्नामत परा ॥

22B, • अष्टम पटल । ८ ॥

श्रीदेवुवाच ।

देवदेव महादेव सर्वमसारतारक ।

त्वत्त साङ्ग श्रुत देव त्रैलोक्यविजयास्तकम् ॥

युतन्वा(?)दिमहायोगा वाग्योगान्तयैव च ।

इदानीं श्रोतुमिच्छामि कुलकादुर्गमुत्तमम् ।

तन्मे कथय देवेश यद्यहं तव वल्लभा ॥

श्रीशिव उवाच ।

रक्षस्यातिरक्षस्यश्च कुल्लुकास्त्र महात्तरम् ।

देवहृष्टे समाकीर्णं पञ्चाक्षर्याविभूषितम् ॥

पञ्चम्यापरि विभ्रान्त तारिण्या परिभूषितम् ।

पञ्चतन्त्रे परिख्यात तत कथं प्रवदाम्यहम् ॥

तथापि तव सम्मोक्षा कथ्यते ब्रह्म नाम्नतम् ॥

30A, • नवम पटल ।

श्रीदेवुवाच ।

देवदेव महादेव सर्वभूतहितार्थं ।

दुर्गं श्रुत त्वत् सकाशात् कथं साध्यश्च तद्ब्रह्म ॥

श्रीशिव उवाच ।

ब्रह्म देवि प्रवक्ष्यामि गोपनीयं स्वयोनितम् ।

विविक्तक्षेत्रमासाद्य शत्रु सन्धापरायण ॥

सप्तसार्गा वेदपरं समयाचारपालकम् ।

पद्मयणचतुर्वैस्तु सयुतं साधकोत्तमम् ॥

दिव्यतील वापि पीब मन्धर्वानपि(?)

प्रातर्गंगेश मथ्याक्षे वाराहो प्रजपेक्ष्वे ॥, etc, etc

33A, • दशम पटल ।

श्रीदेव्युवाच ।

देवेश श्रोतुमिच्छामि रघुस्यातिरघुस्यकम् ।
यद्वा कस्यापि सम्प्रोक्तं गोपितं सर्वतत्त्वके ॥
यामले गोपितं तच्च ह्यमरेऽपि न कौर्त्तितम् ।
तस्मै कथय देवेश यद्यच्च तववल्लभा ॥

श्रीशिव उवाच

सर्वंस्वमपि ते देवि कथ्यते शृणु माम्प्रथमम् ।
अष्टविद्या सहाविद्या सर्वविद्योत्तमोत्तमा ॥

तस्मादङ्गमयी माया महामायैव कवला ।
कलातौता गुणानीता नवावरणरूपिणी ॥
नवग्रहमया छात्रा नवनाथसमन्विता ।
प्रकृतिर्विकृतिश्चैव ह्यध्यामङ्गा भवन्ति हि ।
एकं ह्यथ भय वेदमन्त्रश्च वागमस्तथकम् ।
रसादिवसुरन्ध्याङ्गा नवाङ्गा परिकीर्त्तिता ॥
प्रकृतिर्न(म)वसस्तुकाविकृति शून्यरूपिणी
नवाना शून्यसयोगाद्विकृति यान्ति तेऽङ्का ॥
तस्मादङ्गमयी काली नवकालीकसंघा च ।
त्रिषष्ट्यङ्गा महेशानि सर्वंशस्त्रक्रमेण च ॥
वैष्णवे त्रिणुतत्त्वान्व्यक्रमेण शम्भुशक्ति
दिगाद्यन्ता तु षष्ठाशदशाद्याच भवन्ति च ॥
शक्ते तु देवदेवेशि षष्ठाशस्तत्त्वमार्गत ।
सन्दर्भ्या तु महेशानि षष्टिसामाङ्गयोगत ॥
कादिविद्याविधौ देवि यन्मादिवाग्विभूषित ।
तत्त्वक्रमो महेशानि कोटिवार प्रकाशित ॥

सृष्टिक्रमस्य वाग्भूतिक्रमौ षष्ठ्यु महेश्वरि ।
 एकारो जीवकोटि स्यात् क ब्रह्म प्रीतिसञ्चितम् ।
 जीवब्रह्मणयोरैक्यमेकमेवाह्वाचकम् ।
 एक ब्रह्म परातीत वाच्यातीत प्रकीर्तितम् ॥
 वर्णनाशक्तिरूपन्तु प्रोक्तमेवाह्वाचकम् ।
 एकाहस्य तु विज्ञान छावा दिनयमुद्धरेत् ॥
 यावद्विवर्णितु शक्य तावत् सगुणता गतम् ।
 तदेव निर्गुण ब्रह्म वाच्यातीतं प्रकीर्तितम् ॥
 शिवशक्तिमिलित्वा तु द्वितीयोऽह प्रकीर्तित ।
 त्रैगुण्या चाहचितय द्रष्टाज्ञानक्रियादिभि ।
 ब्रह्मविद्यादिभिर्देवि तृतीयोऽह प्रकीर्तित ।
 चतुर्वेदसंख्यपो हि चतुर्थोऽह प्रकीर्तित ॥
 कलापञ्चकसंयुत शैवशाक्तादियोगत ।
 पञ्चमोऽहो महेशानि कौर्त्तित परमेश्वरि ॥
 षडाक्षायै समायुक्त षष्ठोऽह परिकीर्त्तित ।
 कलासप्तकसंयुक्तो मुन्यह परिकीर्त्तित ॥
 वस्त्ररत्न महेशानि प्रोक्तो हि (?) सुदैवत ।
 नापाहो नवसंख्याको दिक्पालैर्दशभः भूत ।
 शिवैश्वराहक ध्यात भास्वरैर्भास्वराहकम् ।
 कामैस्त्रयोदशाहस्तु भुवनैश्च चतुर्दश ॥
 पञ्चदश्या तदहस्तु षोडश्या षोडशाहक ।
 कलातीताकको देवि दिशादिमञ्जिको भवेत् ॥, etc., etc

38A, • एकादश पटल ।

श्रीदेव्युवाच ।

देवदेव महादेव भक्तचिन्तामणे प्रभो ।

पूर्वं समूचित यन्मे तन्मे कथय शकम् ॥

श्रीशिव उवाच ।

पूर्वमसूचिता विद्या त्रिषु लोकेषु दुर्लभा ।

प्रकाशयते महेशानि षष्ठ्यु यत्नेन साम्प्रतम् ॥

नचैक साधको लोके नैकप्रलविको जन ।
 नत्वेक सामनस्तत्र नचैका कुलदेवता ।
 न तेषां जायते मिद्धि कश्चिदोषेण कुत्रचित् ।
 तत्राप्याम्यावता देवि फलं किञ्चिद्भविष्यति ।
 यन्तु चतुर्विधं प्रोक्तं शुद्धगर्भकमेव च ।
 केवलाद्भन्तु वीजाद् वीजगर्भाद्भवेत् च ।
 वीजयन्तु चतुर्यं स्यात् इति सद्योपतो मतम् ।
 केवलाद्दे दशाद्देन वीजाद्दे तु दशाद्भक्तम् ।
 वीजगर्भाद्भक्ते देवि दशाद्भक्त्य विकल्पना ।
 षड्देन गर्भितं वीजं वीजेन गर्भितं च तम् ।
 वीजगोपनकार्यार्थं वीजाद्भक्तं परिकीर्त्तिता
 सत्समूहे वीजसञ्ज्ञैव नान्यथा शास्त्रं वच ॥

46A, • षादश पटल ।

श्रीशिव उवाच ।

नवषोडशकोष्ठानि कृत्वा यत्नेन पार्ष्वति ।
 प्राक् प्रायक् दक्षिणोदक् च सूत्राभ्यालनयोगतः ॥
 विषमं विषमं भद्रं समभद्रं समं भवेत् ।
 विषमे परमेशानि गृहस्य इदं चापरमम् ॥

48A, • त्रयोदश पटल ।

श्रीशिव उवाच ।

कामिकाख्यां सहेशानि महाकाणाभिधा तथा ।
 कथ्यते तत्र सम्प्रोक्ता भावधानमना भव ॥
 कृत्वा षोडशकोष्ठानि षोडशीमन्तमक्षरान् ।
 षष्टाविंशतिं चाक्षरानि चतुस्त्रिंशत्तथा प्रिये ॥

51B, • चतुर्दश पटल ।

श्रीदेव्युवाच ।

षष्टिमाद्यष्टमिद्धीनामोत्तरं म्यात्रं सशयम् ।
 इत्याद्यस्तं त्वया देव पुनराचारयत प्रभरे ॥

अणिमात्वं च किं नाम महिमा कौटुशी भवेत्
सर्वं कथय देवेशि (?) यद्यहं तव वल्लभा ॥

54A, • पञ्चदश पटल ।

श्रीदेव्युवाच ।

शिव शङ्कर विश्वेश दीनोद्धारपरायण ।

पूर्वसंस्तुचिता या वै ब्राह्मीनाम्नी पताकिका ॥

ता मे कथय सर्वात्मन यद्यहं तव वल्लभा ॥

61B, इति श्रीमहापद्मरात्रे

The number of

Patala is not given

श्रीदेव्युवाच ।

देवेश श्रोतुमिच्छामि यक्षाधिपतिसाधना ।

यक्षाधिपतिता देवी कथं जाता च तद्दद ॥

64A, • The number of Patala is not given

श्रीदेव्युवाच ।

देवेश श्रोतुमिच्छामि मन्त्रं यक्षाधिपते प्रभो ॥

64B, भाभेरधस्तामक्ताभा पीताभा हृदयाव(वि)धि ।

ततोपरि महानीलवर्णा सर्वाङ्गसुन्दरी ॥

नववर्णा शिखा प्रोक्ता पादगुण्ठे श्रिते स्मृते ।

चतुर्वेदा चतु पादे नखे सिन्धो एयक् एयक् ॥

वज्रनखेषु देवेशि विप्रतमिष्ठान प्रविभ्रती ।

शार्ङ्गलशरभौ मल्लौ श्वेतरक्तौ महोत्तमौ ।

क्षेमकरौ महाश्रेणा प्रतिपद्येधु कोटिश ।

अष्टोत्तरमहस्र च द्विविद्यापक्षमन्त्रयो ॥

रक्त[चक्षु]चमूँललज्जिह्वा विभ्रती पद्मा कलाम

कोटिकालानलज्वाला श्मशानालयवासिनी(?) ॥

मस्थिता पक्षिरूपेण चोत्थितां नररूपिणीम् ।

बलिं देहीति जल्पन्ती सर्वकालं क्षधातुराम ॥

उडुयीडुडुय गच्छती शुचुमैन्यविनाशिनोम ।
 त्रिनेत्रा स्वयमेवाद्या औषद्धाधिपति प्रभुम् ॥
 गयेत पद्मपद्म च महत्वेनैव सयुतम् ।
 वक्ष्ये सुखायुक्त होमवेत वशा शत ॥
 तर्पण मार्जनं देवि रक्तेन कारयेत् प्रिये ।
 तदते ब्राह्मणाश्च भोजनं समुदौ(दि)रितम् ।
 मृध्नाणां च शिवानां च भोजनं दापयेत मदा ।
 अनेन क्रमयोगेन बलिनिर्द्धिर्भवेद्भुवम् ॥

The former owner of the MS wrote ऊनविश above the word एकविंशतितमः ।

It ends —

गोपनीय गोपनीय गोपनीय विशेषतः ।
 रहस्यातिरहस्यस्य रहस्यातिरहस्यकम् ।
 सर्वसिद्धिप्रदं प्रोक्तं बलिदानरहस्यकम् ।

4200.

1598 हयशीर्षपञ्चराचम् । *Hayasīrṣa pañca ratnam*

An interlocution between Bhṛgu and Marikandeya

For the manuscript see L. 2034

Post Colophon —

लिखित श्रीहृदिमानन्द देवशर्माणा ॥ श्रीहरि ॥

Quoted in Purana sarva 1912 composed in 1474

4201.

995 नारदपञ्चराचम् । *Narada pañcaratnam*

9 balance country made paper 14 x 11 inches 1 line 10 12 on a page

A Vaiṣṇavite Tantra different from a work with the same name published in the Bibliotheca Indica. It

includes six works. But I O Catal No 2530 says Quotations are also met with from the 7th Satvata Samhita and 8th Parama samhita. The 4th part Pauṣkara Samhita however, is called Paramesvara Samhita in our manuscript.

Our manuscript contains (1) Lakṣmī tantra complete in 112 leaves (see I O Catal No 2533), (2) Paramesvara-Samhita complete in 243 leaves (see I O Catal No 2531 there called Pauṣkara Samhita), (3) Padma Tantra complete in 314 leaves (see I O Catal No 2532), (4) Paramagama cudamani in 391 leaves apparently defective (See I O Catal No 2530).

All the parts bear the same date Samvat 1863

As it is a different work from No 4198 it is not grouped with that

4202

865 बृहन्नारदपञ्चरात्रम् । *Bṛhan Narada pañca rattram*

For the manuscript see L 1704

The name is deceptive, from which Rajendralala takes the work to be an enlarged edition of Narada pañca rattra. The fact is that it forms only a part of Narada pañcarattra which includes five works (No 4201). This part is called Pādma Tantra, and so it is called in colophons of this manuscript, too.

4203

००९ नृसिंहकल्पः । *Nṛsinha kalpaḥ*

For the MS see L 1308

The last leaf is missing facsimile of which is to be found in L facing the notice and which seems not to have been replaced after taking the facsimile.

An extract from the *Nr-simha-purāna*, containing directions for the worship of *Nr-simha*.

4204.

139. *अन्नदाकल्पः । Annadā-kalpah.*

The manuscript has been fully noticed by Dr. Rajendralāla Mitra under No 456 in Vol I of his Notices.

4205.

4277

Substance, palm leaf $14\frac{1}{2} \times 1\frac{1}{2}$ inches. Folio, 1 to 7. 14 to 64 Lines, 4 to 6 on a page. Character, Udvā written about 60 years back. Appearance, fresh.

I.

अथ नामत्रयकल्पो लिख्यते ।

देविकायास्तटामोन अन्नकोत्ति वज्रश्रुतम् ।

पद्मच्छ अजया युक्त शौनको मुनिपुङ्गव ।

शौनक उवाच ।

भगवन् ओतुमिच्छामि वज्रस्य वैष्णव मुने ।

मर्त्यशान्तिकरं मृणा मर्त्याभीष्टप्रदस्तथा ।

अन्नकोत्तिरुवाच ।

उदय शौनक यस्मिन् ओतुमिच्छसि दुर्लभम् ।

नामत्रयं हरे पुण्य शान्तिदं पुष्टिवर्द्धनम् ।

दुर्लभं त्रिषु लोकेषु किञ्चिद्भास्ति तदाश्रयात् ।

अच्युतागन्दमोदिन्देयनिष्ठं परिकीर्त्तयन् ॥

ब्रह्मलोकमवाप्नोति किमुतान्य दिशोत्तम ।

It relates to the worship of the three forms of *Vishnu*, namely, *Acynta*, *Ananda* and *Govinda*.

3A, इति ओमौरमहिताया अन्नकोत्तिशौनकमन्त्रादे नामत्रयकल्प समाप्त ।

अथ नामत्रय-माहात्म्यं लिख्यते ।

प्रायश्चित्तसर्वस्वे । तत्र च षड्गपुराणे ।

मर्त्यरोगोपशमनं सर्वारिष्टविनाशनम् ।

नामत्रयभवं मन्त्रं श्रुतिं श्रुतिषु विश्रुतम् ।

7A, इति नामत्रयविधिः समाप्तः ।

II

Second batch of leaves contain miscellaneous notes of
a priest

III

Leaves 14 to 64

In the 14th leaves begins —

A — गोपालस्तवराजः ।

नारद उवाच ।

नवीननोरदश्याम नौलेन्दोवरणोत्थनम् ।

वक्ष्णवीनन्दनं वन्दे ह्येष गोपालरूपिणम् ।

15A, इति श्री[गौ]तमोत्तमे गोपालस्तवराजः समाप्तः ।

Then begins *Tryambaka kalpa* —

ॐ मृत्युञ्जयाय नमः ।

आयुष्यस्य सुखासीनं वशिष्ठं तपतान्वरम् ।

ब्राह्मणा लक्ष्म्या समायुक्तं योगैश्वर्यसमन्वितम् ।

ज्वलन्तं तेजसा नित्यं सहस्रायुसमप्रभम् ।

मर्गस्तु परिदृष्टवान् ।

भगवन् सर्वधर्मज्ञः

अम्बकस्य च माहात्म्यं श्रुत्वा मुनिर्हसन् साधतम् ।

नाम तृतीयोऽध्यायः; 45B, • सदाचारक्रमो नाम चतुर्थोऽध्यायः, 49A, • मन्त्रविनियोगो नाम पञ्चमः; 51B, • प्रायश्चित्तानुष्ठानं षष्ठोऽध्यायः; 55B, • यजनविधान नाम सप्तमोऽध्यायः; 60A, • साधारणीतिर्नाम अष्टमोऽध्यायः; 62B, इति श्रीलिङ्गपुराणे पञ्चाक्षरमाहात्म्यं नामाध्यायः; 63B, इति शिवधर्मे महाशास्त्रे पञ्चाक्षरमाहात्म्यं नामाध्यायः ।

The last leaf gives a date which is evidently in a later hand:—

सन १२२८ साल कुम्भमासस्य सप्तमदिवसे लिखित महाता
भगवान् मिश्रेण ।

WORKS ON PURĀNAS

4206.

११७४ टोडरानन्द । *Todarānanda*

(सर्गावतारः only)

Substance country made paper 11½ x 5½ inches Folia 79 lines 19 on a page Character Nagara of the seventeenth century Appear-
ance old and repaired with transparent paper

The MS is defective, being made up with two batches of leaves (foli 1-39 and 40-78), belonging to two different manuscripts, and there is a large gap between the two, although the leaves are marked consecutively in a much later hand

It contains the first section of *Todarānanda* the well-known encyclopaedia of law, religion, astronomy, medicine

It begins —

योगेशाय नमः ।

ईकारस्याभिधेये अमरद्वय तिरोभाव घासन्यमङ्गे
यस्मिन् मायाविवर्त्तप्रतिफलनवशादेव कालावभासः ।
निष्ठा यत्र अतीना विविधपञ्चषामन्वयादस्तावथा
तस्मै सगुण नमस्यां मुञ्जरवि ष मुञ्जवंच्छब्दे कल्पयामः ।

योगेश्वरचन्द्रकेशप्रभृतिदिविषदासुद्यवानस्यमौलि
स्पर्शकालिषडमराजवर्गकिङ्कणभूषणहर्मिमारारविन्दः ।
विश्वस्योद्धारकारी यतिभिरतिवृद्धध्यानवेद्यो विदध्या
देव ओटाडरश्चलितालम्बकमहानन्दमिन्दोवराक्षः ॥

Genealogy of the patron of the compilers —

राजन्यवशमरमौरद्वयभुज

श्रीटहनान्वयमहोदधिप्राग्जात ।

कालो विशालमुजमण्डलखण्डितारि

रामोनमुरारिपदवारिरुद्धातिभक्त ॥

एतस्यान्तलिराविराम तनयो वीरोऽतिघोराग्रणी

विश्वव्यातभुजप्रकाण्डमहिमा भूलोकभुषामणि ।

यन्नामस्मरणे भवन्ति कवयो गोमाधितैरक्षिता

यस्याद्यापि यश्च प्रसर्पति दिशा शौनाशुविश्वच्छलात ॥

एतस्य पुत्रो निजगोत्रनेत्रदयस्फुरतकैरवशीतधामा ।

कामारि रासाख्येनचारुचेता दामाभिरामाक्षनिराविरामोत्त ॥

(?) अभूदेतस्य सूनुस्त्रिदशपतिपुरीनामरोगीतकीर्ति

पद्मेयुदेधिशोर्धन्यलितसरमग्निहोचिनिधौतमूर्ति ।

(?) आसीदसौमभूमौवल्लयगतयश्च स्तोमस्तोमोऽग्निवाला

सूर्जसिन्दूरमालाहरणपटुकर कृष्णपादाजभट्ट ॥

अप्ये गण्यो नृपाक्षामतुलवल्लवता वैखरीणा शरण्यो

मान्यो विद्वज्जनाना नयविनययुजा वाङ्मनाना वरेण्य ।

चक्षुष्यक्षुकोरक्षयतुष्टिनरुचिर्भिक्षुकाना जनाना

एतत् पुत्र पवित्र त्रिदशपतिरिव द्वारकादास आसीत् ॥

एतस्य पुत्रो दिनमङ्गनामा बभूव धामाखिलसद्गुणाना ।

यश्चो यदौय बज्रश्चो विशाल दिक्चक्रवाल धवलौकमेति ॥

श्रीमत् कृष्णपदारविन्दविमलन्माध्वीकवज्रादर

त्रैलोक्य विदित हतो भगवतोदासोऽस्य पुत्रोऽभवत् ।

कौर्त्या यस्य सुधाशुसन्दरबचा भूमण्डल निम्नैल

यद्दानेन दरिद्रवेष्ट सुचिं दारिद्र्यमुन्मूलित ॥

भूलोकस्य विभूयण त्रिजगतौवैदग्ध्यविश्रामभु

पुत्रोऽस्य क्षितिमण्डले विजयते श्रीटोड आषान् ।

यस्मिन् प्रागति पाकप्रागवद्व्यस्तौ यवित्राह्वो
 मद्यः कण्युधिष्ठिरादिविरह्येश धर्मिणो जयौ ।
 शोमान् विश्वरूपस्थिगय पुनकहो सत्सममभावना-
 भूमिष्टोदरमल यय नयताद्वाह्ववष्टन ।
 राजन्नेषु तमोमयेन कलिना प्रवेण निष्पौचितो
 यस्मिन्नभ्युदितो जगदिमलयन साम्राज्यतिग्माद्युति ।
 यस्य चेतसि गोविन्दभक्तिरेव गम्येयमी ।
 नागो चन्दनचौराद्या विषया विषमस्मिता ।
 चेतो यस्य निम्नरेण भगवत्पादाम्बजे भ्रूतति
 प्राप्त येन तपोवलेन मद्यता साम्राज्यमव्यहृत ।
 यत् कौन्ति श्रुतिलोलकुण्डलयुग गायन्ति देवाङ्गना
 मोप टोदरमल भूमिरमल केनोपमेयो भर्षत ।
 तद्वागानां पागानतिविमलमूर्तिं समकरोत
 अतो सौधेयस्तमूर्त्तमयनमूर्त्तीं च विविधा
 विधाप प्रारम्भाद्युपवनविनोद भगवतो
 यश सौय राजा जगति बह्वश पलवयति ।

Appointment of learned compilers

अमौ कदाचिदिदयो विमुञ्जानाह्व सत्त्व्यविनीतमूर्त्तिं
 गानापुराणस्मृतिभारभूत समारिद्रशब्द सत्यममु विधातु ।
 शक्तेरभावेन कले स्वभावाञ्जनान् जगत्सामलमान् विनोक्त ।
 द्विताय तेषामखिलार्थनार यथाविचार नृपति करोति ।
 मन्दक् श्रुतोना अवगोप्यशक्ता स्मृतौ परागोप्यनना पुमान् ।
 तेषामशेषानुमतानुमारी लोकोपकारी नृपते प्रयाम ।
 श्रुतिस्मृतिपुराणानि विसौख्यानि यदे यदे ।
 यथेऽस्मिन् दोदरामन्दे सत्तिमानि मद्योभृता ।
 सर्वत्र सन्ति वचनानि बह्वनि तेषु
 साक्षाणि यानि सविशेषविवर्तिनानि ।
 विद्यातमुलकतया बह्वभिर्विचार-
 निर्व्याजमायुस्मतिमिथ्य समारुहानि ।

The sections of the encyclopedic work —

सर्गावतारा कालस्य गणन कालनिर्णय ।
 देशा दिशातिसम्भाराद्याचारः शुद्धिनिर्णय ।
 श्राद्धानि वयंश्रुतानि प्रतानां विधयस्तत ।
 प्रतिष्ठाविषय यज्ञा देवतानां तत पर ।
 दानानि ग्रहयोगादिशान्तिर्यैर्यिको विधि ।
 विवादी व्यवहारस्य राजनीतिस्तत पर ।
 प्रायश्चित्त कर्मपाक आयुर्वेदः प्रसङ्गत ।
 यज्ञोऽस्मिन् तोडरानन्दे सर्वमेतद्विबध्यते ।

It contains the first section (Sargavatara) concerned with creation and the incarnations of the creator (Vishnu) —

इह यन्तु पुनर्धार्यचतुष्टयमनिर्दण्डात्त चाभिभषद्भि प्रवृत्तिनिवृत्तिरूपो
 धर्म एवाश्रयणीय

4B वेद स्मृति सदाचार सम्य च प्रियमात्मन ।
 एतच्चतुर्विध प्राङ् साक्षाद्भर्मेस्य लक्षण ।
 पगल न्याय-मौमाना धर्मशास्त्राङ्गमिक्षिता ।
 वेदा म्यानानि विद्याना धर्मस्य च चतुर्दश ।

न्यायस्तर्को मौमाना श्रुतिस्मृत्यर्थविचार सतयो प्रतिपाद्यार्थनिर्णायकतया
 धर्मोपयोग

5B एव सति वर्णाश्रमाचरन्मैर्भगवान् भजनीय इति स्मृते भगवत्स्वरूप
 लेशेनाथ विज्ञाय तद्भजने कथं प्रवर्तता नहि लोका अतिप्राकृतम्याप्युपासनीयस्य
 स्वरूपमविज्ञाय तमुपासत इति कता भगवज्जिज्ञासया भवितव्य भगवत्स्वरूपज्ञान
 च उपदेशानुभवसामञ्जस्येनावटमान तटस्थलक्षणादेवापाततो विज्ञायते अत एव
 ब्रह्मजिज्ञासानन्तरमस्तुप्रपद्भगवान् स्वात्नो जन्माद्यस्य यत इति
 अभिमानाविषयस्य च प्रधानस्य जडतया प्रवृत्त्यसम्भवादीश्वराभिमानविषयप्रधानौ
 पादानिकौ जगदुत्पत्तिर्ब्रह्मण्युपचर्यते इत्यादि सर्गो भगवत् स्वरूपलेशाभगमाय
 निरूप्यते ।

16B, निर्माय स्वमेव य कृत्वा विप्र प्रकृषादिभि
 भूयो य स्वमेव सहरति तत स्वस्मिन् सुखैरर्चित ।
 तस्मिन् ब्रह्मणि विश्वधामनि विभौ श्रीदोहम्पापते
 सत्सर्गप्रतिसर्गकारिणि हरी चेतस्वर मन्दताम ॥

अथावतार ।

कस्मान्मानुषता प्राप्तो निर्गुणोऽपि अनाद्वैत ।
 वासुदेवो जगन्मूर्तिस्तिसयमकारिणोमिति ।

इति त्रैमिनिप्रश्ने मार्कण्डेयवाक्य ।

As pointed out above the MS consists of two groups of leaves, belonging to two different manuscripts the first (foli 1-39) comes up to Nṛṣimhavatara. The second group of leaves is concerned with the three Ramas and Śrī Kṛṣṇa. But on examination it is found to be a confused mass of leaves, numbered by the last owner of the MS, as he got them. There may be many leaves missing here and there.

4207

9765 पुराणसंहिता or सिद्धान्तसारः ।

Purana samhita or Siddhanta surah

Substance country made paper 9 x 1 inches Folia 39 Lines 9 on a page Extent in ślokas 693 Character Nagari Appearance old Incomplete at both ends

This codex contains Purana samhita, incomplete at both ends. It begins from the 19th adhyaya, and breaks off abruptly at the verse 47 of the twenty fourth adhyaya. It gives a long account of the childhood of Śrī Kṛṣṇa.

7A, इति श्रीपुराणसंहिताया सिद्धान्तसारे एकोनविंशोऽध्याय , 16B, • विंशोऽध्याय . 24A, • एकविंशोऽध्याय . 30A, • द्वाविंशोऽध्याय , 36A, • त्रयोविंशोऽध्याय ।

4208.

9128. पुराणसमुच्चयः । *Purāṇa-samuccayaḥ.*

(Two chapters)

Substance, country made paper 8x11 inches Folia, 5 Lines, 17 on a page Extent in Slokas, 170 Character, Nāgara Appearance, very old Incomplete

It contains two chapters from *Purāṇa-samuccaya*, a metrical abridgment of the *Purāṇas*, one of them treating of *Ekādaśī* and the other incomplete treating of *Janmāṣṭami*

4209.

809 पुराणसारः । *Purāṇa-sārah.*

By *Rudra Sarmā*, son of *Raghava Rāya*, son of *Gopala Raya*, son of *Bharananda*, the founder of the *Nadia Ray-family*, who materially aided *Rājā Māna Sinha* in bringing *Bengal* under the *Mughul* arms.

Repaired with transparent paper

For the manuscript see L 3310

4210.

1731 कुरुक्षेत्रमाहात्म्यम् । *Kuru-kṣetra-māhātmyam*

Attributed to Saṅkarācarya

Substance, country made paper 11x5½ inches Folia, 167 Lines 10 on a page Extent in Slokas, 3,340 Character, Nāgara Date, Śaṃvat 1864 Appearance, tolerable Complete

Last Colophon.—

इति श्रीकृष्णरचयिर्विरचितं कुरुक्षेत्रमाहात्म्ये याज्ञद्वय-
स्पर्शनविधिपरिपूर्णपूर्वाब्द समाप्त । षड्विंशतिमं प्रभाव ।

Post Colophon.—

चिरजीवना(र्थे)येन मिथेय दुर्लोकदृष्टेन धीमता षट्निमलस्य
कुरुक्षेत्रं लेखनीयं यथाविधि । शुभं भूयात् । स्वत् १८६४

मिति पाठ्येन वदो १४ गुरुवामने कुरुक्षेत्रे शङ्कराचार्यकृत
समाप्तम् ।

Maṅgalacarana —

परं ब्रह्म तस्मिन्कृत्य सर्वमकलमकलमः ।
अथय शान्तिं पुनः सन्निदानन्दमदायाम ।
निर्गम्य मग्नं विष्णुं शक्यं सिद्धिदायकम् ।
गणेशं विप्रहृष्टोऽपि न च दिवाकरम् ।

Object of the work —

वामनादिपुराणेभ्य इतिहासादितः कथा ।
कुरुक्षेत्रस्य साहाय्यं सप्तहं स्मृष्टिमममतम् ।
शङ्करेणावतारेण यथाबुद्धानुमाहितम् ।
कथ्यते तस्य विस्तारो भूषणीयो दिशोऽसौ ।

The work begins —

लोकत्रयस्तु तीर्थेभ्यः कुरुक्षेत्रे विधीयते ।
कुरुक्षेत्रदेशेन पुण्यं महाप्राप्तकलाश्रयम् ।
तथाहि भाग्ये । इत्यादि ।

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भारत, वामनपुराण, विष्णुधर्मोत्तर, देवीपुराण वायव्य,
लिङ्गपुराण जातलोपनिषत् भविष्यत्पुराण मनुपुराण (?)
पाञ्चवल्क्य मत्तश्राव्य मार्कण्डेयपुराण नारद विष्णुपुराण
ब्रह्मपुराण आरण्यक ।

Colophons —

6A, इति श्रीशङ्कराचार्यविरचित कुरुक्षेत्रसाहाय्यं प्रथमनिर्णयप्रभाव
11B, • ब्रह्माण्डदेशस्य तीर्थयात्रादर्शनस्यार्थसिद्धीयप्रभाव, 15A, • पूर्वरेखाया
तीर्थयात्रा समाप्त इतीयप्रभाव, (?) 18B, • इतीयप्रभाव, (?) 31A, •
चतुर्थप्रभाव, 35A, • व्यासवदननिर्णयप्रभाव, • 49B, कुक्षमवनतीर्थसाहाय्य
निर्णयषष्ठमप्रभाव, 52A, • सरस्वतीसाहाय्यवर्णनं नाम सप्तम प्रभाव,

56B, • कुरुक्षेत्रतीर्थानां यात्रादर्शनस्पर्शनपुण्योपलब्धमन्त्रस्थलीवर्णननाम अष्टम प्रभाव , 61B, • एष्टदकमाहात्म्यसप्तदश नवम प्रभाव , 70B, • सप्तन्यतर-
 एष्टदकयामे अष्टगणसप्तमयात्राया दशम प्रभाव , 76B, • चतुरेखाया याव-
 तीर्थदिखानयात्रादर्शनस्पर्शन च परिपूर्णकामनया कुरुक्षेत्रसर्वमन्त्रान्यत
 एकादशप्रभाव . 82B, • ब्रह्मपुरमध्ये प्रथम औजसतीर्थे कार्तिकेयस्य प्रभाव
 वर्णन द्वादशप्रभाव , 93A, • ब्रह्मसम्मथे पद्मप्रणीतस्थलान्तरीयलक्षतीर्थनिर्णय
 त्रयोदश प्रभाव , 99B, • चतुर्दशप्रभाव , 103A, • चतुर्दशप्रभाव , (?)
 119B, • षोडशप्रभाव . 124A, • ब्रह्ममेन्याणतीर्थवर्णन सप्तदशप्रभाव ,
 127A, • ब्रह्मसरमध्ये स्याणतीर्थमाहात्म्यवर्णन अष्टादशोऽध्याय , 129B,
 • स्याणतीर्थमाहात्म्य समाप्तम् , 136A, • एकोनविंशोऽध्याय , 139A,
 • विंशतितमोऽध्याय . 145B • एकविंशतिम प्रभाव 148B, • द्विविंश-
 तिम प्रभाव , 150B, • त्रयोविंशतिमोऽध्याय , 154B,
 • मार्कण्डेयतीर्थप्रभाववर्णन त्रयोविंशतिमप्रभाव , 159B, नारक्षतीर्षतिनिर्णय
 चतुर्विंशतिमप्रभाव , 165A, पञ्चविंशतिम प्रभाव ,

The names of Tirthas in Kurukṣetra and their sites —

13B, अथ बालूयामे वायव्यकोणे वामसरतीर्थ , 14A, अथ हाचौरयामे
 पश्चिमभागे दक्षायम शालुकिनीयामातिनिकटे उत्तरदिशि दंष्ट्राश्वमेधतीर्थम् ,
 14B, अथ सपौदोयामे उत्तरदिशि सर्वेश्वरतीर्थम् . 17A, अथ वाराहतीर्थम्
 18B, अथ जौदयामोत्तरभागे अयन्तोदुर्गास्यागम मोमतीर्थ च , 21A, ततो
 वश्चकमूलतीर्थ गच्छेदसोलायामात पूर्वदिशि , 22A, अथ कायशोधनतीर्थम्
 कसूणयामादौशानकोणे , 23A, अथ लोहधारयामे वायव्यदिशि लोकोद्धार
 तीर्थम् , 23B, अथ क्षिणयामान्निकटे जप्नीतीर्थम् , 24A, अथ कलायय
 यामान्निकटे दक्षिणदिशि क्षपिलङ्गदतीर्थम् , 24B, अथ सुजडयामात पश्चिम
 दिशि सूर्यतीर्थम् 25A, अथ गुरूणयामे पश्चिमभागे गव्यभवनतीर्थम् , 25B,
 अथ माघिणयामे पूर्वदिशि सस्यली देवतीर्थम् , अथ बहुरयामे सरस्वत्या
 मरुत्कपक्षदारपालतीर्थम् , 26A, बहुरभावतीयामादायव्यदिशि ब्रह्मावर्त्त
 तीर्थम् , 26B, सोयथायामे सुतीर्थ लोकप्रसिद्ध , 27A, अथ करालयामे

कामेश्वरतीर्थम्, अथ सुभरियामादीशानकोणे माळमृहतीर्थम्; 27B, गमन
 मोचनतीर्थम्; 28A, अथ लौवळयामात् पश्चिमदिशि किञ्चिद्दूरे भागलोमापद्
 तीर्थम्; 28B, अथ मानगयामे मानमनोवर्तीर्थम्; 29A, "लौचवती"
 अपरनामिकाभाषणां गच्छेत्, 30B, लौलहायेडायामात् वायव्यकोणे सप्तभि-
 क्रुगडापरनामक सप्तगडवर्तीर्थम्; 31B, अथ कपिलम्यले रुद्रकेदारतीर्थम्;
 32A, अथ केदारवन् कपिलम्यनमस्तात् किञ्चिद्दूरकोशोपरि कलनीयामादाग्न्य
 दुर्गाक्षेत्रम्; 33A, अथ मरुततीर्थे इडाम्यतीर्थम्, मरुतात् कलम्याशोचगम्यां
 दिशि किंदानतीर्थे, 33B, अथ किंदानतीर्थेस्त्र्यल्लगमेव किन्नपतीर्थम्;
 35A, अथ पुण्डरीकनागतीर्थम्, अथ कोच्चडायामादुत्तरदिशि वैतरण्यां नद्यां
 त्रिविष्टपतीर्थम्, 35B, अथ शकतीर्थम्, अथ साकरायामादुत्तरस्या दिशि
 पापलेपकं तीर्थम्, 36A, अथ पलकोवने दृषदतीनदी वसंते, 37A,
 परभाषायामयोर्मध्ये पालिषाय अपरनाम पालिवरतीर्थम्, 37B, अथ नोमङ्ग-
 यामात् पश्चिमे भागे मिश्रीकनोमकहागतीर्थम्, वरगयामादक्षिणे भागे
 वगसवने मनोजवतीर्थम्, ततो व्यासवन गच्छेत्, 38A, ततो मधुवन गच्छेत् तत्र
 मधुवटीयामे देव्यास्तीर्थम्, 38B, ततो हिमगवती अपरनाम कौशिकीवृषदत्तो
 संगम गच्छेत्, अथ वनस्थलीयाम गच्छेत्, 39B, अथ ज्येष्ठाग्रामादक्षिणस्या
 दिशि काञ्चिकतीर्थम्, अथ मोचनयामे अदिततीर्थम्, अथ निगधुयामे मन्दाकिनी
 तीर्थम्, 41A, अस्मादेवयामात् वायव्याश्रितपश्चिमाया निकटे लोकप्रनिर्द्धं
 कोटितोर्थ, अथ वौडनामयामोपलक्षितवामनक्षेत्रम्; 41B, अस्माद्वैकुण्ठा दिशि
 ज्येष्ठाग्रमपश्चिमभिस्तेरयस्तात् कोटितोर्थमैशान्या किञ्चिद्दूरं सूर्येतीर्थ, 42A,
 अथ तत्रैव ज्येष्ठाग्रमतीर्थम्; 42B, तत्र कोटितोर्थे गच्छेत्; 43A, अथ
 कुलोद्धारणतीर्थम् किरमवयामे, 43B, अथ प्रवणयामात् पूर्वस्या दिशि
 पवनरुद्रतीर्थम्; 44A, प्रवणयामात् पुन मोतामठतीर्थम्, तत्र मठे मौञ्जटी-
 यामात् पूर्वस्यां दिशि मोतामठेति लोकप्रनिर्द्ध वेदितोर्थम्; 44B, अथ
 कोपेरयामे पञ्चभोगीं प्रसिद्धा, अथ रत्निकाग्रामापुनःपुनः दिशि रुद्रमोचन-
 तीर्थम्, अथ कौकयामे पश्चिमे अतिनिकटे ग्रामस्याधस्तादेव कोटिकूपतीर्थम्;
 45A, अथ वडौटयामात् पूर्वस्या दिशि वडेश्वर अपर नाम विन्ध्येश्वरतीर्थम्;
 45B, अथ पशान्न चदल-ग्रामादक्षिणस्या दिशि अमररुद्र अपरनाम अमृत

तीर्थम् ; 46A, अथ कौलद्यामादौशान्या दिशि अग्निनिकटे द्वितीयकुलोत्तारण-
 तीर्थम्, कारकायाद्यामादुत्तरस्यां दिशि किञ्चिद्दूरं कुन्तारणतीर्थात् करण्डव-
 तीर्थम् ; 46B, अथ सारसाद्यामादग्नेयां दिशि लोकप्रसिद्धं सूर्यस्य शालिहोत्र-
 तीर्थम्, अथ न्यावद्याद्यामात् क्रो[शा]र्द्ध-परिमिति उत्तरवाहिण्यां सरस्वत्या
 त्र्यकुञ्जतीर्थम् ; 48A, तत्र त्र्यकुञ्जतीर्थात् किञ्चिदनन्तरं नैमिषतीर्थम् ; 49B,
 अथ कुञ्जभवगतोर्थादनन्तरमैशान्यां दिशि वेदतीर्थम्, 50A, अथ यागाद्यामात्
 पश्चिमे भागे ब्रह्मतीर्थम्, 50B, अथ गुणयलाद्यामाग्निनिकटे पूर्वभागे सोम-
 तीर्थम्, 51A, अथ मागलाद्यामोपलक्षितं मकलण्डमिक्षेत्रम्, तत्रादौ सप्त-
 सारस्वततीर्थम् ; 54A, तत्र कपालमोक्षं व्यपरगामकं व्यौशनसतीर्थम् ; 55B,
 अथ अग्नितीर्थम्, तदग्रे भार्गवतीर्थम् ; 56A, अथ विश्वामित्रतीर्थम्, अथ सर्व-
 तीर्थात्तम एषूदकतीर्थम्, 59A, तत्र एषूदके ब्रह्मयोनितोर्थम्, 64A, तत्र
 अवकीर्णमध्ये रुद्रस्थितितोर्थम् ; 64B, अथ कमिलतीर्थान्ते प्रसिद्धं पापान्त-
 तीर्थम्, 65A, अथ मधुश्रवातीर्थम्, 65B, अथ प्राण्या विश्वामित्राश्रमे
 वशिष्ठोवाहतीर्थम्, 66A, तत्र एषूदके वशिष्ठस्य अपोवाहतीर्थान्तरं भूमङ्गुलीप्य-
 रुद्रस्थतीर्थम्, 68A, अथ सरस्वत्या अरुणामङ्गमतीर्थम् ; 71A, अरुणासङ्गम
 अरुणाद्यामादारभ्य ब्रह्मयोनिरप्यन्तम्, 72A, अरुणासङ्गमस्य पश्चिमे भागे
 पावन्मङ्गलकोमुनि तावत् एषूदकक्षेत्रम्, सरस्वती विद्याय समुद्रतीर्थं ; 73A,
 अथ सारदाग्रामे शतमाहृततीर्थम्, अथ सप्तम्या सोमतीर्थम्, 73B, अथ
 रेणुकातीर्थम्, 74B, भोरद्यामात् पश्चिमे भागे एषूदकमार्गमध्ये भूरेश्वरलिङ्गम्,
 75B, अथ जोडसड्यामादक्षिणरेखाया चोणि क्रोशपरिमितकान्यकवनम्,
 कमधाद्यामात् पुनर्निर्वर्त्य भोगकुण्डस्य मार्गजोडसड्यामात् पूर्वदिशि वाल-
 खिल्येश्वरतीर्थम्, 76A, वालखिल्यतीर्थादुत्तरदिशि किञ्चित् दूरवने वाल-
 खिल्येश्वरलिङ्गम्, 89B, सरस्वत्या दक्षिणोत्तरवाहिन्या पञ्चवटीतीर्थम्, 90A,
 अथ व्यौजस पूर्वभागे कुशतीर्थम्, 90B, अथ अनर्कतीर्थम्, तत्र पूर्वस्या दिशि
 ब्रह्मरूपम्, अथ अनर्कस्य दक्षिणे भागे विश्वेश्वररूपम्, 92B, अथ नङ्कतीर्थात्
 पूर्वदिशि क्रोशपरिमितं सर्वदेवतीर्थं जाम्भेति प्रसिद्धं, तथाग्रे सर्वदेवतीर्थात्
 पूर्वदिशि लक्ष्मीतीर्थम्, 93A, लक्ष्मीतीर्थादारभ्य लक्ष्मीतीर्थपर्यन्तं लक्ष्मीगारायण
 क्षेत्रम्, 104A, अथ म्यागुवटतीर्थं निकटे ब्रह्मयोनितोर्थम्, 113B, अथ

विभीषणेश्वर उत्तरदिग्भागे श्रीहृदयेश्वरलिङ्गम्, अथ चिशिखेश्वरलिङ्गम्, अथ
 म्याणवटतीर्थम्, 115A, अथ पूर्वभागे हस्तिपादेश्वरलिङ्गम्, 116B, अथ
 सिद्धेश्वर पूर्वदिशि आदित्येश्वरलिङ्गम्, 117B, अथ मादित्येश्वरदक्षिणे श्यामेश्वर-
 लिङ्गम्, 118A, अथ ब्रह्मप्रतिष्ठितानि चतुर्मुखलिङ्गानि, 130A, अथ
 मङ्गलतीर्थं पूर्ववाहिनीं कूलप्राचीतीर्थम्, 132B, अथ विद्यातीर्थद्वये वदर-
 प्राचीवशिष्टतीर्थम् ।

4211.

1721 रामगङ्गामाहात्म्यम् । *Rama Ganga-muhatmyam*

By Yadupati, son of Trilōcana (Modhara) and disciple
 of Ratnapati

Substance country made paper 9x4 inches Folia 32 Lines
 9 on a page Extent in slokas 500 Character, Nāgara Date Samvat
 1842 Appearance old Complete

The Last Colophon —

इति श्रीमदरामगङ्गामाहात्म्ये षडुपतिविरचिते द्वादशोऽध्यायः
 समाप्तः ।

Post Colophon —

श्वत् १८४२ शके १७०७ शिशिरवर्तौ माघशुक्ले चतुर्दशी
 रवौ त्रिपाठी जयशंकरेण लिखितमिदं रामगङ्गामाहात्म्यं परो
 प्रकाराय । शुभमस्तु ।

After this there follows a line in a different hand —

इदं रामगङ्गामाहात्म्यं चरोन्म्रेण भूदेवाक्षया प्रमाणोक्तम् ।

Mangalacaranam —

नारायण भक्त्युक्तं विष्णुराज गङ्गाधिपम् ।
 देवी सरस्वती चैव गुरु गत्यपि तथा ॥ १ ॥

Object of the work. —

रामगङ्गोद्भव वक्ष्ये कलिकल्मषनाशकम् ।
 सर्वपापहरं पुण्यं ध्यायित्वात्मनि मुक्तिदम् ॥ २ ॥

रामगङ्गा कृतोद्भूता इति सप्तमिरे गता ।
 तेषां सन्देहनाशार्थं पूर्वपक्षं प्रकाशये ॥ ४ ॥
 अथातः सप्रवक्ष्यामि कथां पौराणिकीं शुभाम् ।
 आर्यभाषां मतं रामगङ्गामाद्यात्म्यवृत्तकाम् ॥ ५ ॥
 देष्टोष्टेनञ्जसंवादं पाणिनामपि मुक्तिदम् ।
 रामगङ्गावतरणं अवधात् पावनं गृह्याम् ॥ ६ ॥

32D, Authorship and date of composition --

भौढवौशातिवर्ग्यं-श्रीत्रिलोचन-मणोविण् ।
 सतेन ब्रह्मनिष्ठे(न) यदुनेदं प्रकल्पितम् ॥ १ ॥
 विशदं द्वादशाध्यायै गुह्यं संप्रदत्तं मुनि ।
 पादोनपतुं शतमितैः श्लोकैः मणिगणैरिव ॥ २ ॥
 माद्यात्म्यं रामगङ्गामा सत्त्वलोकोपकारकम् ।
 धर्म्मार्थकाममोक्षाणां साधकं अवधाम्नाम् ॥ ३ ॥
 विक्रमद्युमण्येस्तीतैरद्वैरष्टादशशतैः ।
 दिक्षत्वारिषकाब्देस्मिन् हेमन्ते पौषसितेयम् ॥ ४ ॥
 नवम्यार्के मध्यमेऽर्के अश्विन्यादियादे विद्यते ।
 धनार्कशेषांशद्वन्द्वं मौनोदये समर्पितम् ॥

Samvat 1842 or 1785 A D

It seems to be the author's own copy though copied by Jayasamkara

Colophons of the chapters --

4B, इति श्रीरामगङ्गावतरणे श्लोकाचार्यविजये यदुपतिविरचिते
 प्रथमोऽध्याय , 6A, • श्लोकस्यातिचन्द्रावसाने यदुपतिविरचिते द्वितीयोऽध्याय ,
 8B, • शिवमन्दाकिनौसवादे यदुपतिविरचिते तृतीयोऽध्याय , 11A, • परशु-
 रामावतारे धौमनारदसवादे यदुपतिविरचिते चतुर्थोऽध्यायः , 13A, इति
 श्रीपरशुरामचरिते रामगङ्गाम्नापने यदुपतिविरचिते पञ्चमोऽध्याय , 15A,
 इति श्रीरामगङ्गामाद्यात्म्ये यदुपतिविरचिते षष्ठोऽध्याय , 18A, • कौशिकद्वये
 यदुपतिविरचिते सप्तमोऽध्याय , 22B, • अष्टमोऽध्याय , 24B, • विश्वामित्र

पिशाचसंवादे यदुपतिविरचिते नवमोऽध्यायः ; 26A, • पिशाचमोचनाव्याने
 • दशमोऽध्यायः, 28A, • करालमैरवमोक्षे ध्यानाव्याने • एकादशोऽध्यायः ;
 32, इति श्रीरामगङ्गामाहाय्ये यदुपतिविरचिते रामगङ्गास्तवं समाप्तम् ;
 32, इति श्रीमद् रामगङ्गामाहाय्ये यदुपति विरचिते द्वादशोऽध्यायः ।

4212.

5635. चन्द्रवंशः । *Candra vansah*

Substance, country made paper 10x6 inches Lohia # Lines 7
 on a page Character, Bengali of the eighteenth century Appearance,
 discoloured Incomplete at the end

It describes the Lunar race

Beginning :—

अथ चन्द्रवंशा कथ्यन्ते ।

अत्रे पुत्रव्यन्द तस्य पुत्रो बुधः । वैवस्वतमनुसुतायामिलापा
 बुधः पुरुरवस जनयामास । पुरुरवा उर्व्यर्षा मत्पुत्रान्
 जनयामास । पुरुरवसो नामान्तरमैत इति । तस्य मत्त-
 पुत्रानाह । आयुः । असावसः, विश्वायुः, अतीयुः, वृद्धायुः,
 वनायुः, शतायुः । पुरुरवो (?) द्वितीयपुत्रम्यामावसो पुत्रो भीमः ।
 स तु सन्नाटः तस्य सुतः काञ्चनप्रभः । स तु राजा आसीत् ।
 तस्य सुतः सुहोत्रः । तस्य सुतो जट्टः । जट्टं पतिष्वेन गङ्गाभिः
 ससारः । नेष्टुतस्तस्य यज्ञग्यार्णं गङ्गाः ज्ञातयामास । क्रुद्धेन
 तेन राजर्षिना गङ्गा पीता । स हर्षिभिः स्तुतो जट्टः गङ्गा
 दुहितृत्वेन कल्पयामास । स तु युवनाम्बस्य कन्या कावेरी-
 मावहत् । तस्य सुतः सुगहः । तस्य अजकः । अजकस्य
 सुतो वलाकाश्च । तस्य सुतः कुशः । कुशस्य चत्वारः पुत्राः ।
 कुशिकः, कुशनाभः, कुशाम्बः, मूर्तिमावः, (?) कुशिकस्य शक्तुत्स्य
 पुत्रार्थं बभूवर्षे तपश्चकार । पूर्वे वर्षेन हस्ते इन्द्रस्त्रामात् स्वयमेव
 पुत्रो बभूव । यस्य नाम गाधिः । स गाधिः पुरकुत्सकन्याया
 सत्यवती कन्या जनयामास । गाधिस्ता कन्या काथ्यपुत्राय

ऋषीकाय ददौ । ऋषीकस्तस्या प्रीत एतार्थं त्वं चकार ।
 गाधेश एतार्थं च । ऋषीकस्तु पत्नीमाह्वय उवाच । तथा व्यं
 चर भक्त्ययी तव माया तु व्यर्थं । तस्यां क्षत्रियखेले बालको
 भविष्यति । तत्रापि शमात्मको हृदिमान् दिगखेले बालको
 भविष्यति । इत्युक्त्वा मुनिस्तपस्यां चरण्यं प्रविशेत् । गाधिल्ल
 तीर्थयात्राप्रसङ्गेन सुतां हर्षं ऋषीकस्त्याचमममात् । सत्यवती
 चमदय गृहीत्वा माघे न्यवेदयत् । माता तु दैवेन दुहित्रे स
 चर ददौ, तस्याद्यहरद्यानात् व्यात्मसस्यं चकार । व्यथ सत्यवती
 गर्भं क्षत्रियान्तकं दधार । ऋषीको योगेन तद् ज्ञात्वा उवाच ।
 माया वसितासि चतुष्टयेन । एवमुक्त्वा सत्यवती पतिं प्रसा-
 दयामास । पुत्रो मे नेदृशो भवेत् । वर मौनी भवेत् । इति
 ऋषिप्रसादितो मुनि तपान्नवीत् । ततः सत्यवती तपस्विन दाग्न
 जमदग्निं जनयामास । सत्यवती कौशिकीति समाख्याता महा-
 नदी प्रवृत्ता । जमदग्निस्तु इक्ष्वाकुवंशप्रभवस्तु देवुनाम्नो नराधि-
 पस्तु देवुनागनाम्नो कन्यामुवाच । देवुनाम्ना जमदग्निं नामदग्ना
 परशुरामं पुत्रं जनयामास
 गाधिल्ल विश्वामित्र
 पुत्रं जनयामास ।

The incomplete manuscript comes down to Kuru

ADDITIONS

3237A.

3836A महाभारतम् । *Mahabhāratam*

(भौष्मपर्व) (*Bhisma-parva*)

Substance, country made paper 20½ × 3½ inches Fols, 58-171
Lines, 4, 10 on a page Character, Bengali of the eighteenth century
Appearance, old, worn and discoloured Incomplete at the beginning

Colophon —

इति श्रीमहाभारते अतमाह्वगं सहिताया वैयासिक्या
भौष्मपर्व समाप्तं ।

Post Colophon —

समाप्तयेद भौष्मपर्वं । अत पर भौष्मपर्वं भविष्यति । श्रीव्यनक्त-
राम वाचस्पते पुस्तकनिद । + छर + + + ।

4193A.

200G पञ्चक्रोशीमाहात्म्यम् । *Pañcakrośī-mahātmyam*

(*From Brahmanuarta-purana*)

Substance, country made paper 11 × 4½ inches Fols, 9 of which
6-9 are restorations Lines 16 on a page Extent in slokas, 300
Character, modern Nāgara Appearance fresh. Complete

Colophon .—

इति श्रीब्रह्मदे० पञ्चक्रोशीमा० चतुर्थोऽध्याय ।

Beginning —

श्रीदेव्युवाच ।

देवदेवमहादेव महात्मासमयप्रद ।

काशीवास सुमह्य पापिना धरलोभिनी ।

• विषयागतमनसा न सुखाय कदाचन ।
 सुखाय सर्वलोकानां प्रवृत्तिः कथिता कलौ ।
 विषयैः परितुष्टानां जीवनं मान्यया भवेत् ।

End :—

सुखमोक्षपरो यस्तु विप्रदोक्षप्रस्ताया ।
 न तस्य काश्यपि सिध्येत बद्धभिः साधनैर्मुक्तः ।
 क्षेत्रमन्त्राग्निनामेव कमः प्रोक्तो मयानघे ।
 प्रवृत्तिव्यापस्तु मयान्महाबापद्वयोऽपराः ।

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